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NEGRO YEAR BOOK

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An Annual
ENCYCLOPEDIA *of the* NEGRO
1931-1932

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Director Department of Records and Research
Tuskegee Normal and Industrial Institute
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PREFACE

The Negro Year Book for 1931-32 is the Eighth Edition. This Edition, when compared with former editions, shows a distinct change both in content and arrangement of matter. All information on a particular subject is assembled in one section. Practically all of the materials are new. It is a handbook which gives in a concise but thorough-going form the information desired. It provides a comprehensive and impartial view of the events affecting the Negro and the progress he is making throughout the world.

The Negro Year Book continues to be the standard work of reference on all matters relating to the Negro. It is the most extensively used compendium of information on the Negro. Its circulation extends to every part of the United States, to Canada, the West Indies, Central America, South America, Asia, and Africa.

This Edition, as was true of the previous one, is in a form suitable to the needs of both the general reader and the student. The book is also especially adapted for use in schools and other places where historical and sociological courses on the Negro are given.

Price per copy, postpaid, $2.00.

The Negro Year Book Company.
Tuskegee Institute, Alabama.

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The Negro Year Book Company,
Tuskegee Institute, Alabama.

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DIVISION I

INTERRACIAL COOPERATION

Broader Fields of Labor

Dr. U. D. Mooney, for 16 years pastor of the Napoleon Avenue Presbyterian Church of New Orleans, tendered his resignation in 1929 to his congregation in order to direct the Christian Social and Community Center to be established in behalf of the Negro people of New Orleans.

Dr. Mooney is one of the most prominent clergymen in Southern Presbyterianism, holding numerous official positions connected with his denominational work. In addition to that he has been honored by high responsibilities in other inter-denominational activities and still other projects of social welfare work having no sectarian affiliations.

For years this Presbyterian leader has felt the need of such an institution for the Negroes of New Orleans and has availed himself of every opportunity to interest his fellow church members in undertaking the project. This definite acceptance of such an undertaking by the Louisiana Presbyterians, and Dr. Mooney's decision to take the directorship of the social welfare center is another clear-cut example of the application of Christianity to broader fields of labor.

The Bar Association of Lexington, Kentucky, met on April 7, 1930, and adopted resolutions honoring the memory of J. Alexander Chiles, a Negro member, who had recently died in Richmond, Virginia. Only white members were present at the meeting. The resolutions set forth that "The association has sustained the loss 'of a member all honored and the state a good citizen.'" The tribute to the dead colored lawyer from his white citizens seems to have been thoroughly merited and was a higher one than many a white lawyer has received at the hands of his surviving brethren at his death.

Chiles was a native of Richmond, Virginia, but was admitted to the Kentucky bar after graduating from the University of Michigan. About 25 years ago he fought the "Jim Crow" law through the Supreme Court of the United States, after having been arrested for attempting to ride in the white section of a railway train.

Negro Citizens Contribute Support to College for Whites

The Andrew Junior College (white) at Cuthbert, Georgia, made an effort, in 1928, to raise money locally for the school's needs. The following is an interesting comment by The Leader, a local paper on the results of the effort:

"One of the heartening features of the Andrew College campaign was the general good-will prevailing over the county in regard to the movement and the cooperation given it. A graceful act worthy of special mention, showing the good feeling existing between the races here, was a donation of $300, voluntarily contributed by seven Negro citizens of Cuthbert. And they propose to increase this sum to $500. Cuthbert has a number of colored citizens who are a valuable asset to good citizenship and community prosperity."

An interesting recent development in southern cities is the growth of cooperation between white and colored business organizations; for example, mutually helpful relations between the Chamber of Commerce and the Negro Business League are reported from Columbia, South Carolina, Mobile, New Orleans, Memphis and other cities. The two groups work together in behalf of municipal improvements, business development, etc.

The Commission on Interracial Cooperation

The Commission on Interracial Cooperation which was organized in 1918, at Atlanta, Georgia, is composed of nearly a hundred men and women, white and colored, in positions of leadership throughout the South. Affiliated with the Commission there are in the South thirteen state and several hundred local committees similarly constituted. Each of these groups is entirely autonomous, but close relations are maintained between them and the Commission through the latter's field staff, who set up committees and assist them to find and deal with their respective problems. The Commission also cooperates in an advisory way with four state and many local committees outside the South.

The headquarters of the Commission are 409 Palmer Building, Atlanta, Georgia. The officers are: W. C. Jackson, chairman; M. Ashby Jones, honorary chairman; R. H. King, chairman, executive committee; Will W. Alexander, director; R. B. Eleazer, educational director; Mrs. Jessie Daniel Ames, director of woman's work; T. J. Woofter, Jr., research adviser.

Plans and Objectives—At the end of its first ten years of work the Commission, after carefully surveying the situation, expressed itself as gratified with the results but as fearing that vastly more needs to be done and that its work should be continued along the lines heretofore pursued, embracing both the alleviation of conditions and the effort to create more wholesome attitudes. It was felt that certain new emphases and approaches were demanded, among them being: (1) the effort to do something effective in the "Rural Black Belt," where deplorable conditions prevail educationally, economically, and in the administration of justice as it affects Negroes; (2) the effort to reach the "mass mind" of the multitudes still bound by traditional misunderstanding, prejudice, and fear, the soil in which injustice and neglect inevitably spring up and flourish; (3) an effort to introduce into the public schools and teacher-training institutions as part of the official curriculum some systematic instruction looking to the creation of objective and fair-minded interracial attitudes; (4) a study of the economic status of Negroes and the trends now prevailing, in the hope of finding some means of safe-guarding the economic future of the Negro race; (5) a scientific study of segregation on a wide scale, as the basis for an intelligent policy regarding it; (6) a search for some means by which intelligence and character may be accorded legal participation in the rights and duties of citizenship, irrespective of race, without sacrificing either the integrity of the ballot or the sacredness of human liberty.

In order to carry out this program over a period of ten years, the Commission has inaugurated a campaign for a stabilization fund of $1,360,000.

Prize Contests in Colleges and High Schools

To create an interest in the improvement of race relations in the schools of the country and to spread accurate knowledge concerning the Negro, the Commission on Interracial Cooperation, in 1926, instituted a series of prize contests in colleges and high schools. The subject for the college essay was, "Justice in Race Relations." The prizes were $100, $65 and $35. The subject in the high schools for 1926-27 was "Negro Progress Since the Civil War." The subject for high schools for each year, 1927 to 1930, has been "America's Tenth Man."

Awards to Colleges—In 1926, the first prize was awarded to Miss Elsie B. Stewart, Berea College, Berea, Kentucky, subject: "Negro Education"; second prize, A. L. Stevenson, Duke University, subject: "Health and Sanitation"; third prize, Bruce O. Powers, Southern Methodist University, Dallas, Texas, subject: "Protection of Life and Property." There were more than 50 contestants from 33 colleges and 15 states represented in the competition.

In 1927, first prize, Ivin L. Roberts, Duke University, subject: "Legal Justice for the Negro"; second prize, Katherine Wolff, North Carolina College for Women, subject: "The Negro Voter"; third prize, Margaret Duckett, Winthrop College, South Carolina, subject: "Race Differences in Education." Fifty-three papers representing 37 colleges and treating many phases of the subject were submitted in the competition.

In 1928, first prize, Selese Hunter, Baylor University, Waco, Texas, subject: "A Survey of Interracial Conditions in Waco"; second prize, Martha H. Hall, North Carolina College for Women, subject: "A Study of Negro Criminality"; third prize, Miss Bland Morrow, Maryville College, Tennessee, subject: "The Negro and Education." It was reported that there were more than 80 entrants representing 50 colleges.

In 1929, first prize, Miss Evelyn Poindexter Vann, Sam Houston State Teachers' College, Texas, subject: "Justice in Race Relations"; second prize, Neal Hughley, Morehouse College, Atlanta, Georgia; third prize, Holland King, Henderson Brown College, Arkansas.

Awards to High Schools—In 1926-27 the award in the contest on "Negro Progress Since the Civil War" was: First prize, George M. Clark, Cleburne (Texas) High School; second prize, Robert A. Armstead, Cleburne (Texas) High School and Ruth E. Reid, Cool Springs High School, Forest City, North Carolina.

"America's Tenth Man" Contests—In 1927, first prize, Freeman Ledbetter, High School Department, A. and T. College, Greensboro, North Carolina; second prize, Ernest Paschal, Cleburne (Texas) High School; third prize, Peggie Williams, Crystal Springs (Mississippi) High School.

In 1928, first prize, Ernestine Banks, Langston High School, Hot Springs, Arkansas; second prize, Wallace C. Wardner, Hobart (Oklahoma) Senior High School; third prize, Claude H. Hills, Kirksville (Missouri) Senior High School. Papers were submitted from 150 high schools in 32 states.

The 1929 contest was participated in by students in 160 high schools scattered over 35 states and some 500 selected papers were submitted to the Commission. Ruth Lucile Munson of the Bridgeport (Pennsylvania) High School was winner of the 1929-30 individual prize of $100. Two school prizes of $100 each were awarded: one to the R. J. Reynolds High School, Winston-Salem, North Carolina, and the other to the Kirksville (Missouri) High School. The judges were unable to decide between the projects submitted by these two schools and so conferred two prizes instead of one. 40,000 copies of a 5,000 word "Tenth Man" pamphlet were sent out to teachers and pupils. Altogether, 2,000 principals and teachers were approached, several hundred schools enlisted and thousands of papers were written on "America's Tenth Man." In a single school promoting the project 600 pupils took part and in many schools, according to the Commission's report, 100 or more took part.

Interracial Student Groups

An interesting feature of the Interracial Movement in the South has been the organization of interracial student groups in a number of college centers, by which white and colored students are brought together, for the exchange of views and the promotion of understanding. The results have been gratifying. Misapprehensions have been cleared up, knowledge has taken the place of rumor and preconception, and confidence and good-will have supplanted suspicion and prejudice. The movement had its genesis in the Students Volunteer Convention in Indianapolis in 1923 and again at the National Students Conference at Milwaukee in 1926, where, among the resolutions offered was one on attitudes toward other races. There was practical unanimity on the proposition: "I am willing to give to the members of every race the same opportunities for cultural and intellectual advancement that I claim for myself." 681 students declared their purpose "to deny no one in any race on any campus any privilege that I claim for myself." Only eleven students stood up to be counted for the proposition, "Regarding some races inferior to my own I believe in keeping them in their places."

Presbyterian Students Issue Statement

The National Association of Presbyterian Students with nearly 150 delegates present, representing from forty to fifty Presbyterian colleges and state universities where there are organizations of Presbyterian students, at its convention at Ann Arbor, Michigan, in 1925, issued the following statement:

"We recognize that Christ's attitude toward his fellowmen drew no line of race or color, and that we as Christians have not followed his teachings to the full extent of our knowledge. Therefore, if we are to be honest to ourselves and to our recognized Master, we must strive toward the attainment of Christ's standard of racial equality, and in so doing will:

"First, overcome prejudice through individual effort toward an understanding of the habits, customs, and thinking of the members of each racial group.

"Second, by breaking down the prejudices which our social environment and traditions have given us, through a conscious realization of the contribution each race has to make toward a more perfect civilization.

"We further recommend that on all campuses having a racial problem, there be organized an interracial commission to study and alleviate the conditions arising from the local situation."

Student Interracial Conferences In the South

The students who have promoted the experiment of interracial conferences in the South have done so realizing the danger and difficulties involved. They have done so with the conviction that the problem of the relationship among the races of the world is increasingly becoming a crucial one, and that the only constructive way of approach to adjusting racial relationships is through the process of sympathetic and friendly understanding.

They further realize that since college students are to be in a large measure the leaders of a rising generation it is absolutely necessary that those potential leaders of both the white and Negro races in the South should begin while in the process of training to understand the viewpoint, attitudes and problems of each other.

College Professors Organize

In February 1927, thirty college professors, representing twenty of the principal universities and colleges of Texas spent a day making plans to forward the study of race relations in the colleges of the state. A number of those present had been conducting such courses and practically everyone reported that they were among the most popular, well attended and effective courses that are given. Others who are not giving specific courses in race relations reported that they are dealing with the subject constantly in their other classes, particularly in connection with the study of sociology. One of the former group, who is teaching a college race relations class of forty, is giving also an extension course on the same subject to a hundred public school teachers in the City of Houston. A number of teachers of sociology in Negro colleges were present and emphasized the need that similar classes be conducted for colored students. Race prejudice, they asserted, is not all on one side, and colored students also need to be guarded against it by a study of the facts.

Interracial Discussion Groups in Northern Universities

In a number of Northern universities interracial discussion groups have been organized as at Ohio State University, the University of Michigan and the University of Chicago. "The aim of the Negro Caucasian Club of the University of Michigan is to make a careful study of the problems arising in relations between the races, to take such action as will encourage a spirit of sympathy and friendship, and to work for the eventual elimination of any discrimination against Negroes which may exist."

An unusual number of colleges have invited Negroes to discuss the American race question before the students and to hold forums on the subject. The invitations generally have been issued or influenced by the student organizations. Some of these colleges had never before had a colored speaker, like the University of Maryland; others were traditionally opposed to interracial liberality, like Washington University in St. Louis. The liberal-minded students of George Washington University, Washington, D. C., sent an invitation to a colored speaker.

Peace Caravans

During the summer of 1927, 1928 and 1929, the American Friends Service Committee sent out Peace Caravans to carry the news of peace progress and possibilities throughout the United States. Each Peace Caravan consisted of a team of college students, two men or three women, and a second-hand Ford. The students, carefully selected from the many applicants, and carefully trained for the work, spend their summer vacations preaching peace wherever they find an audience—to churches and Sunday schools, Kiwanis and Rotary Clubs, boys' and girls' camps, Granges, summer schools, etc. This past summer there were twelve teams, nearly all the Quaker colleges being represented, and two or three others. There was one Negro team, consisting of Richard Hill, a student at Harvard Theological Seminary, who served also in the summer of 1928; and Ivan Parboosingh, the son of a Hindu priest, who passed as a Negro for the summer. These two carried the peace message to the colored people in the South, in Georgia, Tennessee, Alabama and West Virginia.

Interracial Peace Committee

The American Interracial Peace Committee, established in 1926, with headquarters in Philadelphia, is fostered by the American Friends' Service Committee, that organization which served the cause of humanity in the devastated, war-ravaged countries of Europe for seven years. In that time it distributed $25,200,000. Nine hundred Quakers served in its ranks in the war-stricken areas, without pay, directing some 50,000 or 60,000 European helpers. And here in West Virginia during the strike of 1922, the Service Committee helped communities stricken with starvation after sixteen months of idleness. In the month of July alone over 750 children were fed and clothed. It is the Peace Section of this Committee which has set in motion the American Interracial Peace Committee in order to present to the nation and to the world those talents and accomplishments of Negroes that may serve the cause of peace. It will seek for them the open door of fraternal cooperation with all those agencies, industrial, social, religious and political, devoted to the cause of peace. The committee will also teach the fundamental equality of all races.

Church and Race Relations

The Federal Council of Churches of Christ in America has appointed a Commission on "The Church and Race Relations." The purposes of this commission are:

1. To assert the sufficiency of Christianity as the solution of race relations in America and the duty of the churches and all their organizations to give the most careful attention to this question.
2. To provide a central clearing house and meeting place for the churches and for all Christian agencies dealing with the relations of the white and Negro races, and to encourage and support their activities along this line.
3. To promote mutual confidence and acquaintance, both nationally and locally, between the white and Negro churches, especially by state and local conferences, between white and Negro ministers, Christian educators and other leaders, for the consideration of their common problems.
4. To array the sentiment of the Christian churches against mob violence and to enlist their thorough going support in a special program of education on the subject for a period of at least five years.
5. To secure and distribute accurate knowledge of the facts regarding racial relations and racial attitudes in general, and regarding particular situations that may be under discussion from time to time.
6. To develop a public conscience which will secure in the Negro equitable provision for education, health, housing, recreation and all other aspects of community welfare.
7. To encourage efforts for the welfare of Negro workers and the improvement of relations between employers, Negro workers and white workers.
8. To make more widely known in the churches the work and principles of the Commission on Interracial Cooperation, and especially to support its efforts to establish local Interracial Committees.
9. To secure the presentation of the problem of race relations and of the Christian solution by white and Negro speakers at as many church gatherings as possible throughout the country.

Each year the "Commission on the Church and Race Relations" provides a Race Relations Sunday at which time a program to promote better race relations is carried out.

National Interracial Conference

Two hundred and five white and colored representatives of local and national organizations actively at work to improve interracial relations, from seventeen Northern and Southern states, attended the National Interracial Conference held in Cincinnati, Ohio, March 25-27, under the auspices of the Commission on Race Relations of the Federal Council of Churches and the Commission on Interracial Cooperation.

A committee submitted the following report:

This committee believes:

1. That the causes of racial antagonism arise fundamentally from social conditions; and that as such they are remediable through social changes.
2. That the major factor to be utilized in bringing about social changes in this, as in any other realm of life, is education.
3. That the educational institutions of this country, from kindergarten up, therefore, constitute the strategic centers of approach in developing constructive interracial attitudes.

The committee therefore recommends:

I. To all persons who have any part in directing the educational policies of this country:

That everywhere Negroes be provided with educational facilities and opportunities equal to those extended to white students; and that where separate schools now exist, equal standards of education be adhered to in all respects.

II. To leaders of the colored people:

That every encouragement be given and legitimate means be employed to induce the Negro people everywhere to avail themselves of the maximum educational opportunity, to the end that the difference in cultural level between the two races be reduced as rapidly as possible.

The committee further expresses its conviction that a part of the interracial prejudice manifested is due to the failure of the two groups to have an adequate understanding of each other. It therefore recommends:

III. To educational authorities and to student bodies, both of public schools and of institutions of higher learning throughout the country:

That opportunity for sympathetic interracial contact and first hand knowledge of each other be made possible and encouraged in every reasonable way.

It suggests specifically:

1. The presentation of material and courses which will give a fair interpretation of each race to the other; in particular that meritorious material of Negro origin be as freely used as any other.
2. That competent representatives of the two races be interchanged.
3. That Negro students in mixed schools be admitted to representation in the general student activities as rapidly as favorable student opinion can be developed.
4. That the method of interracial conference, which this and many other conferences have shown to be psychologically sound as a means to better understanding, be used as fully as possible by the student bodies of the country.

Second National Interracial Conference

A second National Interracial Conference was held at Washington in December, 1928. Sponsoring this conference were the following organizations:

American Friends Service Committee, Interracial Section;
American Social Hygiene Association;
Commission on Interracial Cooperation;
Council of Women for Home Missions;
Federal Council of Churches, Commission on the Church and Race Relations;
Fellowship of Reconciliation;
Home Missions Council;
The Inquiry;
National Association for the Advancement of Colored People;
National Board, Young Women's Christian Association;
National Council, Young Men's Christian Association;
National Urban League;
National Federation of Settlements;
Phelps-Stokes Fund;
Protestant Episcopal Church, Department of Christian Social Service.

Major Questions Discussed—In preparation for the Conference a committee on research was appointed in order to get information that would form the basis for the discussions to be carried on at the Conference. On the basis of this research three major questions were discussed:

1. "In the light of social research what do we know about Negro life and race relations as affecting both the white and colored races in the United States?"
2. "What significance has this knowledge for the programs of social organizations whose purpose it is to improve these conditions?"
3. "What gaps in knowledge are revealed calling for further study by universities and research organizations?"

These questions were considered under the following heads:

(1) Health; (2) education; (3) agriculture; (4) recreation; (5) law observance and administration; (6) housing; (7) citizenship; (8) race relations.

The information secured through the research which preceded the Conference and from the papers and discussions at the Conference were edited and put into book form by the research secretary of the Conference, Charles S. Johnson, and published in 1930 by the Henry Holt Company, New York City, under the title, "The Negro in American Civilization."

"Two hundred women delegates, white and Negro alike, from the Protestant churches of New York City met on October 31, 1928, to discuss interracial problems and to take steps for the formation of a permanent body of church women which would attempt to bring the two peoples into more charitable understanding of one another."

There is to be a women's permanent interracial committee, which will function under the auspices of the Federal Council of Churches.

This new body, on which both the white and Negro races will be represented, will be specially concerned at first with the question of economic opportunities for Negro women and girls in New York.

Interracial Project Women Presbyterian Church South

The Presbyterian Church, South, supports the Stillman Institute at Tuscaloosa, Alabama, which has taken on added importance in recent years. The school ranks as a junior college.

There was erected, in 1928, a Nurses Training School building at Stillman at a cost of about $30,000. This building is for the training of nurses in the first year of the nurse's course. It is also used for instruction in hygiene, and serves as a hospital for the Negro sick of Tuscaloosa, affording the only operating rooms open in that city to Negro surgeons.

The support of the above institution, and the support of its Negro churches and Negro missions, constitute the contributions of the Presbyterian Church, South, as a whole to Negro advancement. The women of the church, however, have an interracial project in which they are very deeply interested, and which they feel is greatly worthwhile. There are thirteen conferences for Negro women which are held in thirteen states each year.

The first conference for Negro women ever held by white women in the South met at Tuscaloosa in the summer of 1917. This conference was truly an experiment in interracial cooperation, and no one dreamed how important it would become.

In the twelve years that have elapsed, thirteen southern states have established these conferences for Negro women, and each year approximately 500 or 600 Negro women meet for a week at these conferences, living in the school building in which the conferences are held, and training classes are conducted in the various subjects presented to the conference, such as community betterment, sewing schools, Bible schools, Sunday school methods, missionary schools, health problems, practical nursing in the home, etc. The faculty is made up of the best teachers, both white and colored and in each case the state contributes largely to the program through their educational and health departments.

The auxiliary of the Presbyterian Church underwrites the expenses of these conferences, although in most cases they are practically self-supporting.

Work of Women Methodist Church South

The Woman's Missionary Council of the Methodist Episcopal Church, South, is a pioneer in the fields of race relations. The Council, for 1929, appropriated $29,325 for work among Negroes. The Council supports community centers for Negroes in Nashville and Chattanooga, Tennessee; Augusta, Georgia; Birmingham, Alabama; and Winston-Salem, North Carolina.

Objectives of the Council with respect to race relations were reported to be as follows:

1. A better knowledge on the part of the white women of the achievements and possibilities of the Negro.
2. A knowledge of conditions hindering the progress and happiness of the Negro, gained by first-hand contacts with the Negro home, school and church.
3. The development of a definite conviction of responsibility for conditions of injustice surrounding the Negro, and "a definite program for the discharge of our obligation."

Interracial Conference of Church Women—The Interracial Conference of Church Women, initiated by the women members of the Commission on the Church and Race Relations of the Federal Council of Churches in cooperation with the Council of Women for Home Missions and the National Board of the Young Women's Christian Association, and held at Eagles Mere, Pennsylvania, September 21-22, 1926, brought together eighteen Negro women and thirty-two white women from fifteen different states North, South, and West. They represented Protestant church women's organizations with delegates from the National Council of Jewish Women, National League of Women Voters, and the National Association of Colored Women's Clubs. Altogether a constituency of considerably more than 2,000,000 women was thus represented. The conference marked a new stage of progress in grappling with interracial problems by religious forces. The program included such topics as experience in interracial work among women, conditions of white and colored women in employment, concrete methods of work in race relations, problems of housing, segregation in cities, and the question as to what church women can do to create wholesome racial attitudes.

At a unique closing session a white woman told what in her experience she found Negro women could contribute to better race relations, and a Negro woman outlined what she thought white women could contribute.

Continuation Committee Findings—A continuation committee of the Interracial Conference of Church Women was appointed to study the

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various recommendations made and to publish them as "findings" to go to church women throughout the country as a working program. These findings said:

> Realizing that interracial action must be preceded by interracial thinking, we find that the women of our churches need to learn to work with rather than for the Negro. We believe that existing church organizations constitute the best channel for creating this attitude.
>
> Forced housing segregation is unspiritual and undemocratic. Church women should take a definite stand against such segregation in their community.
>
> Interracial committees of church women can do a great service for their communities by:
>
> Becoming informed of the facts concerning Negro children in the community.
>
> Keeping in touch with the juvenile courts, and insisting that Negro children receive the same thoughtful attention and care that is given to children of other races.
>
> Securing provision for recreational opportunities for Negro children, through the Scouts, Camp Fires, Girl Reserves and Hi Y's.
>
> Insisting on the appointment of Negro probation officers.
>
> Encouraging deputations of white and Negro women to sit through trials of boys and girls in the interest of justice and for the consideration of all factors involved.
>
> Urging constant observation of jail conditions, especially for young people and women. That there may be proper separation of young offenders and old criminals; that occupation may be provided; that suitable places shall be secured for them on their release;
>
> Seeing that proper counsel is secured for Negro cases.
>
> Recognizing the power of the press that church women suggest that use be made, as far as possible, of the power of the press to influence and create wholesome and just impressions to bring about better understanding between the races.
>
> That church women seek to secure the unlimited power of metropolitan papers, and that through church columns topics on race meetings and work which the race committees are doing in each community shall be fully recorded.
>
> Definite effort be made by church women to secure in the press an emphasis on constructive news items and articles in regard to the Negro, rather than on crimes and other derogatory items.
>
> Special suggestions about the education of young people and interracial matters are urged.

A second meeting of this conference was held at Eagles Mere, in 1928, and a third meeting at Oberlin, Ohio, in 1930.

The Churches and Race Relations—The 140th General Assembly of the Presbyterian Church voted an expression of good-will toward Negro delegates and recorded its sympathy "with racial and political minorities whose political and religious rights were denied."

The Episcopal address at the General Conference of the M. E. Church held at Kansas City, Missouri, in 1928, set forth that:

> World-wide Methodism owes to the world its uttermost strength in hastening the day of good-will. Our relation to those of other lands has been embarrassed by such legislation as that of the 'Japanese Exclusion Act,' the effect of which has been felt not in one country alone, but in every land where the conditions seem to suggest the clash of color. The developments affect not only the American workers, but the nationals associated with them. There is scarcely a little congregation in all the countries washed by the seven seas which does not present new aspects of difficulty in the missionary adventure which must and will continue unless the mistakes of needless and offensive discrimination are corrected. If we are to meet the native of another land with any hope of leading him to Christ, we must not only dismiss forever all that is suggestive of the superiority complex, but we must make it unmistakably plain to him that we have done so.
>
> We can hardly overstress the influence of our treatment of those who come from other lands upon the peoples from whom they come. Sensitive often, as we should certainly be, any lack of consideration which meets those of other lands at the doorway of this country, or after they have entered in, any other violation of the neighbor code is magnified in the telling; and conversely, any indication of real kindness will have its sequel in the opening of the heart doors on the other side of the sea.
>
> As illustrating the possibility of constructive efforts in the correction of race prejudice we would call attention to the remarkable work done by the Commission on Interracial Cooperation in a field of unusually delicate relationships and perplexing problems. It is one of the movements which has called constantly for self-restraint and that faith which inspires broadminded endeavor. We would formally acknowledge our obligation to those who have given themselves to the promotion of this work, and we should not only encourage the commission to continue effort in its particular field but also should accept its accomplishments as suggestive of what may be done and ought to be done in bringing other racial groups together. The General Conference has it in its power, by the promotion of such agencies, to strengthen in a significant measure the bonds of interracial good-will.

In response to a call from the Colored Methodist Episcopal Church for closer interchurch cooperation in training leadership, the 1930 General Conference of the Methodist Episcopal Church South, authorized the appointment of a commission to meet with a like commission from the Colored Methodist Episcopal Church for the purpose of studying the challenges to further interracial and interchurch cooperation with a view to the general enhancement, and promotion of the educational, missionary, social and industrial interests of the Negro race.

The Nashville Christian Advocate, organ of the Methodist Episcopal Church South, said editorially, “This action opens the way for the Southern Methodist Church to render a valuable service to the colored people who have long looked to the Church for guidance and help, and have maintained steadfast devotion. The need of better trained teachers and workers in the Sunday schools has been giving the leaders of the Colored Methodist Church grave concern. The work of this commission is to plan a way for carrying forward an efficient program of teacher-training, with the coperation of the white Church. There are agencies which can contribute to this work; among these are the colleges and other schools of the Colored Church. Paine College School of Religious Education can give splendid assistance as can also several other schools.

“Negro education has within recent years shown marked improvement; schools have been merged and strengthened; some have been closed; all are seeking means to give better service to their people. This commission will examine the character and work of the schools of the Colored Church recommending such changes, mergers and other modifications as may be necessary to enable them to carry on a program of education of the very highest grade and efficiency. Another problem of this denomination is the adequate training of the ministry. The uneducated minister can no longer serve the colored people acceptably.

“The agencies now in use must be made better; others must be provided so that a well-equipped and efficient ministry may be trained. This is fundamental, since no race can progress morally without capable men in the ministry. As part of this training, pastors' schools have been provided for some years past. The Commission will study how these may be made more helpful and whether cooperation with other denominations will not strengthen the work. These schools have done a far-reaching work for the women of the Colored Church by providing courses of study in home making and child welfare and in church work for women. The women who take these courses are selected for their interest in the work. During the sessions assistance is given usually by a missionary society leader of the white church. This establishes contacts between the best people of both races in the community, making for friendly relations between the races. This work must be conserved and enlarged in whatever plans the joint commission may devise.

“The great migrations of recent years to industrial areas and centers of population have taxed the resources of all churches to follow up their people and furnish them with a satisfactory ministry. It has been particularly taxing to the Colored Methodist churches. Their losses have been heavy. It is hoped that this joint Commission will find a way to use the contributions of the Southern Methodist people so as to enable the Colored Methodist Church more effectually to shepherd its moving people and care for the neglected places.

“The two races living in the South will succeed or fail together. One cannot rise without the other. The interests and the aims of both are the same. There must be better understanding, and more sympathetic appreciation of the burdens each has to carry. Then our efforts for better things economically and morally will yield the largest fruitage.”

The Commission on Social Service, National Council Congregational Churches

The Commission on Social Service of the National Council of the Congregational Churches of the United States, in its statement of social ideals among other things said:

Into racial relations means:

1. The practice of the American principle of the same protection and rights for all races who share our common life.
2. The elimination of racial discrimination, and substitution of full brotherly treatment for all races in America.
3. The fullest cooperation between the churches of various races, even though of different denominations.
4. Educational and social equipment for the special needs of immigrants, with government information bureaus.

Into international relations means:

1. The removal of every unjust barrier ot trade, color, creed, and race, and the practice of equal justice for all nations.

The Catholic Church and Race Relations

The sixty-ninth convention of the Catholic Central Verein passed the following resolution:

> The spirit of the Constitution of our country makes for that true tolerance among our citizens which Christian justice and charity enjoin on all men. Human pride, augmented by other passions leads to a disregard of the rights of others and the obligations of brotherly love. Differences of race, color, language, wealth and social standing are stressed leading to mutual dislike, distrust, social unrest and even enmity and hideous crimes.
>
> Since the citizenry of our country is made up of men of various races and nations, it especially behooves us to guard against the temptation of fostering racial strife, while we should do what lies in our power to promote peace and good-will among all men, always ready to actively assist in the solution of our racial problems.
>
> Mindful of the fact that one of the first and foremost saints of the New World, St. Peter Clevar, devoted his life to the Negroes, and that even ahead of such glorious martyrs as Isaac Jogues, an American Negro was beautified by the Church, the Blessed Martin de Porres, let us in a special manner devote our attention to relieving the conditions of the members of the Negro race, subjected to so many injustices, not merely denied rights guaranteed them by the Constitution but made to suffer slights and indignities which deeply offend them. They, too, are our neighbors, both under the law of Christ and that of our country.
>
> We, therefore, wish to impress on our members the obligation to labor for amicable race relations and to grant their assistance to all efforts to bring them about.

Pope Pius, on March 5, 1926, urged the equality of white and Negro missionaries in an encyclical letter distributed to bishops throughout the world.

The Pope urged that missions be supported and that no efforts be spared in encouraging youths to devote themselves to missionary work. He directed that the colored clergy be considered as equal to the white clergy and that they be entrusted with the same powers, offices and dignities.

Race Relations Committee Society of Friends

The Religious Society of Friends of Philadelphia and vicinity has a race relations committee. Its stated object is: To study the problem of creating a spirit of mutual understanding and helpfulness between the white and colored races. The following report of this committee was submitted at the 1930 yearly meeting of the society:

"At the end of this year's work, your committee wishes to express its appreciation of the opportunity you have given it of seeing a little further into the difficulties, discouragements, and hopeful aspects of the important matter of race relationships.

"That it is a world-wide question of the gravest implications stimulates us in our small corner. We cannot report an enthusiastic committee—aware of its growing opportunities for service.

"The South has been considered by many Friends as perhaps the chief field for work on behalf of the Negro. This, however, was before the great migration northward—particularly of the last ten or fifteen years. Now Philadelphia has the second largest colored population of any city in the United States. There are still large groups of Negroes inadequately prepared for the demands of modern life, but now there have emerged many educated Negroes with their abilities not yet fully recognized or given sufficient opportunity for use. In an attempt to meet these two needs more intelligently, Committees of Arch Street and Race Street Yearly Meetings are directing their united efforts.

"*Four Pertinent Questions*—The first activity of the fall was a course of four late afternoon conferences, planned primarily to help Friends clarify their thinking upon this question. To be sure, few Friends came but many others, mostly teachers and social workers—the attendance ranged from seventy to ninety—availed themselves of the opportunity to hear Ira Reid of the National Urban League, Bruno Lasker of the Inquiry, and Joseph B. Matthews, executive secretary of the Fellowship of Reconciliation, give their answers to the four very pertinent questions:

'What shall I do as a neighbor?'
'What shall I do as an employer?'
'What shall I do as a parent?'
'What shall I do as a world citizen?'

"*Study Courses*—Last year Race Street Friends under the leadership of our field secretary, Helen R. Bryan and a small sub-committee of teachers of both races, began work of a rather intensive sort in the public schools. This has been carried steadily forward these past months. A growing body of teachers is realizing its responsibility for seeing that prejudice is not permitted to mar the colored child's chance at an education nor the white child's attitude of mind. To this end another study course was conducted during Third Month, especially for teachers. This was led by four men of outstanding ability in their fields:

Goodwin B. Watson, of Teachers College, Columbia University;
Hornell Hart, of Bryn Mawr College;
Melville J. Herskovits, of Northwestern University; and
Howard Hale Long, of the Public School System of Washington, D. C.

"It is highly encouraging and significant of the confidence which our work in the schools has inspired, that this series of lectures was given the approval of Dr. Oliver P. Cornman, one of the city's associate superintendents of education. Before it was decided upon, fifteen school principals were consulted as to the wisdom of the venture and all advised that it be undertaken. It should be mentioned that an admission fee sufficient to cover expenses did not act as a deterrent to the attendance at either this course or the earlier one. Upon one occasion over a hundred persons were present.

"*Demand for Speakers for School Audiences*—On the evening of Third Month 18th, Dr. Melville J. Herskovits spoke to two hundred and fifty interested persons at an interracial dinner, held in the Christian Association building of the University of Pennsylvania, on the subject of, "The Future of the Negro in the New World." Melville Herskovits is an anthropologist of note and his approach to the subject was a genuinely scientific one.

"It is a pleasure to record a visit of Jessie Fauset Harris, an honor student of Cornell University and of the Sorbonne, now a teacher of French in the Brooklyn High School, and author of two novels on Negro life. She spent ten days during Third Month in Philadelphia, speaking to assemblies in several of our public schools and to our own Westtown, Moorestown Friends, Friends' Select and Germantown Friends. Thus to large numbers of white pupils was given the chance to see and hear a colored woman of culture and distinction; to the colored pupils themselves there must have come a growth of racial self-respect and ambition.

"Our office notes a steady demand for speakers, principally for school audiences and, to a lesser extent, for women's clubs and church organizations. These engagements are generally filled by a group of competent young colored men and women in the city who freely contribute their time and talents to our joint cause.

"*Race Relations Sunday*—On Second Month 9th, the first-day nearest to Lincoln's birthday, and for that reason set aside by the Federal Council of Churches as Race Relations Sunday, these speakers attended twenty-two of our first-day schools and took part in the exercises. In most cases they were present at meeting also, and appreciation of their presences was expressed by many. That the anniversary might be more widely observed throughout the city, our secretary, Helen R. Bryan, called upon a number of the leading ministers and reminded them of the day's new significance, with the result that thirty-eight of them, representing seven denominations used the subject as a basis for their sermons. In one of our outlying communities a committee member made the same request to her local ministers, and there was a gratifying response.

"*Racial Discrimination*—During the winter a small group of interested business men met together upon occasion to discuss the possibilities of widening the scope of Negro labor. They have conferred with experts in the field and have drawn helpfully upon the resources of the Armstrong Association. Our committee appreciates the difficulty which these men on the committee face in trying to make new opportunities for Negroes in positions in their establishments that have heretofore been held exclusively by whites. We commend them for their breadth of vision and for this beginning at a further application of Christian principles to the conduct of their businesses. And yet in spite of the more just and appreciative attitude which many people are showing towards Negroes, we are told by some of the leading colored people in the city that racial discrimination is increasing. In housing and in recreation, in places of amusement and especially in restaurants, lines of distinction are being drawn contrary to equality of citizenship, humanity or Christian brotherhood. We counsel patience. We tell our friends of the other race that only through the slow, but, we hope, sure process of education, can a happier day come. But meanwhile we feel a deep sense of shame that such conditions should prevail.

"Several of the great educational foundations, the Rosenwald and the Laura Spelman Funds among others, are spending their mental and financial resources in an attempt towards a solution of this question of race. They can do much. But a body bearing the name of Friends knows that mass effort is not enough. John Woolman taught us that. There must be a changed attitude in each individual mind and heart. When that time comes we will not regard the Negro with ill-disguised contempt or complacent pity, but as another free human soul, animated by the same desire for a full and unhampered life. Only then can there come any real solution of this problem, so baffling to us today."

The Inquiry Method

The Inquiry, an organization of New York City which began in 1926 to publish "The Inquiry Occasional Papers" is seeking a revolutionary end by evolutionary means. It is attempting a titanic task with no implements save a school of thought. Most reform organizations focus on ends. The Inquiry focuses on means.

The Inquiry's publications and projects are implements and experiments to enable groups representing diverse interests to deal cooperatively with conflicts of mind-set and desire. It is seeking to separate the creative from the destructive elements in conflict.

The Inquiry method is illustrated by the following:

Superior People—A Discussion Outline in Four Parts—"What are the earmarks of 'superior' persons?

Name someone, American or foreign living or dead, whom you regard as in some way superior to the average.

List the characteristics in which, you think, they are (or may have been thought to be) superior to other men around them.

"What are the earmarks of "superior" races?

Do all the members of a race or nationality share its characteristic traits?

Do the same considerations by which you have selected superior men also apply to superior peoples or races?

"How do you judge peoples or races?

Does the judgment passed upon a people depend upon the qualities of those who are the judges and their major concerns? For example, would all the peoples in the world agree in a judgment of the Japanese as regards their relative standing among other nations in regard to those qualities that make up superiority? Or in a judgment of the Jews? Of the British? Of Americans"

"What should be the relation between "superior" and "inferior" races or peoples?

Let us see whether your judgment as regards their respective superiority or inferiority enters into what you would consider proper native-white-American attitudes toward each of the following peoples:

Filipinos
Englishmen
Mexicans
American Negroes
Germans
Japanese
Armenians
Russians
Portuguese
Jews

Are you treating all these peoples alike? As absolute equals? Should you so treat them? What are the main differences in what, you feel, is a "right" native-white-American attitude to, say, Englishmen and Mexicans? Germans and Negroes?

In what respect does a conviction of your superiority as a people over some other people give you special rights? In what respect does it give you special obligations?

Must you assume that these special rights or obligations are permanent, or do circumstances change in such a way as to change your relations to other people?

Is pride of race something you should try to get rid of?

Does it help you in any way to make greater strides in personal or racial self-improvement?

What are some of the special dangers of race pride?

Does the teaching of Jesus provide you with any sure guidance on this crucial question of international and interracial morality?

DIVISION II

NATIONAL ASSOCIATION OF COLORED WOMEN

The National Association of Colored Women, in 1928, celebrated its thirty-second birthday anniversary at its biennial meeting. Among the accomplishments reported were the establishment of a national headquarters in Washington, D. C., at a cost of $25,000.

Mrs. Sallie W. Stewart, president, of the National Association of Colored Women, was elected fourth vice-president of the National Council of Women at the biennial meeting, held November 4-9, 1929, in New York City. The National Council of Women is composed of thirty national organizations of women of the United States and has connections with the International Council of Women of the World.

The National Association of Colored Women has held membership in the National Council of Women for thirty years.

Program of the Association—The following is a statement of the program outlined for the National Association of Colored Women by its Interracial Department for the "Promotion of Good-will, Better and More Sympathetic Understanding among All Races of Men":

1. By Education

- a. Through contact of the best element in different races—in interracial conferences and other contacts.
- b. Through effective means of dissemination of the best literature on life and achievement of the Negro and of other colored races.
  - (1) In white schools and libraries.
  - (2) In effort to have Negro life and achievements the subject for study and discussion in white clubs, churches and in other groups of women and young people of the white race.
  - (3) In effort to have Negro clubs, church societies, etc., read and study what the fair-minded, justice-loving white people (however few) say and write about Negroes.
- c. Through the promotion of public exhibitions of the achievements of Negroes in literature, art and music, where such exhibitions will attract white people, and through thorough preparation of the colored races and of the white race for service.

2. By General Cooperation Wherever Circumstances Demand.

- a. Through improved living conditions—better housing, desirable location of homes, sanitary environment, paved and lighted streets, etc.
- b. Through higher wages and better protection for women in industry.
- c. More and better schools and recreational facilities.
- d. Through equal accommodation in travel.
- e. Through a working program for justice in the courts.
- f. Through persistent efforts for constructive provision by the states for the underprivileged boy and girl who are taken into the courts.
- g. Through legislation against lynching.
- h. Through effort for peace among the nations.
- i. Through proper means for right use of leisure time of Negro boys and girls in domestic service and for wholesome amusement.

3. Conclusion of the Whole Matter

In the undertaking of this delicate and significant work let us as Negro women remember that no principle is to be sacrificed, no compromise of dignity and Christian womanhood.

Let us keep in mind, too, that only the leaders who are well prepared, mentally and spiritually, can take the initiative in this important work and promote it.

If interracial cooperation is to be worked out ever, it must be done only through the practice of the Gospel of Jesus Christ.

On these principles the women of the National Association of Colored Women are standing steady and going forward for peace, good-will and helpfulness among all people.

DIVISION III

EMANCIPATION CELEBRATIONS

The date most generally observed by Negroes of the United States as Emancipation Day is January 1, the date in 1863 of the issuance of the Emancipation Proclamation. September 22, the date in 1862, of the issuance of the preliminary proclamation of emancipation is, next to January 1, the day most generally celebrated. In various sections of the country, however, other Emancipation days are celebrated by Negroes. The dates of these celebrations appear to have a connection with the date that slavery happened to be declared abolished in that particular state or community. The Negroes of Texas celebrate June 19, the date in 1865 when General Robert S. Granger, who had command of the military district of Texas, issued a proclamation notifying the Negroes that they were free. Some emancipation celebrations may have reference to the adoption of the Thirteenth Amendment to the Constitution, particularly the ratification of this Amendment by an individual state. In some states the governors issued proclamations declaring slavery abolished. The observance in Illinois and some other Middle Western States of August 2, 3, or 4 may have to do with the abolishing of slavery in that state on August 2, 1824. Some of the dates on which Emancipation celebrations were observed in 1929 and 1930 are: January 1, May 22, May 29, May 30, June 19, August 4, August 8, September 12, September 22, and October 15.

Emancipation Proclamations

PRELIMINARY PROCLAMATION OF EMANCIPATION

I, Abraham Lincoln, President of the United States of America, and Commander-in-Chief of the army and navy thereof, do hereby proclaim and declare that hereafter, as heretofore, the war will be prosecuted for the object of practically restoring the constitutional relation between the United States and each of the states and the people thereof in which states that relation is or may be suspended or disturbed.

That it is my purpose, upon the next meeting of Congress, to again recommend the adoption of a practical measure tendering pecuniary aid to the free acceptance or rejection of all slave states, so called, the people whereof may not then be in rebellion against the United States, and which states may then have voluntarily adopted, or thereafter may voluntarily adopt, immediate or gradual abolishment of slavery within their respective limits; and that the effort to colonize persons of African descent, with their consent, upon this continent or elsewhere, with the previously obtained consent of the governments existing there, will be continued.

That on the first day of January, in the year of our Lord, one thousand eight hundred and sixty-three, all persons held as slaves within any state or designated part of a state the people whereof shall then be in rebellion against the United States, shall be then, thenceforward, and forever free; and the Executive Government of the United States, including the military and naval authority thereof, will recognize and maintain the freedom of such persons, and will do no act or acts to repress such persons, or any of them, in any efforts they may make for their actual freedom.

That the Executive will, on the first day of January aforesaid, by proclamation, designate the states and parts of states, if any, in which the people thereof respectively shall then be in rebellion against the United States; and the fact that any state or the people thereof shall on that day be in good faith represented in the Congress of the United States, by members chosen thereto at elections wherein a majority of the qualified voters of such state shall have participated, shall, in the absence of strong countervailing testimony, be deemed conclusive evidence that such state, and the people thereof, are not then in rebellion against the United States.

That attention is hereby called to an act of Congress entitled, "An Act to Make an Additional Article of War," approved March 13, 1862, and which act is in the words and figures following:

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That hereafter the following shall be promulgated as an additional article of war for the government of the army of the United States, and shall be obeyed and observed as such:

"Section 1. All officers or persons in the military or naval service of the United States are prohibited from employing any of the forces under their respective commands for the purpose of returning fugitives from service or labor who may have escaped from any persons to whom such service or labor is claimed to be due; and any officer who shall be found guilty, by a court-martial of violating this article shall be dismissed from the service.

"Section 2. And be it further enacted, That this act shall take effect from and after its passage."

Also, to the ninth and tenth sections of an act entitled "An Act to Suppress Insurrection, to Punish Treason and Rebellion, to Seize and Confiscate Property of Rebels, and for other Purposes," approved July 16, 1862, and which sections are in the words and figures following:

"Section 9. And be it further enacted, That all slaves of persons who shall hereafter be engaged in rebellion against the Government of the United States or who shall in any way give aid or comfort thereto, escaping from such persons and taking refuge within the lines of the army; and all slaves captured from such persons, or deserted by them and coming under the control of the Government of the United States; and all slaves of such persons found on (or) being within any place occupied by rebel forces and afterward occupied by forces of the United States, shall be deemed captives of war, and shall be forever free of their servitude, and not again held as slaves.

"Section 10. And be it further enacted, That no slave escaping into any state, territory, or the District of Columbia, from any other state, shall be delivered up or in any way impeded or hindered of his liberty except for crime or some offense against the laws, unless the person claiming said fugitive shall first make oath that the person to whom the labor or service of such fugitive is alleged to be due is his lawful owner, and has not borne arms against the United States in the present rebellion, nor in any way given aid and comfort thereto; and no person engaged in the military or naval service of the United States shall, under any pretense whatever, assume to decide on the validity of the claim of any person to the service or labor of any other person, or surrender up any such person to the claimant, on pain of being dismissed from the service."

And I do hereby enjoin upon and order all persons engaged in the military and naval service of the United States, to observe, obey, and enforce, within their respective spheres of service, the act and sections above recited.

And the Executive will, in due time recommend that all citizens of the United States who shall have remained loyal thereto throughout rebellion, shall (upon the restoration of the constitutional relation between the United States and their respective states and people, if that relation shall have been suspended or disturbed) be compensated for all losses by acts of the United States, including the loss of slaves.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the City of Washington this twenty-second day of September, in the year of our Lord one thousand eight hundred and sixty-two, and of the Independence of the United States the eighty-seventh.

ABRAHAM LINCOLN.

By the President:
William H. Seward, Secretary of State.

EMANCIPATION PROCLAMATION

Whereas, on the 22nd day of September, in the year of our Lord one thousand eight hundred and sixty-two, a proclamation was issued by the President of the United States, containing, among other things, the following, *to wit*:

"That on the first day of January, in the year of our Lord one thousand eight hundred and sixty-three, all persons held as slaves within any state or designated part of a state the people whereof shall then be in rebellion against the United States, shall be then, thenceforward, and forever free; and the Executive Government of the United States, including the military and naval authority thereof, will recognize and maintain the freedom of such persons, and will do no act or acts to repress such persons, or any of them, in any efforts they may make for their actual freedom.

"That the Executive will, on the first day of January aforesaid, by proclamation, designate the states and parts of states, if any, in which the people thereof respectively shall then be in rebellion against the United States; and the fact that any state, or the people thereof, shall on that day be in good faith represented in the Congress of the United States, by members chosen thereto at elections wherein a majority of the qualified voters of such state shall have participated, shall, in the absence of strong countervailing testimony, be deemed conclusive evidence that such state, and the people thereof, are not then in rebellion against the United States."

Now, therefore, I, ABRAHAM LINCOLN, President of the United States, by virtue of the power in me vested as Commander-in-Chief of the Army and Navy of the United States in time of actual armed rebellion against the authority and government of the United States, and as a fit and necessary war measure for suppressing said rebellion, do, on this first day of January, in the year of our Lord one thousand eight hundred and sixty-three, and in accordance with my purpose so to do, publicly proclaimed for the full period of one hundred days from the day first above mentioned, order and designate, as the states and parts of states wherein the people thereof respectively are this day in rebellion against the United States, the following, *to wit*:

Arkansas, Texas, Louisiana (except the parishes of St. Bernard, Plaquemines, Jefferson, St. John, St. Charles, St. James, Ascension, Assumption, Terre Bonne, Lafourche, St. Marie, St. Martin, and Orleans, including the City of New Orleans), Mississippi, Alabama, Florida, Georgia, South Carolina, North Carolina, and Virginia (except the forty-eight counties designated as West Virginia and also the counties of Berkely, Accomac, North Hampton, Elizabeth City, York, Princess Anne and Norfolk, including the cities of Norfolk and Portsmouth), and which excepted parts are, for the present, left precisely as if this proclamation were not issued.

And by virtue of the power, and for the purpose aforesaid, I do order and declare that all persons held as slaves within said designated states and parts of states are, and henceforward shall be, free; and that the Executive Government of the United States, including the military and naval authorities thereof, will recognize and maintain the freedom of said persons.

And I hereby enjoin upon the people so declared to be free, to abstain from all violence, unless in necessary self-defense; and I recommend to them that, in all cases when allowed, they labor faithfully for reasonable wages.

And I further declare and make known that such persons, of suitable condition, will be received into the armed service of the United States, to garrison forts, positions, stations, and other places, and to man vessels of all sorts in said service.

And upon this act, sincerely believed to be an act of justice, warranted by the Constitution upon military necessity, I invoke the considerate judgment of mankind, and the gracious favor of Almighty God.

In testimony whereof I have hereunto set my name and caused the seal of the United States to be affixed.

Done at the City of Washington this first day of January, in the year of our Lord one thousand eight hundred and sixty-three, and of the independence of the United States the eighty-seventh.

ABRAHAM LINCOLN.

By the President:
William H. Seward, Secretary of State.

DIVISION IV

RACIAL CONSCIOUSNESS

"The time has come," says The Negro World (New York), "for the Negro to forget and cast behind him his hero worship and adoration of other races, and to start out immediately to create and emulate heroes of his own.

"We must canonize our own saints create our own martyrs, and elevate to positions of fame and honor black men and women who have made their distinct contributions to our racial history."

"Unless the Negro with courageous insistence holds up to the idealization of the young the best attainments of the race, his soul will become self stultified by alien idealism," declares The Houston (Texas) Informer. "Everything that he holds in art, science, literature and practical life is under the similitude of a white exterior. When he goes to the movies he finds every noble virtue portrayed under a white skin. If the Negro enters, it must needs be as a clown or as a flunky. The white artist can make no other use of Negro personnel.

"There is not to be found a Negro lady or gentleman in American literature with big qualities sustained to the end. The moving picture concessions of an interracial prize fight has no commercial value unless the white antagonist wins. It is deemed unethical to portray to the public the Negro triumphant over a white man.

"The soul thrives by what it feeds on. If the Negro is perpetually fed on white superiority, he will come to look upon whiteness as the symbol of superiority and blackness as the badge of reproach. A race that despises itself will be despised by everyone else."

"It is very gratifying to colored people to see a renaissance of interest in the aspiration and activities of the Negro," wrote W. H. Ferris, author of "The African Abroad." "But there is also a tendency to a cultural segregation of the Negro. Colored writers are discouraged from writing on philosophy, sociology, science, literature, art and music per se and are advised to write purely on Negro themes.

"What some people look upon with concern is the tendency to overemphasize and accentuate the shady side of Negro life and thought.

"When it comes to artistically portraying the Negro in literature, art, and the drama, the colored man, who is cultured, refined and civilized is passed by and the Negro who is superstitious, illiterate, grotesque, or immoral is cast upon the screen and is called art, high art, glorious art, radiant art, sun-kissed art, etc. When the Negro becomes grotesque or ludicrous, then he becomes a colorful personality for the artist, dramatist or novelist.

"I am not saying that there is a conscious purpose or design to belittle, but the constant presentation of the Negro in novels, short stories, plays and movies as a savage, a barbarian, a grotesque ignoramus, an unmoral illiterate or educated sport will undoubtedly have the effect of lowering the black man's status in the eyes of the civilized world and connote his inferiority or his difference from the rest of mankind. Just as the character of 'Uncle Tom' in Harriet Beecher Stowe's famous novel aroused sympathy for the slave, so the present method of portraying the Negro on the stage, in the novel and short story will have effects, and those effects will not be beneficial.

"Waves of popular opinion sweep over the land. In the sixties, seventies, eighties and early nineties, a wave of sympathy for the Negro swept over the land. In the late nineties and the first decade of the twentieth century, a wave of indifference to the Negro swept over the land. In the second decade and the first half of the third decade of the twentieth century, a segregation wave swept over the land. In the third decade, another wave started, which rose to the present. That wave manifests great interest in what the Negro thinks, says and writes, as a Negro, but little interest in what he thinks, says, and writes as a human being.

"There seems to be a cultural as well as residential segregation of the Negro. He must think of Negro, but not human problems.

"The Twentieth Century Caucasian seems interested in everything about the Negro except in recognizing him as a man and a human being in the same sense that other men are. This is due not so much to prejudice as to a failure to recognize that the colored man's reflex psychological reactions are the same as other men."

What Is the New Negro

The Amsterdam News (New York City) answers the question, "What Is the New Negro?" "To our way of thinking the New Negro, if there is such, is dependent upon himself for his food and thinking—a Negro who has the ideal of a spiritually and economically independent group working in harmony with and being a part of the larger American group. The New Negro is possessed of a new spirit. First, he believes in self-support. He supports his family; and helps to build a foundation for racial self-support. To do this, he believes it is not only necessary to talk 'race pride' but to act it. Hence he buys from a Negro grocer wherever he can; he goes to a Negro church; he has insurance in a Negro insurance company; he puts his money in a Negro bank; he acts race pride.

"Second, the New Negro is a pioneer for his people. The New Negro launches out into business. (He may fail and the 'old' Negro may laugh at him). The New Negro encourages the pioneer in other lines. He is willing to 'take a chance' to build for the future.

"Third, the New Negro thinks straight. Because he is born of the new spirit of freedom, he is determined to have freedom in all its phases. He is willing to bear all its responsibilities. He wants all of its privileges. He refuses to believe he is different from or inferior to any other of God's children. But he is not raising too big a row about it.

"The New Negro believes in God. He may be gradually changing his theology. It is perhaps wise that he should. But he believes in God. A hundred years ago a New Negro walked out of St. George's Church, Philadelphia, and preferred to worship in an old blacksmith shop which was bought by black people than in a fine house for which he did not pay. He believes that self-support is of God.

"The New Negro has a new spirit, not necessarily a diploma, a white collar, a salary from charity organizations—he believes in God and himself and his future and is hard at work."

Burlesquing the Negro in Films and Over the Radio

"Irish-Americans, it is said, have a quarrel with the film makers and exhibitors of moving pictures. The sensibilities of the race have been outraged and their finer feelings trampled upon by the showing of such films as 'The Callahans and the Murphys' and 'The Garden of Allah' and other pictures ridiculing their racial idiosyncrasies or slurring their religion. Their resentment was at first shown by vocal demonstrations of disapproval, raising disturbances in picture houses and disfiguring the pictures by squirting a black liquid fluid on them. Then came a petition to the Federal Trade Commission and an effort to restrain the distribution of the obnoxious films. In New York City an ordinance was presented to the board of aldermen to prevent the exhibition not only of immoral and indecent films, but also of those that 'tend to ridicule or disparage or hold up to obloquy or contempt any race, creed or nationality, or are calculated to arouse racial, national or religious prejudice.'"

No race in this country has suffered greater ridicule and disparagement than the Negro, none has been held up to greater obloquy and contempt, on the stage, in the films and in the daily press. And yet the status of the Negro has been steadily gaining in public esteem and his doings and his sayings have been taken more seriously than ever before.

Miss Nannie H. Borroughs, principal of the National Training School at Washington, D. C., in a discussion on broadcasting the Negro, said: "The radio announcer for the National Broadcasting Company who said 'no matter what the Negro is he is still a Negro' is as dangerous a person as a Communist or a Red.

"In fact, he is more dangerous because he is given an opportunity to broadcast subtle, but fallacious, propaganda that breeds contempt for the Negro and promotes misunderstanding and social injustice.

"The radio should not be prostituted to the teaching of race inferiority or spreading mischievous propaganda that will generate contempt or antagonism between the races. The Negro is permitted to sing spirituals or do burlesque stuff over the radio, but not to speak over a nation-wide network. He is never given a nation-wide chance to talk to the people of this country. What is the fear? Why the boycott?

"Referring to the Negro as 'nigger,' 'darkey' and presenting only the ignorant, shouting, fighting, rowdy element in speech is just another way of teaching inferiority or contempt for the Negro. The radio people who are enjoying the generous patronage of the Negro should observe the ordinary rules of business ethics. One of those rules is 'Never insult your customers.' The radio people, through Amos and Andy, burlesque Negro business over the radio. The little skit is delightfully done, but Amos and Andy represent the ignorant Negro who tries to do the right thing for which he is in no way prepared. The National Negro Business League is composed of successful business men who are a credit to America but when they met in Indianapolis Amos and Andy had the air and representative Negro business men had a town hall. Had an Indian chief called business men from the Indian tribes and held a great meeting in Indianapolis, his message would have been broadcast. Only the Amos and Andy kind of Negro got a hearing that week.

"The Negro church and the Negro preacher are presented in burlesque over the air. The radio, nationally, makes it a rule to advertise only the ignorance and foibles of the race. The radio is God's greatest gift to the people of the twentieth century, and it should be used to broadcast the best in all races and thereby become the mightiest instrument for stimulating respect and strengthening the bonds of brotherhood."

H. L. Mencken, editor of The American Mercury, observes: "It seems to me that in objecting to such things as the stories of Mr. Cohen the Negro shows a dreadful lack of humor. They are really very amusing. Are they exaggerations? Of course, they are. Nevertheless, they always keep some sort of contact with the truth.

"It is argued that a white, looking at Negroes, must always see them as Negroes see themselves. Then what is argued is nonsense. If he departs too far from plausibility and probability his own people will cease to read him. They dislike palpable falsifications. Everyone does, but they enjoy caricatures, recognizing them as such.

"The remedy of the Negro is not to bellow for justice—that is, not to try to apply scientific criteria to works of art. His remedy is to make works of art that pay off the white man in his own coin.

"The white man, it seems to me, is extremely ridiculous. He looks ridiculous even to me, a white man myself. To a Negro he must be a hilarious spectacle, indeed. Why isn't that spectacle better described? Let the Negro sculptors spit on their hands! What a chance!"

Suggestions to White Speakers Addressing Audiences of Colored People

Under the above title, Fritz Cansler, executive secretary, Glenarm Y. M. C. A., Denver, Colorado, offers the following advice to white speakers addressing audiences of colored people:

1. Under no circumstances ever employ such terms as 'nigger,' 'darky,' 'coon,' 'pickaninny' referring to colored children, or 'negress' meaning colored women. Nothing arouses a stronger feeling of resentment in the hearts of colored people than to hear expressions of this sort from one of another race.

2. If you want to elicit inward (or even audible) groans from your audience begin by telling them about 'my old black mammy' who may perhaps, have nursed or 'raised' you. Stories of this nature have been used in the past so frequently and with such evident insincerity by speakers openly and actively hostile toward the present generation of 'black mammy's' grand-children, that colored people seem instinctively and universally to refuse full faith and credit to one attempting such an approach.

3. 'Darky stories,' featuring legendary racial weaknesses perpetuated by joke-makers and comic section artists, indicating propensities for chicken stealing, chicken eating,

watermelons, crapshooting, razor 'toting' and the like, fail utterly if used to embellish addresses to audiences of colored folk. Don't try to be funny at the expense of your audience. It can't be done.

4. 'Social equality' is a vague, indefinite, meaningless phrase. If you mean indiscriminate co-mingling of the races, inter-marriage, or whatnot, say so. Unless you have made some new discovery concerning matters generally regarded as 'settled,' the ice is rather thin for skating, but at least your audience will know where you stand and what you are talking about.

5. That this or that social or economic nostrum is particularly 'good' and adapted for 'your people' will usually be regarded by your audience as a fallacious hypothesis, and the advancement of any of the stereotyped, archaic and time worn theories of 'racial uplift' will doubtless leave your audience cold and unresponsive.

6. In public address or private conversation, colored men resent being referred to as 'boys.'

Use of Obnoxious Terms

"Golden Brown," is a toilet preparation produced by a colored woman of Memphis. She advertised extensively and caused it to be among the best sellers. The success of the business attracted white investors, who, it is reported, are now in control. The new management continued its extensive advertising, but unfortunately went a step too far. In attempting to induce an increased number of druggists to handle the preparation, they slurringly referred to the patrons as "darkies," and not only in one instance, but several. Letters were sent to colored druggists who immediately resented them and refused to handle the stuff. Patrons showed their indignation by refusing to purchase the commodity. One druggist in Chicago who had a large supply in stock became indignant, piled the products in an alley and burned them. The newspapers also joined in the protest and this affair became nationally known.

The word "negress" is obnoxious more than that it is insulting to colored people. There is really no etymological, ethnological or any other reason for its usage. In the brute world we speak of lion and lioness, tiger and tigress, etc., but assuredly colored women are not of the brute world.

J. B. McDaniel, a well known white columnist, took exception to objections by Negroes of the use of the word "darky" when the context vindicates the writer of any intention to offend. He suggested the Negroes make a list of terms that offend their tender susceptibilities. The discussion was raised by an article in a Pacific coast publication which referred to Farina of "Our Gang" as "one of the cutest, brightest darkies at six years which mankind knows today."

Concerted effort on the part of a committee of colored citizens of Chicago, Illinois, has resulted in "matter prejudiced to the Negro or any group of citizens being stricken from public school texts."

As the result of a public request made upon Mayor Edward Quinn of Cambridge, Massachusetts, school books carrying history reading exercises with frequent use of the word "nigger" and gross plantation dialect, were formally removed from the schools by the Cambridge School Committee.

Washington, D. C., school officials have withdrawn Poem Book, Number 7, from the school system there. The book contained a poem with the word "nigger" in it six times. The book was used in the fourth grades of the District schools and was compiled by Huber, Bruner, and Curry. They were notified that the book would not be used until the poem was eliminated.

What Term Should Be Used To Designate the Group of African Descent

The discussion concerning what term should be used to appropriately designate the group of African descent in the United States continues:

"It is a peculiar situation that obtains in choosing a proper and acceptable term for our race," says The Chicago Whip. "Nothing seems to suit us all and the nomenclature that has been adopted by some of our editors seems to offend and irritate the great body of our people. There are many who abhor the word 'Negro,' regardless of the capitalization of the 'N.' Others scoff the term 'race' man. One editor wrote last week that he did not like the expression 'black' applied to our race. Others refuse to adopt the term 'colored' claiming that it is too inclusive and is not strictly descriptive. All of the scientists agree that there is a black race and it is accepted the world over that we Americans of African lineage are members of the black race. It seems that we ought to learn to love our race. The Indian loves the red race and spurns the pale face. The Mongolian loves the yellow race and his gods and idols are sometimes characterized with yellow features. The white race is proud of the word 'white' but we of the black race seems to see no virtue in the term 'black.' It appears to us that we are inclined to accept the glorification of the white man and his psychology too freely. There are one hundred and fifty million members of the black race on this earth. We ought to be proud of the term 'black.' We are members of the black race and all of the other names mean little descriptively, historically or genetically."

The New York News is of the opinion that: "The National Association for the Advancement of Colored People and the Urban League, Tuskegee and Hampton, their principles and propaganda, are doing a distinct and dangerous disservice to the colored citizens of America by their effort to popularize the use of the word 'Negro.' In season and out of season, morning, noon, and night, they harangue with the propaganda of 'Negro' this and 'Negro' that and 'Negro,' 'Negro,' 'Negro.'

"Our quarrel with all of these great agencies for the solution of the problems of colored citizens in America is that they are using a word without thought of its future damning consequences or its present demoralizing influences upon the public sentiment of this country. A case in point, the Harlem Public Library sends out the following press release in part:

"'Here are some of our latest additions to the department: Woodson, C. G., 'Negro Orators and Their Orations'; Garnett, David, 'The Sailor's Return,' the story of the sudden appearance in an English village of a mariner, and his wife, a Negress from Africa; J. W. Johnson, 'American Negro Spirituals'; D. Heyward, 'Porgy,' a tale of Charleston, South Carolina; Sherwood Anderson, 'Dark Laughter,' a contrast between Negroes and the white women who furnish Negro women with hours of amusement; Alain Locke, 'The New Negro.'"

What Is A Negro

The Messenger, New York City, contributes this interpretation:

"Just what is a Negro? Where and how did the term originate? Is it a term of honor or reproach? These are some of the phases it is necessary to discuss.

"The modern use of the term 'Negro' dates back to 1442, when Anton Gonslaves, lieutenant of Prince Henry the navigator, on a trip to the coast of Guinea brought back six captive natives from that region to Spain, a step which resulted in the African slave trade.

"These natives were black in color, or 'negro', in the Spanish or Portuguese language. Los negros (the blacks); los blancos (the whites). From Spain these Negros were taken to Cuba as slaves, and later to English-speaking America, where the word 'Negro' was used later to replace 'blackamoor' and 'Ethiopian', the former English words for black men.

"The whole history of the word 'Negro' except in the last sixty-one years is then associated with slavery. In other words, with things, with chattels, having no rights that 'the white man was bound to respect.'

"Later, the word with a capital 'N' was to find its way into scientific language, and acquire, perhaps, a slight measure of dignity. Johann Blumenbach (1752-1840), first of the great anthropologists and perhaps, even at this late day, the greatest of them all, in founding the study of Man as a science, divided the human race into five varieties, one of which he called 'Negro.'

"As the term 'Negro' stands today it is fully as undefinable as electricity. A white-skinned person who is legally a white man in North Carolina can be legally a Negro in the adjoining state of Virginia; one legally white in Virginia will be classed as black in Oklahoma; the same person legally white in Oregon will be legally black in North Carolina; the whole definition for America being as uncertain and crochety as an old maid. Each state acts according to its prejudices, or clearer yet, the exploitable possibilities of the Negro.

"Many contend that the term 'Negro' is one of opprobrium. There can be no doubt that it is. It was founded on slavery and forced degradation."

Opportunity magazine continued the discussion by observing that:

"There is much sensitiveness to the word, 'nigger,' as a term of contempt, a sensitiveness varying in intensity according to geography and according to degrees of sophistication. What is evident now in much of the objection is disturbingly evident in the objection to the use of the word 'Negro' itself. There is a society in Philadelphia whose purpose is to outlaw 'Negro' as a device for humiliating the race. Mr. Edward H. Morris, a distinguished Chicago Negro attorney and member of the Commission on Race Relations appointed by Governor Lowden to study the race riot, refused to place his signature to the report because 'Negro' was used instead of 'colored.' The Chicago Defender has coined the word 'race-man' to escape it. There are those who insist on 'colored,' 'Afro-Americans,' 'Ethiopians,' 'Lybians,' with the same fire that members of this race immediately after Emancipation insisted on the pedantic and impracticable 'gentleman of color.' "

Capitalizing the "N" In Negro

Whether or not the "N" in Negro should be capitalized is another popular question. The following is from The Amsterdam News, New York City:

"It was a custom growing out of American slavery to write the word 'Negro' with a small 'n' (negro). That custom had at least a semblance of reason in slavery days, but even that semblance has passed, as we shall explain.

"In some of the very old English books, and books beyond the influence of the customs of slavery, the word 'Negro' was capitalized ages ago.

"Of course, the word was originally a common adjective in Spanish, derived from the word 'niger,' Latin adjective meaning black. But the word is in its present use a noun, designating a particular race or group. When a noun denotes the name of a particular person, group or institution it is a proper noun, and should be capitalized. To say that the word 'Negro' should not be capitalized simply because it is derived from a common adjective which was used as a substantive to denote at first 'black people,' is as erroneous as to say that when a man's name is Baker, Shoemaker, or Smith, the name should be written in lower case letters (baker, shoemaker or smith), simply because those words in fact were derived from the common nouns, and denoted in their beginning the trade or vocation of people. Any common noun becomes a proper noun when used to denote a particular person or thing, or a particular group of persons or things, 'Sirius' and 'Dog Star.'

"When an American newspaper puts it this way in a news column: 'The inhabitants of this town are 5,000 Caucasians, 33 Mongolians, 3 Indians and 652 negroes,' if the word 'Negro' is a common noun it is by no means coordinate with 'Caucasian, Mongolian and Indian.'

"But, it might be said, we would also write 'white people and Mongolians' and not capitalize 'white.' Yes, and that is because 'white' is not exactly coordinate with 'Mongolian.' 'White' is simply a descriptive adjective, not a racial name but an inaccurate racial description. There may be some brown 'white' people and there are certainly white 'Mongolians.' And in the accepted meaning of 'Negro' in America, there are certainly black, brown and white 'Negroes.' The term 'Negro' is no longer 'Negro,' meaning black, but is now a proper noun designating a group of people, a race. We do not, of course, capitalize 'whites' and neither do we capitalize 'blacks,' nor should we capitalize 'colored.' These descriptive adjectives, more or less ineptly applied, of course, but, while 'white' is coordinate with 'black or colored, or brown or yellow,' still 'white' is not coordinate with Negro. The word 'Caucasian' is coordinate with the word 'Negro' or the word 'Mongolian.'

"We sometimes use other words more narrowly designatory of race: 'Celtic,' 'Gallic,' 'Slav'—and we capitalize these words, as we should.

"The word 'Negro' was capitalized before slavery, but it looked inconsistent for a slave-owner to advertise for sale: '6 plows, 3 mules, 2 cows, 6 bales of cotton and 10 Negroes,' capitalizing only the last. It looked bad to capitalize the name of a mere chattel. That was the original motive, almost instinctively expressed, behind the custom that made out 'Negro' to be a common noun. I have no doubt that if Chinese or Arabs had been slaves in America and had been offered for sale among cattle and sheep and garden produce these words would have been written 'chinese' and 'arabs.' To capitalize them in that association would have offended the sense.

"But today the word 'Negro' is not only the designation of a race and a great particular group, but if used as an adjective substantive, it is not even correctly descriptive of that group, as most of them in America at least are not black by any means. In the United States at least the word is a capital designation.

"The word 'Negro,' while originating as the Spanish or Portuguese word for black, is now the formal name for a race or group of people just like Indian or Jewish or Bantu or Anglo-Saxon. Frequently in newspaper parlance the word has been used in contradistinction to white, both being printed with a small letter. It is obvious, however, that 'black,' not 'Negro,' is the opposite of 'white.' Closely related to this matter is that of the use of courtesy titles 'Miss' and 'Mrs.,' which even today some church-going people refuse to give to Negro women. Such people seem to forget that the title 'Mrs.' is not simply a matter of Christianity but one of law and civilized society. We are happy to observe that at a recent meeting of the North Carolina Commission on Interracial Cooperation in Greensboro, the chairman of the church women's section refused to give to reporters the first names of the Negro women attending on the ground that the proper titles would be omitted in print, and later said that unless these women could have the titles she herself would prefer not to have one."

Why Should the Negro Want a Capital Letter

The Raleigh (North Carolina) Times gives its opinion of capitalizing "Negro" in an editorial:

"Antonia M. Roper, a student at St. Augustine's College, sends us a communication which is like an old friend from repetition. He wants to know why we do not mark our copy upper case when we refer to 'negro.' This is something that never seems to get under the skin or into the brain-cap of 'negro' students. Our correspondent says:

"'After reading your article, 'Discuss Negro in Politics' in this evening's issue of your paper, I am prompted to write this long-delayed letter to you, in which I desire to ask you a few questions regarding the spelling of the word 'Negro.' They are as follows:

"'Why is it that in your paper the word is almost always spelled, not with a capital 'N' as it should be, considering that it is always a proper noun or proper adjective? Would you treat such words as 'Indian,' 'Chinese' or 'French' in like manner? Do you think it just to the many Negro subscribers and carriers of your paper to spell the word in that manner? Do you not think such printing of the word is a breach of etiquette? Do you not think that it is contrary to true democracy? If so, why continue such practice?'

"Well, we will tell him in a few words to the effect that when it is necessary to say that a man or boy has stolen an automobile or done other depredation, or has won a scholarship to go abroad with the Boy Scouts, we designate him, if necessary, as 'white,' but do not worry the printer with capitalization.

"As for 'Greek,' 'French,' 'English,' Scotch' and the rest of it, these things relate to nationalities—something the negro never had until Abraham Lincoln gave him the accolade. As to Americans of the white race, there never was such a mongrel breed. We derive from English, Scotch, Irish, Swiss, French in this quarter. In the North every section of Europe is represented. They are white men—or so designated. Why should a negro want a capital letter?"

Rules of Some Newspapers Relative to the Word Negro

Hereafter, according to rules compiled by white papers of Toledo, Ohio, the word "Negro" is to be begun with a capital letter, and only where absolutely necessary for identification, is the word to be used at all. The following rules adopted by The Toledo Blade show the nature of the stand which the dailies have taken:

1. The Blade does not want to play up to the fact that any person figuring in the news is colored, nor does it want to suppress the racial adjective in every case. The fact of color should not be stressed in the news but mentioned casually, if at all.
2. The color is never to be used in a headline.
3. The term "colored" is to be used whenever possible in place of "Negro." "Negress" must never be used. "Black" is prohibited.
4. Whenever "Negro" is used it must be capitalized. The word is seldom necessary, however, except where it is a part of the name of an organization, such as "Negro Business Men's Club," or something of the sort.

The New York Board of Education, Dr. Frank P. Graves, commissioner, has issued formal orders that hereafter a capital "N" must be used in spelling the word "Negro."

In consonance with these orders Dr. C. Edward Jones, superintendent of schools, Albany, has sent a circular letter to principals of all the schools, directing this to be done, citing Webster's International Dictionary as authority."

In 1926, this editorial appeared in The Columbus (Georgia) Enquirer-Sun:

"The capital, or what the old time printers call 'upper case' 'N' is not used by many in writing the word 'Negro,' but it should be used by all. The word 'Negro' is as much a proper noun as the word 'Indian,' or 'Mongolian,' or 'Malay' or 'Caucasian,' or 'American,' or 'European,' or any other used to designate race or nationality.

"It is uncertain why the word 'Negro' should ever have been written in any other way than beginning with a capital letter. It may be due to the fact that the word 'nigger' has been misused for it. But even if 'nigger' be used to designate the black man, there is as much reason why it should be capitalized as any other word used as a substitute. When, as is the case in parts of the country, the word 'Greaser' is used, meaning a Mexican, or 'Gringo,' meaning an American, the words are capitalized."

An editorial in "The Advertiser" (Montgomery, Alabama) April 3, 1929, said:

"'The Listener' in The Boston Transcript cites as remarkable the practice of the Virginia Quarterly Review in spelling 'Negro' with a capital 'N,' and the similar practice of Miss Ellen Glasgow, the novelist, of Richmond.

"There is, of course, no necessary relation between one's disposition toward the Negro and whether one writes the word 'Negro' with a small letter or with a capital.

"The state spells it 'Negro' for precisely the same reason that it capitalizes Caucasian, Malayan, Mongolian, Tartar, Eskimo, and so on.

"It is remarkable what store the Negroes, particularly the leaders of the race, set by the capitalization of the initial letter. They are constantly campaigning to bring about the general use of the capital 'N' and regard it as a matter of great importance. Some of their newspapers are particularly active in the endeavor to promote the general use of the capital letter, and we know of at least one of their publications which celebrates editorially every time an additional white newspaper adopts this policy, especially if it be a southern paper. It is regarded as a signal victory whenever a newspaper adopts the capital 'N.'

"The attitude of the Negroes is, of course, readily understood. To them it is a mark of recognition, a sort of symbol of dignity.

"As a matter of fact, it is doubtful, from the standpoint of strict orthography, if it is proper to capitalize the word in general usage. Etymologically, the word does not properly take a capital. Its derivation is from the Latin 'niger,' which means black. Accordingly, in general usage, it is no more proper to capitalize 'Negro' than it is to capitalize black man, or white man.

There is a usage, however, in which it is customary and proper to capitalize 'Negro.' That is, when the word is used in an ethnological sense. In encyclopedias and dictionaries the word is generally capitalized when it is used in this sense, and uncapitalized in ordinary usage.

"It does not follow that because the terms 'Caucasian, 'Mongolian,' 'Eskimo,' etc., take capitals the word 'Negro' should be capitalized. The corresponding term for 'Negro' is 'Ethiopian,' which is, of course, to be capitalized. For an analogous case, take the word 'Indian.' We capitalize

'Indian,' but we do not generally capitalize the term redskin. Likewise, strictly speaking, it is proper to capitalize 'Ethiopian' and leave 'Negro' uncapitalized. The term 'redskin' corresponds to the word 'Negro' in denoting the color of the skin.

"But even so, this distinction is rather thin, and there should be no objection anywhere to capitalizing 'Negro' in general usage, especially if it pleases the 'Negroes' to have it capitalized. For its part, The Advertiser is agreeable to it, and (barring typographical errors) follows this policy in its editorial columns. Many newspapers throughout the country, including a number in the South, have adopted this practice."

Further Discussion Concerning Periodicals and the Capitalizing of the Word Negro

W. E. B. DuBois, editor of The Crisis, said in the March, 1930, issue of that magazine:

"I have for some time been meaning to publish a list of those American publishers and periodicals which capitalize the word 'Negro.' The following list is admittedly incomplete, but it is worth scanning:

The Atlantic Monthly
The Century Magazine
The American Mercury
The New Republic
The Nation
The Virginia Quarterly
The New York World
The Herald-Tribune
The Encyclopedia of the Social Sciences
The United States Census
The Macmillan Company
Doubleday, Doran & Company
Duffield & Company
Harcourt, Brace & Company
Alfred A. Knopf, Inc.

"There are doubtless other names that ought to be included here which I do not now recall. Will my friends remind me? Meantime let us not forget that the following institutions persist in what must now be regarded as a deliberate insult to twelve million Americans:

The New York Times
The New York Sun
The Dictionary of American Biography
The Encyclopedia Britannica
The United States Government Printing Office."

In The New York Times of March 7, 1930, appeared the following editorial:

"The tendency in typography is generally toward a lessened use of capital letters. Yet reverence for things held sacred by many, a regard for the fundamental law of the land, respect for the offices of men in high authority, and certain popular and social traditions have resisted this tendency. Races have their capitalized distinction, as have nationalities, sects and cults, tribes and clans. It, therefore, seems reasonable that a people who had once a proud designation, such as 'Ethiopians,' reaching back into the dawn of history having come up out of the slavery to which men of English speech subjected them, should now have such recognition as the lifting of the name from the lower case into the upper can give them. Major Robert R. Moton of Tuskegee, the foremost representative of the race in America, has written to The Times that his people universally wish to see the word 'Negro' capitalized. It is a little thing mechanically to grant, but it is not a small thing in its implications. Every use of the capital 'N' becomes a tribute to millions who have risen from a low estate into the brotherhood of the races.

"The New York Times now joins many of the leading southern newspapers as well as most of the northern in according this recognition. In our 'style book' 'Negro' is now added to the list of words to be capitalized. It is not merely a typographical change; it is an act in recognition of racial self-respect for those who have been for generations in 'the lower case.'"

The Macon (Georgia) Telegraph, in an editorial of March 13, 1930, said:

"The National Association for the Advancement of Colored People announced this week—not without pride, it is to be imagined—the names of a number of newspapers and magazines, a number of them from the South, that have adopted the use of the capital 'N' in the word Negro. The announcement was occasioned by The New York Times' editorial statement that henceforth it would use the capitalization.

"Commenting on the Association's statement, The New York World says that 'Most of us will think it is right in attaching importance to the fact that a long list of periodicals have heeded its arguments and decided to print the word Negro with a capital.' The World says that publication of the word with small letters, when the names of all other races are used in our language with capitals, indicated that it was not entirely accidental, but came from 'the conviction of the white man in our early days that the Negro was in some way inferior to other races.' That the practice was retained 'long after constitutional amendments and other pronunciamentos had put a theoretical end to the notion of inferiority smacked of hypocrisy,' The World contends, and abandonment of the small letter, in its belief, shows that the hypocrisy was largely unconscious.

"The Telegraph used the small letter for a great many years, but for several years now it has been using the capital letter, because there is no good argument against its use. The word 'Negro' is the name of a race and as such, it is incorrect to do anything except capitalize it, in our language. In other languages, the word is used with lower case. We are surprised, however, that the Association for Advancement of Colored People should put any great store by the achievement of inducing newspapers and magazines to use the capital 'N.' After all that is only a superficial point of pride, which, even after it has been attained, does not benefit the Negro race one iota. If the white people of the South should suddenly grant to all Negro men the title 'Mister,' it might salve the pride but it would not alter the circumstances of the race. And the Association ought to be much more interested in altering the circumstances than in spreading salve."

Some Examples of Newspapers, Magazines and Publishers Capitalizing the Word Negro

Northern Press—

MASSACHUSETTS

Evening Gazette, Haverhill.
Courier-Citizen, Lowell.
Sentinel, Fitchburg.
Record, Boston.
Transcript, Boston.
Standard, New Bedford.
Times, New Bedford.
Union, Springfield.
Gazette, Northampton.

RHODE ISLAND

News, Newport.

CONNECTICUT

Herald, Manchester.
Republican, Waterbury.

NEW JERSEY

Press, Atlantic City.

NEW YORK

Journal News, Ithaca.
Knickerbocker Press, Albany.
Daily Worker, New York City.
Evening Post, New York City.
Daily News, New York City.
Herald-Tribune, New York City.
Sun, New York City.
Times, New York City.
World, New York City.
Eagle, Brooklyn.
Evening Recorder, Amsterdam.

PENNSYLVANIA

Times, Chester.
News, West Chester.
Public-Ledger, Philadelphia.
Tribune, Altoona.

OHIO

Plain Dealer, Cleveland.
Press, Cleveland.
News, Hamilton.
Blade, Toledo.

INDIANA

News-Sentinel, Fort Wayne.
Democrat, Goshen.

MICHIGAN

Herald, Grand Rapids.
Telegram, Adrian.

WISCONSIN

Daily Northwestern, Oshkosh.

ILLINOIS

Daily News, Chicago.
Tribune, Chicago.
Register, Springfield.
Telegraph, Alton.

MINNESOTA

Herald, Duluth.
Pioneer Press and Dispatch, St. Paul.

MISSOURI

Star, Kansas City.
Post-Dispatch, St. Louis.

Southern Press—

MARYLAND

Morning Sun, Baltimore.
Evening Sun, Baltimore.
Times, Cumberland.

WEST VIRGINIA

Mail, Charleston.
Herald Dispatch, Huntington.

VIRGINIA

Times, Roanoke.
News Leader, Richmond.
Times-Dispatch, Richmond.
Ledger Dispatch, Norfolk.
Virginian-Pilot, Norfolk.
Progress Index, Petersburg.
Herald, Suffolk.
News, Suffolk.

NORTH CAROLINA

Courier, Asheboro.
Herald, Durham.
News and Observer, Raleigh.
Times, Raleigh.
News Dispatch, Wilmington.
News, Albemarle.
News, Greensboro.
Tribune, Concord.

SOUTH CAROLINA

Record, Columbia.
State, Columbia.

GEORGIA

Herald, Albany.
Advertiser, Forsyth.
Chronicle, Augusta.
Banner-Herald, Athens.
North Georgia Citizen, Dalton.
Times, Valdosta.
Enquirer-Sun, Columbus.
Telegraph, Macon.

ALABAMA

News, Birmingham.
Eagle, Dothan.
Journal, Luverne.
Advertiser, Montgomery.

MISSISSIPPI

Herald, Gulfport.

KENTUCKY

Times, Louisville.
Courier Journal, Louisville.

TENNESSEE

Banner, Nashville.
Journal, Knoxville.
Democrat, Columbia.

Magazines—

American Anthropologist.
American Journal of Sociology.
American Mercury.
Atlantic Monthly.
Century Magazine.
Journal Social Forces.
Nation.
New Republic.
Sunday School Times.
Virginia Quarterly.
World's Work.
Encyclopedia of the Social Sciences.

Publishers—

Alfred A. Knopf, Inc.
Boni and Liveright.
Doubleday, Doran & Co.
Duke University Press.
Duffield & Co.
Harcourt, Brace & Co.
Houghton Mifflin Co.
Little, Brown & Co.
Longmans, Green & Co.
Macmillan Co.
Simon and Schuster.
University of Chicago Press.
University of North Carolina Press.
Vanguard Press.
United States Census.

International Associations

The Universal Negro Improvement Association of the World and Marcus Garvey—The Universal Negro Improvement Association of the World with Marcus Garvey as President-General, continues in spite of the fact that the head of the movement was tried and convicted on the charge of using the United States mail for fraudulent purposes in collecting money for the "Black Star" Steamship Line. In February, 1925, he was committed to the Federal Prison at Atlanta, Georgia, to serve a sentence of five years. During his imprisonment for more than two years, he continued to issue, through The Negro World, the organ of the Association, his weekly letter to the members of the Association and to the world at large. These weekly announcements were characterized by their optimism with respect to the ultimate triumph of the principles for which the Association stands and for the absence of any bitterness.

In November, 1927, Marcus Garvey was paroled and deported from the United States to his native country, Jamaica, British West Indies. He later went to Europe and in September, 1928, presented a thirty page petition to the League of Nations for the handing over to the Universal Negro Improvement Association of the World the mandates that were given by the League to the Union of South Africa; namely, German East Africa and German South West Africa. The petition to the League states:

"If the League will pass over to our control, as a race, the development of the two late German colonies, we shall be able within twenty years to prove to the world and to the League our ability to govern ourselves." The petition also attacked the French, Spanish, Belgian, Portuguese and Italian rule in Africa.

In October, 1928, Marcus Garvey landed in Canada, where he was allowed to remain, under bond, until November 7 of that year.

He was returned to Jamaica, where in 1929, the Supreme Court of the island fined him $500 and sent him to jail for three months for refusing to turn over the Universal Negro Improvement Association of the World's records and books for inspection. While in prison he became a candidate and was elected to the Kingston Council and St. Andrew Corporation. He was a candidate of the People's Political Party and was elected by a large majority over his opponent. The key note of his campaign was that his supporters were out to place a man in the council that represented a constituency that had never been represented.

Because Mr. Garvey was absent from three meetings of the Kingston city council, being unavoidably detained, his seat in the council was declared vacant. He again became a candidate and was re-elected.

Immediately after taking his seat in the city council of Jamaica, Mr. Garvey announced his candidacy for election to the legislature on a platform of twenty-six planks, including a Jamaica university; a polytechnic institute; a government high school; a public library in the capital town of each parish; a national opera house with an academy of music and art; a court stenographer to take notes of all proceedings in higher courts; a legal aid department to help the poor who are unable to hire lawyers; a change of the Kingston race course into a public park; compulsory working men's insurance and an eight hour day. He also set about to elect eleven other members of his race to the legislature of the Island. He and two of his People's party candidates were defeated.

Objectives of the International Convention Negro Peoples of the World—The sixth annual International Convention of the Negro Peoples of the World, under the auspices of the Universal Negro Improvement Association of the World, was held at Kingston, Jamaica, B. W. I., from August 1st to 31st, 1929, and announced the following as its objectives:

1. The political and social freedom of the entire Negro race.
2. The presentation of proper evidence before the League of Nations for an adjustment of the International Race Problem.
3. The creating of a thorough educational system for the higher education of the Negroes of America, the West Indies and Africa, resulting in the founding of three Negro universities of a purely technical character—one in America, one in the West Indies and one in Africa.
4. The creating of general economic opportunities in agriculture, industry and commerce for the Negro peoples of the world, whereby a brisk and proper trade relationship may develop between the Negroes of America, Africa, the West Indies and South and Central America to insure a stable economic status.
5. The acquiring and controlling of agricultural lands for the scientific development of agriculture and also the establishment of factories and industrial institutions in various Negro communities to guarantee permanent employment to the Negroes of America, Africa, the West Indies, and South and Central America, Europe and Canada.
6. The launching of a new line of steamships—The Black Star Line—to facilitate Negro trade and commerce throughout the world.
7. To establish in London, Washington, Paris, Berlin, Rome, Brussels, Geneva, Tokio, China, India, West Africa, South Africa, embassies to represent the interest of the entire Negro race and to watch and protect their rights.
8. The establishing of a daily paper in several large cities of the world to shape sentiments in favor of the entire Negro race, namely, in London, Paris, Berlin, Capetown, New York, Washington, Gold Coast, West Africa, and the several important islands of the West Indies.
9. The practical effort of uniting every unit of the Negro race throughout the world into one organized body.
10. The formulating of plans to unify the religious beliefs and practices of the entire Negro race.
11. The establishing of a universal social code for the Negro race.
12. To make practical and execute each and everyone of the above objects within ten years as a solution of the Negro problem, and as a means of saving the Negro race from further exploitation and possible extermination in the world.
13. To budget for the expenditure of a fund of six hundred million dollars in ten years to execute the above program as shall be determined by the convention.
14. To elect the international officials of the Universal Negro Improvement Association and African Communities' League of the World.
15. To elect twelve delegates from the convention to attend the tenth session of the League of Nations at Geneva, Switzerland.
16. To take up all such matters as affect the interest of the Negro race.
17. To discuss and amend the constitution of the Universal Negro Improvement Association and African Communities' League.

The Pan-African Congress—This is an effort to assemble in deliberation representatives of the different groups of people of Negro descent in a world congress. The first Pan-African Congress met in Paris in February 19-21, 1919. Its objectives were stated to be that, "wherever persons of African descent are civilized and able to meet the tests of surrounding culture they shall be accorded the same rights as their fellow citizens; they shall not be denied on account of race or color a voice in their own government; justice before the courts and economic and social equality according to ability and desert." For the natives of Africa, it advocated participation in their government as fast as their development permits in conformity with the principle that the government exists for the natives and not the natives for the government."

The methods sanctioned by the congress for the realization of its ideals were solely moral suasion and the arousing of international public opinion. Its recommendation to the Peace Conference read:

"Whenever it is proved that African natives are not receiving just treatment at the hands of any state or that any state deliberately excludes its civilized citizens or subjects of Negro descent from its body politic and cultural, it shall be the duty of the League of Nations to bring the matter to the attention of the civilized world."

The second Pan-African Congress met in London, Brussels and Paris in August 28-31 and September 2-6, 1921. It set aside a section in the International Bureau of Labor to deal with the conditions and needs

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of native labor, especially in Africa. The labor problems of the world, it asserted, could never be solved so long as colored labor "is enslaved and neglected," and it urged a thorough investigation.

The third Pan-African Congress met in London and Lisbon in November, 1923, and took up the needs of the race as a whole. It urged the League of Nations to "appoint direct diplomatic representatives in the mandated territories with duties to investigate and report conditions," and to appoint representatives of the Negro race on the mandates commission and in the International Labor Bureau. The Executive Committee, as well, formulated at that time the following needs of its people:

1. A voice in their own government.
2. The right of access to the land and its resources.
3. Trial by juries of peers under established forms of law.
4. Free elementary education for all; broad training in modern industrial technique, and higher training of selected talent.
5. For the development of Africa for the benefit of Africans, and not merely for the profit of Europeans.
6. The abolition of the slave trade and of the liquor traffic.
7. World disarmament and the abolition of war; but failing this, and as long as white folk bear arms against black folk, the right of blacks to bear arms in their own defense.
8. The organization of commerce and industry so as to make the main objects of capital and labor the welfare of the many, rather than the enriching of the few.

The fourth Pan-African Congress met in New York City in 1927. Its manifesto states what the Congress considered the main demands of Negroes throughout the world:

1. A voice in their own government.
2. Native rights to the land and its natural resources.
3. Modern education for all children.
4. The development of Africa for the Africans and not merely for the profit of Europeans.
5. The re-organization of commerce and industry so as to make the main object of capital and labor the welfare of the many rather than the enriching of the few.
6. The treatment of civilized men as civilized men despite differences of birth, race or color.

Summary of Nineteen Years Civil Rights Struggle for American Negroes

Under the above caption the National Association for the Advancement of Colored People issued the following in 1929:

"The National Association for the Advancement of Colored People has carried the cause of the American Negro before the main courts of the United States; the law courts from lowest to highest and the court of public opinion.

"On the first and only organized, persistent fight against the Shame of America, the crime of lynching, the Association has spent $62,860.55.

"On legal cases alone, which include five decisive victories before the United States Supreme Court, the Association has spent in the years from 1910 to September 30, 1928, the sum of $80,080.21, this total expenditure on all its legal work being far less than is often spent on a single important legal contest. This legal work of the Association is directed to the affirmation of fundamental civil rights affecting not alone Negroes but every citizen of the country. The Negro represents the shock troops in this long struggle for democracy.

"Legal and civil rights work is but one phase of the manifold activities of the N. A. A. C. P. Its importance warrants the detailed summary given here of outstanding cases only, together with statements of the cost of getting results. The sums listed apply to expenditures by the national office. In many cases, the branches have raised and disbursed substantial sums in addition, as well as often themselves carrying legal fights to a conclusion.

1910

Pink Franklin, death sentence commuted to life imprisonment by Governor of South Carolina after intervention by N. A. A. C. P. Cost, $410.25.

Thomas Williams, cleared in murder charge after habeas corpus instituted by N. A. A. C. P. in New Jersey. Judge congratulated Association for acquainting the ignorant and helpless with their legal rights. $266.10.

1911

Henry Graham, cleared of murder charge in New Jersey. Death sentences of two Delaware boys commuted to life imprisonment.

1912

Mr. Bolin, colored organist, obtained season ticket and $300 damages after exclusion from Palisades Amusement Park, New York.

1913

Grandfather Clause, disfranchising southern Negroes declared unconstitutional by United States Supreme Court. Cost of printing Moorfield Storey's brief, $180.

Coatesville, Pennsylvania, lynching investigation, including retention of William J. Burns, eventuated in recommendation from

Pennsylvania governor that city charter be revoked. $2,642.32.

1914

Discriminatory legislation checked in Congress, including anti-intermarriage, segregation and jim-crow bills in District of Columbia and bill making Negroes ineligible for army and navy service.

1916

Lynching investigations: Cherokee County, Georgia; Waco, Texas; Gainesville, Florida; Abbeville, South Carolina.

1917

Louisville residential segregation ordinance held unconstitutional by United States Supreme Court. $1,342.02.

East St. Louis riots investigated, facts published, relief measures organized, legal defense of Negroes formulated. $2,347.25.

Lynching investigations: Memphis and Dyersburg, Tennessee.

24th Infantry: Investigation begun of Houston, Texas, riot, clemency asked for colored soldiers sentenced to death, legal defense supplied, and campaign carried on leading to commutation of sentences of last of imprisoned men in 1928.

Extradition of John Johnson from Boston to Virginia successfully opposed on ground fair trial would not be given. $300.

1918

Lynching investigations: Fayetteville, Brookes and Lowndes counties and Blackshear, Georgia; Estill Springs, Tennessee.

New York State Civil Rights Law prepared by N. A. A. C. P. legal committee became law, April 13.

1919

Race riots in Washington, Chicago, ($3,450) and Phillips County, Arkansas, investigated, facts broadcast and legal defense organized.

Lynching investigations: Vicksburg and Shubuta, Mississippi; trials of acquitted lynchers, Tuscumbia, Alabama.

First National Conference on Lynching held in New York, speakers in Carnegie Hall included Charles Evans Hughes, Dr. Anna Howard Shaw, General John H. Sherburne.

Sergeant Edgar C. Caldwell, condemned to death in Alabama, case carried to United States Supreme Court, $965.85.

1921

Tulsa, Oklahoma riot investigated and facts published. $3,646.54 raised and expended for relief.

1923

Arkansas peonage riot victims defended before Supreme Court of the United States and Arkansas, twelve freed from death sentences, sixty-seven from life and long term imprisonment. Principle established that trial in court dominated by mob is not due process of law. $14,942.27.

1924

School segregation cases in Indiana, Kansas, Ohio and New Mexico.

1925

Dr. O. H. Sweet, family and seven friends acquitted in two trials of murder charges rising out of mob segregation attack on his home. $37,849.

Anti-intermarriage bills successfully opposed in Iowa, Michigan and Ohio.

1926

School segregation defeated in Toms River, New Jersey. $500.

Freedom of press upheld in defense of two colored editors of Louisville, Kentucky, Messrs. Warley and Cole. $500.

1927

Texas White Primary Law barring Negroes from Democratic primaries held unconstitutional by United States Supreme Court. $2,916.90.

Samuel A. Browne, Staten Island postman defended in maintaining home against mob violence and threats. $379.25.

Segregated schools fought in Gary, Indiana, ($800); Atlantic City, New Jersey, ($211.50) and Douglas, Arizona, ($300).

Two investigations of peonage conditions brought to light by Mississippi River floods. $827.34.

Coffeyville, Kansas riot, investigated and Negroes in subsequent court action cleared of rape charge which originated trouble. $350.

Murder conviction of Jim Davis, South Carolina, reversed. Man had defended his two daughters from white man. $550.

Anti-intermarriage laws successfully opposed in Connecticut, Maine, Massachusetts, Michigan, New Jersey and Rhode Island.

1928

Residential segregation by property owners' covenant fought in two Washington, D. C. cases. $3,329.69.

Negro representation on juries in South, question raised in case of Abe Washington, Florida. $268.02.

White primary exclusion of Negroes by parities from ballot fought in Texas, Virginia and Florida. $500 each.

Extradition opposed of Edward Glass from California to Oklahoma and after extradition, legal defense aided. $250.

Continued imprisonment of Ben Bass after thirteen years in jail on white woman's perjured testimony fought in South Carolina. $300 to date.

Extradition opposed of Samuel Kennedy from Illinois to Georgia. $100.

Jim Crow of interstate passengers contested by Mrs. Blanche Brookins who recovered $2,750 in settlement by Atlantic Coast Line. $100. (Mrs. Brookins refunded $100).

Miscarriage of justice alleged and fought in case of Thomas Nelson, convicted of murder in Virginia. $100.

Resolutions 1930 Meeting N. A. A. C. P.

"No element of the American population has felt the present economic depression as keenly as the American Negro, and this fact illustrates perhaps better than anything else the nature of our problem. The grand-children of the slaves have achieved physical freedom, legal status, and political power in the North, but their economic bondage still fetters them. They form in the mass a great reservoir of unskilled and semi-skilled labor, paid on the lowest scale of current wages, hired last in times of prosperity and fired first in days of depression.

"The attitude of the trade unions

continues to be such that it is difficult for Negroes to acquire skill or raise their standards of living and public opinion still regards the place of the Negro as properly near the line of sheer physical existence. This situation indicates the most important field for unceasing agitation for more thoughtful education. We commend the efforts in Chicago, New York, and elsewhere to use the economic power of Negro consumers in order to open opportunity for wider employment. This movement deserves the cooperation of everyone.

"There is every indication that the time for a renewed and serious battle for the civil rights of the Negro is at hand. It seems certain that the N. A. A. C. P. can launch during the next year in the courts of the nation a widespread battle against disfranchisement laws and customs in the eight southern states where disfranchisement laws were passed between 1890 and 1910. It has been encouraged by the 'white primary' cases to hope for wide success. It purposes to make a frontal attack upon the wretchedly unjust discrimination of 'Jim Crow' car laws in the fourteen southern states which have such laws and in the United States courts where the matter of interstate travel has not yet been brought to satisfactory decision. We plan investigating discrimination on bus lines. We propose also, in the near future, to find out how far it is possible under the law to interfere with the constitution of normal and decent family life, and to put a premium on bastardy and prostitution by anti-intermarriage laws. We shall also work for representation of Negroes on juries. And above all, we are going to attack the discrimination in school funds customary in nearly all the southern states, which gives to the already underprivileged Negro child less than half the chance of learning to read and write and acquiring the elements of education that is given to the none too fortunate white child.

"Our triumph in the defeat of Judge Parker, whom President Hoover appointed to the Supreme Court was due not only to the sound logic of our contention that a Supreme Court justice must support the Fifteenth Amendment, but even more to the weight of our growing political power. Unless, therefore, that political power is used independently and honestly for the support of candidates who stand for democracy and against caste and color prejudice, as well as for the larger matters of liberal reform in this country, we cannot hope for further triumphs of this sort. The Parker victory is a demand for courageous action under the party organization and for independent voting on the part of the Negro regardless of former party affiliations. For this purpose we urge our members and our friends to register and vote and particularly to collect and send to us all available information concerning the disfranchisement of Negroes in the southern states.

"The recrudescence of lynching in its most horrible form shows the wisdom of our contention that nothing less than federal legislation against this kind of barbarism will ever suffice to crush it. There have been in the ten years, ending December 31, 1929, 330 mob murders of untried persons accused of crime in the United States. During six months of the present year there have already been twelve lynchings, including the horrible burning at Sherman, Texas, where men and women and children danced around the blazing jail singing, 'Happy Days Have Come Again.' How long is this country going to stand as the only civilized nation where such atrocities are permitted? The mayor of one Oklahoma town has shown how easy it is to check or frustrate the mob. We commend his effort and the efforts of other southern liberals.

"We can easily understand the opposition of southern senators to any real investigation into crime in the United States, and this leads us to reiterate our plea to the Hoover Law Enforcement Commission that they investigate all crime and allow this association to lay before them facts in our possession. We ask, too, that the Senate committee on campaign expenditures include in their investigation not simply expenditures and methods in the North but methods and disfranchisement in the South.

"We still insist that in compulsory segregation by race lies the active germ of all prejudice, race hatred and war. There is no earthly objection to persons associating themselves as they wish for social and cultural objects; but forced segregation against the will of the individuals and for the purpose of human degradation, is a shameless thing, whether it occurs as a matter of residence, education or social intercourse. Clear thinking on this point, both among Negroes and whites, is the beginning of world peace.

"We are glad to find ourselves at the time of this conference facing the prospect of a free and reborn Haiti. The unjustifiable grip of brute power which America has had on the throat of a sister republic has been eased at least far enough to allow the Haitians a president of their own choice. We trust that the complete restoration of autonomy to this republic will follow the program outlined by President Hoover's Commission.

"We greet Gandhi and free India; we hail the struggle of China against enemies within and without. We send sympathy to Egypt. We hold out hands of fellowship to the black fold of East, South and West Africa. We hail the economic independence of the dark people of the West Indies and Central and South America.

"On the whole, as we look back over the year, despite its poverty and suffering, its lynching and continued race hate, we find abundant reason for encouragement; we have political power and we can use it. We have one member of Congress and after reapportionment we are going to have more members. We are securing wider recognition in music, drama, art, and literature. The area of human and social contact between the races in the United States is broadening, and the question of our civil rights and economic survival is a matter of increasing concern to the nation. Therein lies abundant hope."

Durham Fact-Finding Conference

The report of the committee on findings of the third Fact-Finding Conference held at Durham (North Carolina) in April, 1930, presented the following:

The conference finds:

"That the essential objectives to be attained in Negro life pivot around basic economic factors:

"That normal conditions in health, education, employment, government, and wealth come by reason of the pursuit of accepted practices in business, thrift, politics, training and labor;

"That peculiar conditions govern and control relations of Negroes, due to the system under which this race is forced to live and work, but that the assumption that losses sustained in occupations have come about solely because of such a discriminatory system is without foundation in fact; and

"That many organized forces are laboring effectively in the interest of Negroes which should give them hope and courage in their struggle to achieve.

"From the papers and discussions of the conference we present the following facts and recommendations:

"There are great possibilities for Negroes in the field of business, but the same regulations and principles apply to all business without regard to race. The Department of Commerce, through its business specialists, renders most valuable service in this connection. Business men are urged to consult this department on their business problems. It is found in seventeen southern cities that the Negroes' expenditures are three hundred and thirty millions of dollars per year. Economic sagacity on the part of the Negro will increase his purchasing power tremendously. The C. M. A. organization is a practical expression in this direction.

"Negro workers are employed in the more or less undesirable occupations without regard to capacity for better things. They are thought too unreliable and careless, with the result that they have lost much ground. In the unemployment crisis they have been forced out of traditional and customary occupations. Trade union organizations affiliated with the American Federation of Labor and other labor unions, together with the formation of cooperatives, credit unions, and the support of labor legislation, the promotion of vocational guidance and training, constitute the basic program for the protection and advancement of the Negro worker.

"The third annual Fact-Finding Conference endorses the formation of the Federation of Negro fraternals and urges the executives and members of Negro fraternals to support the federation idea in order that the usefulness of the fraternal order may be preserved.

"Consumers cooperation, being fundamentally sound, offers possibilities for the economic improvement of the Negro. The Negro colleges through their business and economics departments are urged to give study to consumers cooperation and to perfect practical education projects of same.

"The Negro bank is the reservoir of the community and instead of being promoted by Negro business is promoting Negro business. As a source of support to the business units of the community and as an aid in financing the trained young man and woman in the profession, the Negro bank is indispensable. It is supplying definite economic aid to these lines of endeavor in proportion to the demonstrated character and ability of its clients.

"Banking has no color and its creed is identical in the application of its principles to all people and races. The Negro bank is subject to the same laws, principles, and methods as any bank of any other race.

"The Assistant Secretary of the United States Department of Labor indicated the great business and economic progress in the country. The facts relating to the wages, hours, and working conditions of the Negro workers suggest the necessity for a constructive program by the United States Department of Labor to advance this general economic welfare. Negroes are urged to avail themselves of the facilities of the Department of Labor.

"Negro education can contribute to the economic improvement of the Negro by basing trade courses and business courses on the demands of industry, business, and industrial trends. It is urged that vocational guidance be or furnish the scientific basis for the foregoing program.

"It is recommended that there be a coordination and correlation of Negro business, church and press, through education with the student and the worker to the end of providing employment opportunities to trained Negro workers.

"There must be a revision of educational ideals so as to emphasize more persistently the education of the Negro masses for economic efficiency. The economic competition of the present machine age makes it most imperative that special measures be taken to fit Negroes for the exactions of a technical industrial order. Moreover it appears that there is bound to be keener competition and that it is highly advisable for Negroes to give serious consideration to the opportunities afforded in agriculture. Survival of the race forbids our passing up too lightly the hold which the Negroes have on the farm. The matter of filling well the humbler places is just as indispensable to our survival and cultural achievement as aspiring to the more pretentious positions. The fact remains that the masses of Negroes must sustain the classes and these masses must live by filling and finding well the ordinary places of livelihood; vocational training should be placed within the reach of the masses. This phase of education must be attended to at once.

"It is recommended that there be a compilation of facts lying in the fields of existing organizations such as the National Association for the Advancement of Colored People, the Urban League and the National Negro Business League and referred to such organizations to be used in their respective programs.

"That industrial conferences be held in the South and other sections of the country where the need of same is felt."

What the Negro Thinks

The racial consciousness of the Negro from the standpoint of discriminations is most effectively set forth in the volume "What The Negro Thinks," by Robert R. Moton.

The book indicates in particular the things in which the Negro is discriminated against, and aims to tell those of other races who are interested in the subject something of how it feels to be constantly subjected to such discriminations, and to reveal the thoughts of the Negro inspired by those feelings whenever he has occasion to reflect on his experiences.

The book is written in the belief that the vast majority of those people in America who are not discriminated against in this way are really ignorant both of the nature and the extent of the discrimination practiced against Negroes in some degree in all sections of our country, and that many of them have been misled by the Negro's silence on this subject to believe that he is not only complaisant but contented and even happy under existing conditions.

It is written also in the hope that with such enlightenment as this volume may bring, an increasing number will be moved to investigate, at first hand, the conditions to which attention is here directed and lend themselves to the effort that is being made today, not only by Negroes but by some of the finest and noblest spirits of other races in our land, to give to the Negro that equality of opportunity which is the pride of America.

These discriminations are discussed under the following eleven heads:

"I Know the Negro;" "Knowing the White Man;" "The Advancing Negro;" "Solving the Negro Problem Without the Negro;" "The Negro and the Law: Common Carriers;" "The Negro and the Law: Schools—Housing;" "The Negro and the Government: The Ballot—The Courts;" "The Negro and the Government: Public Offices—Public Policy;" "The Negro and Public Sentiment;" "The Negro's Reaction;" "The Outlook."

DIVISION V

DISCRIMINATIONS AGAINST NEGROES

Business and Discriminations

The bookkeeper of a certain well known establishment of Knoxville, Tennessee, feeling the loss of Negro patronage was led to inquire the reason. The fact was disclosed that every statement sent out by this concern was addressed so as to indicate the racial affiliation of the addressee by adding the abbreviation "Col." to the name of the person. The "East Tennessee News" comments: "How many of the Italian or Hungarian or Jewish patrons of such concerns receive their statements with the word 'Italian' or 'Hungarian' or 'Jew' following the names.

"From our observation of the tactics of the successful business men, both white and colored, we have concluded that their success is based on their ability to exhibit courtesy and consideration for the rights and feelings of those whose patronage they wished and the concerns who fail to exhibit such will eventually find that they will strike the rocks of business failure."

"When you are born," says The Chicago Whip, "if you have a small percentage of African blood in your veins upon your birth certificate is recorded that information, when you die, in the bureau of vital statistics and upon your death certificates is again recorded your identity with the colored race. In fact, in America when the entire gamut from the cradle to the grave is run the badge of color is peculiarly conspicuous. The extent to which the colored people are catalogued and classified because of their color alone is amazing. No other people in this country who have become naturalized and have taken out their citizenship papers are labelled and stamped as are the colored people. From this task of cataloguing people because of their color alone there would seem to be some deep, underlying motive, beyond the desire to have definite information of population, births and deaths.

"What is the deep, underlying motive of finding out who is white and who is colored? We can understand why there could be a reasonable desire for the government to know how many colored people there are in the country, we can understand why birth and mortality can have a logical interest, but there are countless other instances where we can see no logical reason why there should be a constant cataloguing of color. Why should banks and financial institutions be interested in writing a 'C' behind the name of every colored depositor. We have no application of the custom of credit houses making such designations when they are amply satisfied with the qualifications of the customer to pay. We entertain no sound arguments to offer for the labelling of the professional men by way of color. In most of the instances where there is a requirement for the color to be designated it is our belief that no tenable, honorable reasons can be given, and even if there are good reasons the methods adopted are crude, coarse and undiplomatic.

"It is reported that Negro businesses are discriminated against, as for example, it is said that in New York City, they are considered a bad risk for burglar insurance, so also are private homes and apartments and personal clothes and jewelry. It was reported that in Chicago, 133 leading bond and mortgage concerns would not accept mortgages signed by Negroes nor would they entertain applications from districts inhabited, to any extent, by Negroes."

Athletics and Discriminations

The Chambersburg (Pennsylvania) High School was dropped from the Cumberland Valley Athletic Association in 1927 because the Pennsylvania school refused to sign a resolution to bar Negro players from league games. High schools of Martinsburg, West Virginia; Winchester, Virginia; Hagerstown, Maryland; and Waynesboro, Pennsylvania, were members of the league.

The athletic authorities of Colgate University were charged with having signed an agreement to play Vanderbilt University in Nashville with the expressed understanding that Colgate would respect "southern tradition" by keeping Ray Vaughn, a Negro player, out of the game. Vanderbilt won the game.

As a result the student body at Colgate and many friends criticised the athletic authorities' treatment of the colored star, at the same time urging that Vaughn retaliate by refusing to continue to play with the team.

To keep David Myers, Negro quarterback of New York University, out of the line-up for the New York University-Georgia game in 1929 it was reported that the New York University coach drew up what was a sort of "gentlemen's agreement" with the University of Georgia. Just when the protests against the surrender to southern prejudice was reaching a threatening volume, a medical examination showed that Myers was physically unfit for the game. Two weeks after the Georgia game, Myers appeared in the line-up against Rutgers. The New York Daily News made this comment on his playing in that game:

"David Myers, who couldn't play against Georgia and Missouri, seems to be all the better for his rest, enforced by illness and a gentlemen's agreement. His line plunging gained many yards and his 50-yard spurt for a touchdown was one of the bright spots of the game."

Education and Discriminations

Johns Hopkins University in 1925 was invited to conduct extension courses for the Wilmington (Delaware) public school teachers.

The superintendent of schools of Wilmington was notified that it was against the Johns Hopkins policy to admit Negroes in its courses. At a meeting of principals of Wilmington schools it was moved that inasmuch as the colored part of the teaching force was excluded from the course offered by Johns Hopkins that it be rejected without further consideration. The motion was carried unanimously by the vote of the 24 white and six colored principals.

In 1927, the Superior Court of Boston, Massachusetts, awarded Mrs. Julia M. Stratton $200 in a $5,000 suit against the Posse Normal School of Gymnastics. In 1921, Mrs. Stratton was refused admittance into the school because of her color.

National officers of Pi Lambda Theta, a professional pedagogical society, demanded in 1929, that its Syracuse University chapter expel Edythe Dorsey, a young colored woman of high scholarship attainment, or suffer the penalty of suspension. Mary Hinckey, white, a senior and the president of the local chapter answered for the chapter that the organization could take what steps it desired, but that they would not disband the Syracuse group nor under any circumstances agree to the expulsion of Miss Dorsey.

In February of 1927, twenty-three Negro families of Toms River, New Jersey, refused to send their children to a separate classroom provided for them by the public school authorities in a poorly heated, one-room church in the Berkley Township. The board of education retaliated by bringing the parents into the court on the charge of violating the compulsory education law. Judge Newman, of the Ocean City Court, found them not guilty. In June 1927, Dr. John Logan, state commissioner of education, ruled in ordering reinstatement of the Negro children in the school at Toms River, that classification of pupils by groups must be on other grounds than religion, nationality or color.

A writ was won from the Supreme Court of New Jersey in 1928 directing officers of the Pennsylvania Avenue School in Atlantic City to admit Negro children, or show cause.

School authorities had attempted to make colored children attend the segregated Indiana Avenue School, where they arrived exhausted and often late because of the great distances they had to go.

In 1925, the Ohio Supreme Court refused to review a suit that was brought by William Phillips, Negro, against the board of education of the Woodlawn rural school district of Hamilton County to compel the board of education to discontinue special classes for Negro children, on the ground that the method of segregation constituted discrimination.

The original suit was brought before Judge Robert LeBlond, who held that there was no discrimination, provided that the same subjects were taught and teachers of the same ability employed.

Phillips carried the case to the Court of Appeals. The Court of Appeals refused to review the case and it was carried to the Supreme Court which also refused to review it.

This action of the Supreme Court has the effect of approving the lower court's decision.

Injunction Suits Filed

Earl Reese, a citizen of Dayton, Ohio, filed suit April 30, 1925, in the Court of Appeals of Ohio to compel the board of education of Dayton to admit his two children to the same classroom with white pupils, alleging that his and other colored children were discriminated against and segregated into a jim crow annex. The Court of Appeals ruled that while the board had the right to use discretion in the assignment of pupils, it could not resort to strict segregation. The board then carried the case to the State Supreme Court where the decision of the lower court was affirmed.

. In September 1927, 1,400 white students of the Emerson High School, Gary, Indiana, refused to attend classes because 24 Negro children had been assigned to the school because of the great distance they would otherwise have to travel each day in going to and from school. The majority of the members of the Gary City council yielded to the demands of the striking high school students, by passing a resolution providing for the erection of a temporary school building for Negro students. On the petition of a group of representative Negro citizens, a temporary injunction against the City of Gary restraining it from erecting a $15,000 school exclusively for colored students was granted.

Common Pleas Judge A. J. Pearson issued a writ of mandamus in 1925 ordering the Shaker Heights Village board of education to accept the 20 colored pupils from Beachwood Village, who, at the beginning of the school year, were barred from attending the schools of Shaker Heights Village, a suburb of Cleveland. White school children from Beachwood were not barred.

Beachwood has no schools of its own. Its contract with Shaker Heights provided that it must pay $3 a week tuition for elementary school children and $4 a week for high school children.

The case was finally carried to the Supreme Court of Ohio which dismissed the case of the board of education of Shaker Heights asking that Negro children of Beachwood be barred from the schools of that district.

County Boards of Education Must Support Negro Schools

County boards of education of Kentucky must support Negro schools, the Court of Appeals held in 1926 in declining to dissolve an injunction that released the Flemingsburg graded school district from supporting a Negro school.

The injunction suit was brought by Negro citizens of Fleming County to obtain interpretation of a 1926 act that had been construed as forcing graded school districts to maintain the schools. The decision affects approximately 200 school districts, including seventy-two county seats.

The 200 school districts affected, support white schools. Property owners in these districts pay no county school tax. The schools for Negroes inside these white school districts have been classed as county schools and the county supported them. The act of the 1926 general assembly, introduced by Dr. Shaler Berry, Fort Thomas, and known as **House Bill 460**, was backed by school authorities, who wanted the law changed so graded school districts would support their own schools for Negroes.

McHenry Rhoads, superintendent of public instruction, interpreted the law to mean that each graded school district must support its own schools. The Fleming County board of education, acting on his advice, declined to take a census for Negro schools or to appoint teachers for them. The board of trustees of the Flemingsburg graded common school district cited an opinion of the attorney general and refused to take over maintenance of a school for Negroes.

The citizens charged that the act was vague, indefinite, contradictory and mixed and that they were unable to tell its purpose or effect on existing laws. They pointed out that refusal of either of the two boards to act was threatening to deprive Negro children of their school.

Circuit Judge C. D. Newell held that the 1926 act was unconstitutional, and issued an injuction compelling the county board to maintain the school. The county board asked the dissolution of the injuction in taking the case to the appellate body, contending that the 1926 act made the graded school districts responsible.

The Court of Appeals did not go into the constitutionality of the 1926 act, merely holding that the interpretation that graded school districts were responsible for maintenance of schools was unwarranted.

In Flemingsburg, approximately 140 Negroes attended the graded school. The Flemingsburg district had an 80-cent school tax, producing a per capita average of $57 a year for white school students. Fleming County had a 40-cent tax, producing approximately $14 per capita for pupils. It developed that the county had been spending $2,500 a year out of its own funds for maintenance of the school for Negroes in Flemingsburg.

Legislative Enactments in Arizona and New Mexico

Charging violation of the constitution of the State of New Mexico, the colored people of Dona Ana County, New Mexico, in January, 1925, filed a petition in the district court naming the members of the Las Cruces Union High School, the board of the county commissioners and Superintendent Lena B. Sexton, as defendants.

By being segregated, the Negro children were refused the advantages offered the white children of the various districts and were not receiving equal advantages in education; all of which was claimed as a direct violation of the provisions of the state constitution.

The legislature of New Mexico in March, 1925, passed a school segregation measure requiring that pupils of African descent and pupils of Caucasian descent be taught in separate rooms, providing the accommodations for each are the same. The Negro population of the state fought hard to defeat the measure.

The legislature of Arizona in 1927 passed a school segregation bill, calling for separate schools for whites and Negroes in the state. The law provides for separate facilities for the public instruction of whites and Negroes in any community in the state where the Negro pupils number 25 or more.

In an appeal from the action of the Douglass School Board of Arizona in refusing a Negro boy admission to the city's high school, the State Supreme Court upheld the board's power of race segregation, this not to be considered racial discrimination, but protection against dissatisfaction, discord and turmoil. School accommodations for the lad and two others were said to have been provided separately.

Virginia Assembly Separation Bill

The Massenburg separation bill passed by the general assembly of Virginia, went into effect June 10, 1926. This bill was specially aimed against Hampton Institute, because of the established custom of seating all persons attending entertainments given there without discrimination because of color.

Be it enacted by the General Assembly of Virginia that it shall be the duty of any person, persons, firm, institution, or corporation, operating, maintaining, keeping, conducting, sponsoring, or permitting any public hall, theatre, opera house, motion picture show, or any place of public entertainment or public assemblage which is attended by both white and colored persons, to separate the white race and the colored race and to set apart and designate in each such public hall, theatre, opera house, motion picture show, or place of public entertainment, or public assemblage, certain seats therein to be occupied by white persons, and a portion thereof, or certain seats therein, to be occupied by colored persons; and any such person, persons, firm, institution, or corporation that shall fail, refuse, or neglect to comply with the provisions of this section shall be guilty of a misdemeanor and upon conviction thereof shall be fined not less than $100 and not more than $500 for each offense.

All persons who fail while in any public hall, theatre, opera house, motion picture show, or any place of public entertainment or public assemblage to take and occupy the seats or other space assigned to them in pursuance of the provisions of this act by the manager, usher, or other person in charge of such public hall, theatre, opera house, motion picture show, or any place of public entertainment or public assemblage, or whose duty is to take up tickets or collect the admission from the guests therein, or who shall fail to obey the request of such manager, usher, or other persons, as aforesaid, to change their seats from time to time as occasion requires in order that this act may be complied with, shall be deemed guilty of a misdemeanor, and upon conviction thereof shall be fined not less than $10 nor more than $25 for each offense. Further such person may be ejected from such public hall, theatre, opera house, motion picture show, or any place of public entertainment or public assemblage, or by any police officer or any other conservator of the peace; and if such person ejected shall have paid admission into said public hall, theatre, opera house, motion picture show, or other place of public entertainment or public assemblage, he shall not be entitled to a return of any part of the same.

Right of Negroes to Joint Use with Whites of Library

Holding that school boards have authority to provide separate libraries for members of the white and Negro races, Judge A. P. Hudson, in Kanawha County, West Virginia circuit court, April 12, 1928, dismissed an alternative writ of mandamus through which it was sought to require the Charleston board of education to permit Negroes to use the main public library. An appeal was taken from the decision. Immediately the plaintiffs, through the attorneys, filed a petition for a writ of error and supersedeas to the Supreme Court of Appeals of West Virginia, which was granted. The court in its opinion handed down in December 1928, sustained every point raised by the plaintiffs and held the library was not a part of the school system and that the board of education may not exclude persons therefrom on account of their color, race or previous condition of servitude. In this connection the court said:

> The Circuit Court in its ruling adopted the contention of the respondents that the Charleston Public Library established and maintained in the Capitol Annex Building is a part of the public school system of the Charleston Independent School district, and as such may be limited in its use to 'white school children and white citizens.' In view of Section 62, Chapter 45, of the Code, providing for the establishment and maintenance of school libraries by the boards of education of every district and independent district, it cannot be said that the legislature intended to establish a school library in the passage of the several special acts providing for the establishment and maintenance of a public library. The mere designation of a board of education as the agency to establish, maintain and control a public library does not convert it into a school library or make it a part of the public school system. As an illustration, a ministerial act does not become a judicial act when performed by a judicial officer.

The right of Negroes to joint use with white citizens of the Charleston public library was reaffirmed by the State Supreme Court January 1, 1929, in denying a petition of the Charleston Independent School District for a re-hearing of the case.

State Aid to Negro Students for Special Reason

The West Virginia legislature set a precedent for all states which maintain separate schools, by passing a law in 1927 granting state aid to students who, because of the color line, must go outside of the state to pursue courses of study which the state provides for white students at the West Virginia University.

Under the provisions of this law, residents of the state who have completed a four-year high school course in the state, or, in lieu thereof, have resided in the state for five years and who have pursued two years of college work in one of the state schools, will have their tuition and fees paid in universities outside of the state in sums equal to the difference in the amounts paid by state students and those from other states who attend the West Virginia University.

The advisory council to the state board of education, composed of the state supervisor of Negro schools and two members, which assists in formulating policies governing all Negro educational institutions in the state, acting jointly with the state board of education, is empowered to prescribe rules and regulations for the administration of the law and to pass upon the qualifications of students applying for state aid.

Chinese Pupils in Schools of California and Mississippi

It was reported that all but twelve of the students of the John Sweet School in East Oakland, California, who began a strike in the fall of 1926 against the admission of Chinese students to the school had returned to their classes two weeks later. The superintendent of the board of education refused to meet the demand of the segregationalists and threatened to prosecute the parents who unlawfully kept their children out of school.

Friction, disorder and general unhappiness would be occasioned if efforts were made to associate the Caucasian race together with the "colored races" in the public schools of Mississippi, the Supreme Court of that state declared in 1927, in denying native born Chinese the right of entrance to the white public schools of the state.

Chinese, the Supreme Court held, belong to the "colored race" and for that reason should enroll in the Negro schools of the state.

The decision was made in the case of W. F. Bond, state superintendent of education, versus Joe Tij Fung, an adult, and Joe Tin Lun, minor, which reversed the mandamus of the circuit court of Coahoma County requiring the state superintendent and teachers of the Dublin consolidated public school to admit Lun.

Attorneys for Lun argued that the disbarment of Lun from the white schools of Mississippi was in violation of the articles of the Burlingame treaty of 1868, between the United States and China. This treaty gives any Chinese child of educable age, sojourning in the United States, the right to attend any of the public schools therein that are in any way supported by the United States government. The court held that excluding of the Chinese from the white schools did not break the treaty as the Negro schools were as much American schools as were the white schools.

"Section 207 of the constitution of 1890 provides there shall be separate schools for the white and colored races," the Supreme Court opinion reads: "The term 'white race' is used in that section of the constitution as limited to the Caucasian race, and the term 'colored race' is used in contra-distinction to 'white race' and involves all other races. Under our school laws," the court further opinioned, "provision was made for every child by division of schools, one for each race, thus keeping the races separate.

"This section of the constitution," the opinion continued, "is an aid, and for the protection of the colored races. The friction, disorder and general unhappiness occasioned by an effort to associate the Caucasian race together with the other, colored race, is too apparent to need illustration or repetition here.

"Under the constitution of the United States and the State of Mississippi the Negro is an American citizen and the law accords him that right." "Then," the opinion further reads, "how can an alien Chinaman complain when he is assigned to a school provided under our law for the colored races. We thus permit him to share with our own American citizens our benefits and privileges and enjoy all of the benefits and privileges accorded to one of our own citizens."

The United States Supreme Court in November, 1927, affirmed the decision of the Mississippi Supreme Court.

Persons of Dark Blood May Not Attend Schools for Whites

The children of Anderson Cove, descendants of "Greasy Bill" Anderson and Jane Russell through whose veins dark blood flowed, must attend a school separate and distinct from that of other children of the Paint Fork region, the board of education of Buncombe County, North Carolina has ruled.

A small building, owned by Tom Jenkins, in the Anderson Cove region, has been rented for the next term of school and will be used as a schoolhouse for the Anderson Cove district.

The action of the school board revives the old and bitter argument between residents of the Paint Fork section of Buncombe County over the status of the descendants of the old Anderson mesalliance.

Years ago, five generations in fact, "Greasy Bill" Anderson married Jane Russell, the daughter of Sallie Russell, a white woman, and a man named Baughton, who was only half white. A son of this union, Lonzo Anderson, married a mountain girl of pure lineage. It is the children of the daughter of Lonzo Anderson, Belle Anderson Hicks, whose attendance at the Paint Fork school is disturbing residents of the district, it was said. These two children, Paul and Lilly Hicks, are white in the eyes of the law, which says that persons separated from dark parentage by four generations are considered white and may marry with whites legally.

The children, however, were barred from the school on the grounds of the school law, which says no person of dark blood may attend a school for white children. Action of the school board, it was said, was forced by the attitude of residents of the

Paint Fork region, who declared they would not send their children to school if the Anderson clan descendants were allowed to attend. The Hicks children attended school last term under the constitutional maintenance that they are white.

Unwelcome in White Schools Refuse to Attend Negro Schools

Unwelcome in the white schools and unwilling to enter Negro schools, a group of "Cajuns," an historic, people, immortalized in Longfellow's "Evangeline" have threatened legal action against Washington County, Alabama, school authorities. The "Cajuns" are a colony of people who claim to be of French descent and came to the Alabama and Louisiana coast generations ago from Arcadia. Through intermarriage, theirs is a strange admixture of French, Spanish and Indian blood, but they are quick to resent any implication that they are related to Negroes.

A report of a survey of Washington County by the state board of education contains the following analysis of the situation in the county:

"The South has long suffered by the expense and disadvantage of a dual system of schools. Through a historical circumstance, Washington County finds it necessary to maintain in some degree a triple system of schools. This system may be and doubtless is expedient, but without standing in law.

"Removal of a child not admittedly white to a colored school or of a child not admittedly colored to a white school, would seem to be a matter for scientific investigation and for adjustment by court order. It does not appear by what authority a superintendent of education can pass judgment where race is in question." Montgomery (Alabama) Advertiser, November 9, 1929.

Laws for the Separation of the Races in Public Schools

Public Schools—In Alabama, Arkansas, Delaware, South Carolina, Florida, Georgia, Kentucky, Louisiana, Maryland, Mississippi, Missouri, North Carolina, Oklahoma, South Carolina, Tennessee, Texas, Virginia and West Virginia, the law requires the separation of the races in public schools. In Arizona, Indiana, Kansas, and Wyoming, discretionary power is given the school boards to establish separate schools.

Florida, Kentucky, Oklahoma, and Tennessee are the only states which expressly prohibit the teaching of white and colored persons in the same private school. The laws of the other southern states say that schools which admit both races shall not receive public funds.

Florida is the only state which prohibits white persons teaching in Negro schools and Negroes teaching in white schools. This act was passed in 1913.

It has never been enforced.

Anthony Burrell, member of a small community near Des Moines, Iowa, tried to persuade the school board of his district to employ a colored school teacher as one of the six teachers in the district. When it refused, Mr. Burrell and his daughter ran for the board, were elected and being a majority on the board hired one colored and five white teachers. When the colored teacher arrived she went to board at the home of Anthony Burrell. About eleven-thirty of the first night of her stay, Burrell's front yard was brightly illuminated with a fiery cross.

Color Prevents Award to Adjudged Venus of City

To be adjudged the "Venus" of the city, and then to have that honor denied her when she asserted that she was colored, was the novel experience of pretty Mrs. Jeannette Jacobs of Greensburg, Pennsylvania.

Mrs. Jacobs entered in the American Venus contest, staged by the Grand theatre, a local amusement center. She was one of scores of contestants.

Measurements were taken by two of the leading society matrons (white) of the city and the tape told a story which gave Mrs. Jacobs the first prize. She was to have received a bronze statue of Venus, but when her identity became known she was politely but firmly turned down.

The management at the National theatre, white playhouse, of Washington, D. C., refused to allow the cast and managers of the Omega Players to see a performance of the all-Negro play "Porgy." Reservations had been made by Clinton Burke and Collins George of the Players. When the entire cast went to attend the showing of the Broadway success, they were denied admittance.

Upon reporting the difficulty to the manager of the theatre, the Omega Players were told that "three seats had been sold in the row reserved by them." This, the manager explained, further broke the seating arrangement reserved for the cast. After further questioning, which seemed to embarrass the theatre manager, it was explained finally "that the National theatre does not want Negroes in its audience."

An attack upon the Civil Rights law of the State of Michigan, in the form of an opinion by Judge Verdier that a theatre is not a public enterprise, "but is private property, with the right to conduct its business privately the same as any other private citizen transacts his own affairs," was made in 1926.

The opinion suggests that, since a theatre is not a "public enterprise," but private property, "it is a very serious question" whether the Civil Rights Act does not contravene the provisions of the United States Constitution.

Dr. Leon Headen of Chicago, Illinois, received $1,200 as the result of a compromise with the management of the Tivoli theatre of the same city in the damage suit won against the theatre. Charles Smith, doorkeeper at the Lyceum theatre, St. Paul, Minnesota, was fined $300 as the result of charges of discrimination by Mrs. Margaret Martin.

A verdict of $200 was awarded in favor of Thomas A. James, who brought suit against the Oratani theatre in Hackensack, New Jersey, because he was told that all the "reserved" seats were occupied when he attempted to buy a ticket.

Judge Francis Borelli of the Harrison St. Court, Chicago, Illinois, fined Frank Duncan, doorman for Frank Levin's 10-cent movie theatre, for refusing Mrs. Blanche Page admittance to the theatre because she refused to sit down front. The decision in this case made clear the point that it is not only a violation of the law of Illinois to discriminate against anyone in attendance at a theatre by refusing admission, but it is equally unlawful when one is directed to occupy a seat against his will when such a seat is not reserved and is not of the same class and price as the one so directed to occupy.

Galveston, Texas Negroes voiced a protest to the board of city commissioners against signs in parks reading, "For White Persons Only."

Negroes Establish Right to Play in Public Golf Tournament

A public golf tournament, held on city-owned golf links at Philadelphia, Pennsylvania, sought to exclude two Negro contestants, Robert Ball, of Chicago, Illinois, and Elmer Stout, of Newark, New Jersey, who established in court their right to play and then withdrew from the tournament.

Brought before Judge Raymond MacNeille to answer charges of the two Negro golfers that they had been illegally barred from the public links tournament at Cobbs Creek, the golf officials were put in the position of having the tournament saved by the sportsmanship of the Negro golfers.

After witnesses had testified for four hours, the court gave both sides five minutes to reach an agreement. Failing to do so, he said, would result in an injunction being granted, and it would terminate the tournament.

When the impasse was reached, it was the Negroes who saved the tournament by a gracious act of sportsmanship. The two golfers agreed that if they were reinstated and cleared of all charges they would withdraw as contestants.

Judge MacNeille in his opinion ruled that the golfers were cleared of all charges of professionalism, restored to their proper amateur status and, furthermore, reinstated into the tournament.

Colored people will not be permitted to use the state camp sites located along the National Pike between Baltimore and the Pennsylvania line provided by the Maryland State Board Commission according to director of public works, John N. Mackall.

Director Mackall stated that, "These places have about the same status as hotels and you know colored people cannot use hotels in the state."

When told that the number of tourists was increasing and needed camping sites, Mr. Mackall stated that if the need arrives, some sites would be provided, but for the present they must get along as they did before the state provided sites.

The directory of state camps showed the existence of ten places provided by the state, some of them in cooperation with other civic organizations.

In a suit brought in mandamus proceedings against the Los Angeles, California city park board by Attorneys Hugh E. McBeth and E. C. Jennings on behalf of their client, Ethel Prioleau, before Presiding Judge Elliot Craig of the Superior Court, Monday, August 5, 1929, Judge Craig rendered the following decision: "That the constitution forbids discrimination against any person because of racial differences," and added further, "that the city park board should admit Miss Prioleau to the privileges of Exposition Park or come into court and show cause why this young lady should be barred from the privileges of the black citizens of this community."

Shriners From Arabia Denied Lodging Because of Color

In Arabia, Sheik David Lazarus and Sheik Elder J. Temberfeld, of Cairo, own herds of camels. Their lands stretch acres upon acres away across Sahara's dunes. Their word is law out there. A goodly part of the spices passing through the sunny streets of Cairo belongs to them. Their myrrh, frankincense and silks are transported in bales to their Arabian tents upon endless caravans of camels.

Yet in Atlanta neither Sheik Lazarus nor Sheik Temberfeld could put up for one night's lodging at a single Atlanta hotel on which they called.

In vain the men from Arabia argued, "Back in Arabia," said Lazarus, "we do not turn away a man because of his color. Back in Arabia a man is a man, whatever his skin!"

"You keep me out because of my color?" remonstrated Sheik Temberfeld. "I cannot help my color. I am a gentleman, I speak five different languages."

Yet not one of these five languages was understood by the hotel clerks when it came to arranging for a night's lodging here.

Both are members of King Solomon's lodge, No. 1, F. and A. M., the oldest lodge of Free Masonry in the world. Both are members of the Ancient and Arabic Order of the Mystic Shrine. Temberfeld has been a member of King Solomon's lodge for 20 years; Lazarus for 15 years. Neither of these Nazarenes has ever shaved or had his hair cut. They like Atlanta, they said Thursday night, although they do not understand southern customs fully.

When the two seeking lodging for the night finally came to the office of The Constitution, Councilman Harry Roberts, of The Constitution's composing room, extended sympathy to the strangers. He invited them to his home. He gave them a place to sleep for the night.

—Atlanta (Georgia) Constitution, June 11, 1926.

Negro Shriners Given Right to Use Same Emblems, Regalia, Etc., as White Shriners

On June 3, 1929, the United States Supreme Court handed down a decision in which the right of Negroes of the "Ancient Egyptian Arabic Order of the Nobles of the Mystic Shrine" to use the similar name and titles, emblems and regalia of the white Shriners was upheld. The suit was begun in 1918 in Texas by white Shriners of Houston against the local temple of the Negro order. The case was carried through the courts of Texas. After eleven years of litigation the United States Supreme Court decision was handed down as follows:

> This case presents a controversy between two fraternal orders called Nobles of the Mystic Shrine, one having white and the other Negro members. A short reference to the origin and history of these orders will conduce to an accurate appreciation of the controversy.
>
> From early times there have been two distinct masonic fraternities in the United States, one confined to white men and the other to Negroes. Each has had its local lodges, grand lodges and supreme lodge, and also several component bodies, including Knights Templar and Scottish Rite consistories. Both have existed in the same territory and have had similar names, rituals and emblems, and yet have been independent and without any interrelation. The white fraternity's existence in this country reaches back to early colonial times. The Negro fraternity was organized in Boston in 1784 and afterwards was extended to other sections.
>
> The orders called Nobles of the Mystic Shrine are relatively modern, originated in the United States and are outgrowths of the masonic fraternities just described. They were founded by masons and their membership is restricted to masons—white in one case and Negro in the other—who have become Knights Templars or have received the

32nd degree in a Scottish Rite consistory. The white masons were the first to establish an order of Nobles of the Mystic Shrine. They organized one in New York in 1872 for fraternal and charitable purposes. The order grew rapidly and soon came to have local lodges called temples, in most of the states, and also to have a national governing body called its Imperial Council. The Negro masons imitatively organized a like order for like purposes in Chicago in 1893. It also grew, although not so rapidly as the white order, and came to have many local temples in other sections of the country and to have a national governing body called its Imperial Council. The constitution, emblems and regalia of the Negro order, as also the titles given to the officers of its temple and council, were all adopted in imitation of those of the white order. Another feature imitatively copied was a purely fanciful claim, once put forth by the white order and afterwards discredited, to the effect that that order was an authorized extension of an ancient and illustrious order established centuries ago in Mohammedan countries.

Each of the orders, after becoming well organized, made it a practice to hold periodic national meetings attended with public parades and other features tending to bring attention to the order and to advance its extension. And, aside from such activities, each publicly engaged in commendable charitable work. The white order, by reason of its greater membership and the larger resources of its members, was able to carry that work further than the Negro order could, but the contributions and efforts of the latter in that field were both helpful and substantial.

The white order always has been a voluntary unincorporated association. In 1895, the New York legislature passed a special act purporting to incorporate it, but the proffered incorporation was rejected. In 1893, the Negro order was incorporated under the laws of Illinois, but that incorporation was abandoned; and in 1901 the order was incorporated as a fraternal and charitable association under the Act of Congress of May 5, 1870, providing for the creation of corporations in the District of Columbia.

The name adopted by the white order is, "Ancient Arabic Order of the Nobles of the Mystic Shrine for North America," and that adopted by the Negro order, and under which it was incorporated is, "Ancient Egyptian Arabic Order of the Nobles of the Mystic Shrine of North and South America and its Jurisdictions."

Prior to 1918 both orders established local temples in the State of Texas—in some instances in the same cities. Among the temples of the white order were one in Dallas established in 1887, one in El Paso established in 1907 and one in Houston established in 1915. Among these of the Negro order were one in Dallas established in 1894, one in El Paso established in 1902 and one in Houston established in 1917.

The present suit was begun in 1918 in a state court of Texas. Originally it was brought by members of the local temple of the white order in Houston against members of the local temple of the Negro order in that city to enjoin the latter from using any imitation of the name, constitution, titles, emblems and regalia of the former. But through the voluntary intervention of other parties and a voluntary enlargement of the original pleadings—all with the court's leave—the suit was broadened into one between the two national orders wherein the white order sought an injunction against the Negro order restraining and preventing the latter, its lodges, officers and members, "throughout the State of Texas and the entire United States," from further using the name under which it was acting, from designating its local lodges as "temples," from designating its members as "Nobles" or "Shriners," from giving the officers of its lodges and council the titles of like officers in the white order, from using a constitution, emblems and regalia like those of the white order and from organizing or instituting lodges in imitation of those of that order.

The answer of the Negro order may be summarized as denying that the white order had acquired any exclusive or superior right to use the name, constitution, designations, titles, emblems and regalia before mentioned or any of them; denying that the Negro order's use of such name, constitution, designations, titles, emblems and regalia was with any wrongful or fraudulent purpose, or was other than the exercise of a right belonging to that order as a lawfully constituted fraternal and charitable association; setting up the Negro order's incorporation in 1901 under the Act of Congress of May 5, 1870, and asserting that in virtue of that act and such incorporation the order became entitled, if not theretofore entitled, to use the name which it had been and was still using, to adopt and have a constitution, to establish and have local lodges, to select and use appropriate emblems and regalia, and to do other things properly incident to the maintenance of a fraternal and charitable order; alleging that its acts and practices were all within its rights under that incorporation; asserting that there had been and was no competition between the two orders and that the white order drew its members wholly from the white masonic fraternity while the Negro order drew its members wholly from the Negro masonic fraternity; and setting up that the white order by reason of its laches and its acquiescence in the acts and practices of the Negro order was without right to an injunction or other equitable relief.

On a trial of the issues the court made special findings of fact, stated its conclusions of law and entered a decree awarding to the white order all of the relief sought. The findings of fact included one to the effect that the imitative acts and practices of the Negro order constituted "a fraudulent deception" injurious to the white order; and another to the effect that the white order had not acquiesced in those acts and practices and was not chargeable with laches in not taking earlier steps to stop them. The Negro order then petitioned this court for a review upon writ of certiorari and the petition was granted.

In the state appellate courts the Negro order relied on the Act of Congress of May 5, 1870, and its incorporation thereunder, just as it had done in the trial court, and also insisted that the decree against it was not in accord with the decision of this Court in Creswill v. Knights of Pythias, 225 U. S. 246, where like privileges asserted under that Act of Congress by a fraternal and benevolent association incorporated thereunder were involved.

The right thus specially set up in the state court is a federal right. Whether it was denied or not given due recognition by the challenged decree, as affirmed, is a question on which the defeated claimants are entitled to invoke the judgment of this Court, as is done in their petition for certiorari. And it is our province to inquire not only whether the right was denied in direct terms, but also whether it was denied in substance and effect by interposing a non-federal ground of having no fair support.

The record and the opinions set forth therein make it apparent that the existence within the State of Texas of local lodges of each of the two orders was not contrary to any statute of the state. The state court put its decision upon principals of general law which it deemed applicable, and not upon any local regulations. It did not wholly refuse to recognize the right set up by the Negro order in virtue of the incorporation under the Act of Congress, but did hold that the white order had acquired a superior and exclusive right to use the name, constitution, emblems and regalia in question by prior adoption and use; that the subsequent adoption and use by the Negro order was in derogation of that right; that the white order, in the absence of acquiescence or laches on its part, was entitled to an injunction preventing further use by the Negro order; and that there had been no such acquiescence or laches as would constitute a bar to that relief, inasmuch as the Negro order had been proceeding with a "fraudulent purpose of appropriating the benefits of the (white) order to themselves."

Whether the rules relating to the use of trade-marks and trade-names are applicable to controversies like this between fraternal orders has been the subject of varying decisions in other courts. Without now indicating any opinion on that question, we shall indulge the assumption that the state court was right in holding those rules applicable and shall pass to another matter turning on the facts of this case, and which as resolved by the state court resulted in the denial of the federal right set up by the Negro order. That matter is whether there was acquiescence or laches on the part of the white order. The state court held there was neither. If there was either the white order was without any right to object to the use which it was seeking to restrain and the Negro order was entitled to continue that use in virtue of its incorporation under the Act of Congress.

An attentive examination of the record discloses not only that the finding on the question of laches is without fair support in the evidence, but that the evidence conclusively refutes it.

There is no evidence of a fraudulent intent on the part of the Negro order, or of a purpose on its part to induce anyone, whether mason or non-mason, to believe that it was the white order, or that they were parts of the same fraternity. On the contrary, it is shown that the Negro order always held itself out as entirely distinct from the white order and as open only to members of the Negro masonic fraternity. True, there was much imitation, but this is shown to have been in the nature of emulation rather than false pretense.

The evidence discloses that the Negro order promptly entered its constitution in the Congressional Library under an act of Congress providing for copyrights; that its members openly wore its insignia as indicative of its existence and their membership; and that at its yearly national meetings the members in large numbers marched in public parades wearing its regalia.

It is further shown that the Imperial Potentate of the white order in his address at their national meeting in 1894 called attention to the existence of the Negro order and to its use of names, titles, etc., like those of the white order. He also named Texas as one of the states in which the Negro order had established lodges. The address was published and distributed among the lodges and members of the white order. At several subsequent meetings there was similar mention of the Negro order and its activities.

Thus it is established that from the beginning the white order had knowledge of the existence and imitative acts and practices of the Negro order. In addition, the evidence indubitably shows that with knowledge the white order silently stood by for many years while the Negro order was continuing its imitative acts and practices and was establishing new lodges, enlarging its membership, acquiring real property in its corporate name, and investing substantial sums in the copied paraphernalia, regalia and emblems. It also is shown by the uncontradicted testimony of several witnesses—one a life member of the white order—that a large proportion of the copied paraphernalia, regalia, emblems and insignia used by the Negro order, its lodges and members was purchased from or through members of the white order, and that in one instance a lodge of that order, preparatory to moving to new quarters, sold the paraphernalia, and regalia used in the old quarters to a lodge of the Negro order in the same city.

The effect on the Negro order of the silence and apparent acquiescence of the white order is reflected in the fact that when this suit was brought the former had 76 local lodges, approximately 9,000 members and real and personal property valued at approximately $600,000 which was held and used for fraternal and charitable purposes.

The only evidence making against that already outlined consists of a showing that a suit was instituted in Georgia in 1914 by a local lodge of the white order against a local lodge of the Negro order to restrain the latter from imitating the name, emblems, and regalia of the former and that a similar suit was begun in Arkansas a few years later, one resulting in a decree for the plaintiffs and the other in a decree for the defendants. In instituting these suits the plaintiff lodges undoubtedly manifested strong objections to the imitative acts of the defendant lodges. But the objections came too late to overcome or weaken the force of the conduct of the white order during the 30 years preceding the earlier of the two suits. After that period of inaction and seeming acquiescence it was too late to resuscitate the original exclusive right for which the white order is now contending.

What we have said of the evidence demonstrates, as we think, not only that there was obvious and long continued laches on the part of the white order, but also that the circumstances were such that its laches barred it from asserting an exclusive right, or seeking equitable relief, as against the Negro order.

As it is apparent that had this view of the question of laches prevailed in the state court the federal right set up by the Negro order must have been sustained, the decree must be reversed and the cause remanded for further proceedings not inconsistent with this opinion.

Decree reversed.

Sun-Tan Vogue Becomes Embarrassing

It was reported in the summer of 1929 that the new sun-tan vogue is becoming increasingly embarrassing to smart Washingtonians of the diplomatic and congressional circles. whose social standing has been unquestioned for centuries.

It is reported that on one occasion recently a group of Nordics in their swarthy make-up were refused service in the dining room of one of the most exclusive hotels of the city.

The party arrived late from the Pimlico races and were met by the head-waiter who failed to recognize them. Mistaking the smart suntanned make-up of the ladies and their Nordic escorts for a "mixed" group foisting themselves upon the management, he assured them that the dining room was "full" and that the score of tables which were vacant at this late hour were "all reserved."

The host, a congressman from the Canadian line, stepped forward to see what was the trouble. As a guest in the hotel for three years he demanded that the party be seated immediately only to be reminded apologetically of the rule of the management that "colored" people may be served in the guests' rooms only.

The congressman exploded. His wife, a little blonde and a "D-A-R-ling" of no small standing, who upon this occasion could hardly have made the grade as a "high-brown," went into hysterics. The curious manager attracted by the disturbance caught a sock that was intended for the insulting head-waiter. And that was that.

Similarly theatres and shops are experiencing difficulty in determining from the make-up the exact degree of deference to bestow upon the once fair ladies. As a result many brown-skinned ladies whose skins have been sunkissed for years are being overwhelmed with the courtesies and kindnesses of shop-women and keepers, while the bans seem to be off temporarily as far as the shows and restaurants are concerned.

It is reported that one store which was recently reported as not seeking colored patronage, posted on the daily bulletin board a reminder to the effect that, "Some of our most valued customers are returning from the southland deeply tanned. Watch your manners."

Strikes, Discharges, Because Discrimination Against Negro Restaurant Patrons

A colored police officer went into a restaurant in Cleveland, Ohio for a cup of coffee. The manager informed him he could not be served because of his color. The colored policeman arrested the white restaurant owner, and took him to the station. Whereupon a white police lieutenant turned the restaurant man loose and soundly berated the colored officer for the arrest. The colored policeman took the case to a higher authority, with the result that the restaurant man was held on a charge of violating the Ohio civil rights law.

Rather than be made tools for carrying out a "Jim Crow" policy that ordered them to insult members of their own race, 200 waitresses, cooks and kitchen workers of the Alice Foote McDougall Coffee Shop, of New York City, threw down their jobs recently. They walked out on a strike that lasted more than an hour and cost the coffee shop owner $700. They tied up service in the exclusive establishment just off Fifth Avenue, at the busiest hour of the day, and they came back on the job only when the management agreed to revoke an order that had been given dismissing a waitress who had dared to serve a Negro patron.

When informed that the management of one of his restaurants refused to serve a hungry colored customer, Louis G. Baurle, proprietor of restaurants operated in the Reading Terminal at Philadelphia discharged the whole crew and then remained closed for two days until he could secure a crew that would carry out his orders.

The identity of the colored patron was not made known. He is said to have entered the place after alighting from a train. When he seated himself and made ready to order something to eat, he was informed by the waiter that he could not be served because of his color.

The prospective customer then appealed to the manager and was again turned down. Miss Smith, Mr. Baurle's secretary, was the next one confronted by the man. Mr. Baurle was at home at the time. Informed of what had taken place over the phone, he sent back the order to "fire the whole crew and close the place until we can get another crew."

Court Rules Restaurant Keeper Not Bound by Same Requirements as Owners of Inns, Etc.

A decision that a restaurant keeper is not bound by the same requirements as the owner of inns, hotels and boarding houses, or places of entertainment or amusement, in statutes providing that no distinction be made on account of race, color or previous condition of servitude, was handed down by the Supreme Court of Kansas in the case of the State against Brown, which was the prosecution of a restaurant owner for refusing to serve a Negro. Justice Mason, writing the opinion said:

> A boarding house differs from a hotel or inn, or both, in being less public in character and in arranging with its guests to provide for them during some more or less definite period. The same considerations would obviously distinguish it from a restaurant or lunch-room, while in some cases a greater liberality of construction might be justified. The specific mention of inns, hotels and boarding houses, without words extending their meaning in the definition of a public offense, too strongly suggests the exclusion of restaurants to allow their inclusion by construction.
>
> It might be suggested (although the contention has not been made) that the information is good by virtue of the allegation that the defendant was licensed to serve the general public meals and lunches. The statutes prohibit racial discrimination by the owner of any place of entertainment or amusement for which a license is required by any of the municipalities of this state, and a restaurant is in one sense a place of entertainment.
>
> We regard the context, however, as associating the word 'entertainment' with amusement, so that what is meant is that the prohibition, besides covering on the one hand, inns, hotels, and boarding houses irrespective of any question of license, covers, on the other hand, places of diversion (such as, for instance, shows of any kind) for which a local license is exacted. Under a statute enacted in 1913 a state license is necessary for the conduct of a restaurant, but we think this is not the character of license indicated by the phrase, required by any of the municipality authorities of this state.

A Negro Barber Shop Ordinance

The city council of Atlanta, Georgia, on February 1, 1926, enacted the following:

> Whereas, the peace, health and good order of the City of Atlanta can be better preserved by requiring colored barbers to serve colored people only and white barbers to serve white people only.
>
> Therefore, be it ordained by the mayor and General Council of the City of Atlanta as follows:
>
> Section 1: Hereafter, barber shops shall be operated for the races separately, that is, white barbers shall serve white people only and colored barbers shall serve colored people only, where such service is rendered in barber shops.
>
> Section 2: The service by barbers, referred to in this ordinance, is the service defined in Section 1754 (B), Parks Code of Georgia.
>
> Section 3: No license shall issue for the operation of a barber shop except same states either "For Whites" or "For Colored" as selected by license, and these words shall be written or printed on the license, as so selected.
>
> Section 4: It shall be unlawful for any white person to be served in colored barber shops, or for colored people to be served in white barber shops, meaning the service defined in Section 2—above set out.
>
> Section 5: Any person or corporation, their agent or employees, violating any of the provisions of this ordinance shall be deemed guilty of an offense and on conviction thereof in the Recorder's Court shall be punished by a fine of not exceeding two-hundred dollars ($200.00) or sentenced to work on the public works of the city for not exceeding thirty days (30) days either or both penalties to be inflicted in the discretion of the recorder.
>
> Each service rendered shall be deemed a separate offense.
>
> Section 6: All ordinances and parts of ordinances in conflict with this ordinance are hereby repealed.
>
> Section 7: This ordinance is made effective on and after June 1, 1926.

Three days later the city council voted unanimously to reconsider the ordinance. This action was taken at an adjourned session of the council after lengthy discussion.

On February 16, 1927, James Morton, of the committee on church cooperation and the Evangelical Ministers' Association, and a delegation of citizens, called on Mayor Walter A. Sims to ask him to veto the Negro barber shop ordinance passed by city council.

Temporary injunction restraining the City of Atlanta from putting into effect the provision of the barber ordinance was granted by Judge E. D. Thomas in Fulton Superior Court. March 6 was set as the date for hearing on the petition brought by two white barbers, who were said to employ Negro help, and 13 Negro barbers.

The petitioners set out that the ordinance was contrary to the Constitution of the United States and its fourteenth amendment because it deprived Negro barbers of their liberty and property without due process of law.

As first passed, the barber ordinance prohibited any Negro barber from serving white patrons. A substitute compromise measure was later introduced in council and prohibited Negro barbers from serving white women or children under 14 years of age. It also provided that all barber shops close at seven o'clock each night with the exception of Saturday nights, when the establishments would be allowed to continue business until nine o'clock. Violation of the ordinance was made a misdemeanor and was punishable by a $200 fine.

Injunction of the ordinance was instigated by the Atlanta Chamber of Commerce.

The ordinance prohibiting Negro barbers from serving white children under 14 years of age was held to be invalid and unconstitutional September 14, 1927, by the Georgia Supreme Court. The section of the ordinance prohibiting Negro barbers from waiting on white children shows no regard for the wishes of the white patrons themselves, the court pointed out in the decision.

Discussing the claim that the ordinance was adopted because of alleged prevalence of contagious diseases among Negroes, the opinion declared that similar action might be taken against cooks, nurses and launderers if the charges were true.

"The colored nurse comes in more dangerous contact with the child than the barber who cuts the hair of the child and what shall we say of the cook who handles and prepares the food placed on the table."

South Carolina Bill to Regulate Barber Shops

The South Carolina legislature in 1930 considered a bill to regulate barbers in that state. Some one was reminded, said The Charlotte (North Carolina) Observer, of the fix Atlanta got into by inclusion of a clause that would prohibit Negro barbers from serving white customers. The Charleston Post is minded to protest against any such law for its state and the protest is well taken. There are Negro barbers in Charlotte today who are serving young men as they served the fathers of these young men in years gone by and whose custom is principally that of white people. The South Carolina Barbers Association promptly comes forward in defense of the Negro barbers. It had no intention of legislating against the Negro barber and white custom holding along with others that there are numerous thoroughly respectable colored barbers in South Carolina who have built up their custom over many years and who keep their shops in sanitary condition and to adopt legislation to put them out of business would be obviously wrong. In South Carolina, in 1927, a bill was defeated in the state legislature prohibiting Negro barbers from serving white women and girls.

Kansas and Virginia Legislatures Attempt to Pass Bill Regulating Barber Shops

At the 1929 legislature of the State of Kansas, a bill was introduced known as the Model Barber Bill. This bill sponsored by the Master Barbers Association and Barbers Union (white), is said to have as its aim the elimination of the Negro barber.

Colored barbers of Virginia opposed a barber bill, providing for a state board of barber examiners which was brought before the 1930 general assembly of that state. J. C. Page, counsel for the colored barbers, said that one of the main objections to the bill was that Negro barbers would find it difficult to replace workers in their shops in case of death, and that it would be possible for the state board gradually to eliminate all Negro barbers. W. C. Creekmore, representing the Virginia Federation of Labor and four railroad brotherhoods, said these organizations all favor the bill as a "health measure," especially important in view of the fact "that our wives and daughters have commenced to use the shops." A spokesman for the National Women's Trade Union League said that organization also favored the bill.

The Norfolk Virginian-Pilot, a white daily, called attention to many discrepancies in the bill, viz.: that small towns and villages where patrons suffer most from lack of sanitation have been excepted in order to get the bill through; that the present health regulations of the trade are adequate if enforced; that the law adds a financial burden to the craft; that it comes at a time when health hazards have been drastically reduced by the safety razor. "The suspicion is overpowering that what is sought by this measure is not to surround barbering with more perfect sanitation, but to transform it into a closed, monopolistic guild, as a prelude to higher barbering charges." The bill was defeated.

The North Carolina Barber's Act, providing for the registration of barbers and the regulation and inspection of barber shops was upheld by the State Supreme Court, May, 1930, in spite of opposition of colored barbers of the state who feared discrimination in the granting of licenses. In response to the claim that the law creates special privilege by giving licenses to barbers, the court said that is an exercise of the states policies proven "for the protection of the public against incompetents and impostors, and is in no sense the creation of a monopoly or special privilege."

New Orleans Negroes Register as Democrats in Order to be Employed on Public Works

Feeling the pinch of depressed labor conditions now prevailing in the state, white laborers are believed to be responsible for Councilman Herlong (white), Democrat, introducing a bill in the city council of Jacksonville, Florida, to restrict Negro contractors from either repairing or building any dwelling or edifice to be occupied by whites within the city limits. The bill also prohibited white contractors from doing work in a Negro settlement.

Efforts by the City of New Orleans to enforce the law passed by the state legislature requiring that only qualified electors be employed by contractors engaged on public contracts have resulted in 400 new registrations during the past two weeks. Half of the new registrants are Negroes, most of whom registered as Democrats. Of the small number of Negroes registered in the past, virtually all listed themselves as Republicans.

A letter was sent to the president of the Metropolitan Life Insurance Company, by Ernest N. Barringer, mortician, of New York City, on April 15, 1930, to find out the company's position on the employment of Negroes.

Mr. Barringer's letter to the president was as follows:

"I am taking the liberty to write you in regard to the employment of my race in your company. Close observation during my visits to the home office reveals to me that all of the employees are white.

"I have before me statistics showing the colored race's amount of investments in insurance in said company amounts to nine hundred and sixty million dollars. Every race, apparently, except the colored race is represented in the personnel of service of said company, from manager to agent. In all fairness, I would like to find out from said company their stand on this important question and why we as a group are not represented in your personnel. I am asking for a reply please."

In a letter dated, April 16, Leroy A. Lincoln, vice-president and general counsel of the company, stated the company's position on the matter as requested by Mr. Barringer.

Mr. Lincoln's letter follows:

"Replying to your letter of April 15, I would say that, with a force composed of white persons, as our force has been, we have felt it inadvisable to include colored people in that force, not because of any prejudice on the part of the company, but because as you very well know there would be very serious objections on the part of our white employees, which would result in an uncomfortable situation for both white and colored employees, if any of the latter were to be engaged.

"Individually and collectively, we have the highest regard for the colored race and for the place it occupies in the community. We have millions of colored policy-holders who have applied to us for life insurance which they are able to obtain from us and not from any other large industrial insurance company, and to whom we have issued our policies, through the proceeds of which, at their death, they may be suitably buried and their families appropriately protected."

His letter to the Metropolitan in reply to Mr. Lincoln's was as follows:

"Your reply of the 17th received and carefully perused. Your reference to not finding it advisable to make a change in reference to the employees of said company I think is very unfair to my race.

"This ambulance business shows a sults that would happen through the employment of both groups. May I ask in what way do you know of what the results will be.

"It is impossible to undo what has been done, but we can look to the future and support our own insurance companies."

Discriminations Against Negro Patients in Hospitals

Flagrant instances of discrimination against Negro patients in hospitals are responsible for grave results:

In Burlington, North Carolina, a barber, proprietor of a shop for white only, was shot through the abdomen by a burglar as he left his shop late at night. He was refused admission to the local hospital but rushed to Durham, forty miles away. Death was attributed to loss of blood and shock from the long ride.

A young woman in a motor party suffered a broken arm in an accident in Lexington, Kentucky. She had to wait to reach Louisville for first aid. A Fisk University sophomore student motoring from Nashville, Tennessee, to Tuskegee, Alabama, for a football game had his neck broken in an automobile accident. White doctors tried to get the Decatur, Alabama hospital to receive him in vain. The ride of 25 miles to Huntsville, Alabama, prevented any possible chance of recovery.

Refused admission to Grady hospital, "because we have no room in the Negro ward," an unidentified Negro, about 35 years old, who apparently was in a serious condition, was forced to remain in a police cell all night in Atlanta, Georgia.

Richard Barnes, elderly Negro of Mendenhall, Mississippi, was severely burned at his home when a mattress on which he was sleeping caught fire. At the State Charity Hospital, he was refused admittance and was required to remain on a stretcher in the passenger station for five and a half hours while railroad officials tried to get him into the hospital. Finally, arrangements were made to place him in a colored hospital.

The Memphis (Tennessee) Commercial-Appeal, in its issue of March 19, 1925, makes the following complaint against discrimination against Negroes by owners of ambulances:

"This ambulance business shows a bad condition. We did not know that the undertaking firms made a distinction as to hauling black and whites in their ambulances.

"In a horrible emergency this should not be the rule. A sick or a dying Negro is just as sick as a white man and is dying like a white man. He goes to heaven or hell just like a white man.

"The condition we speak of was not so in the old days.

"The undertakers say that in the particular case the Negro was beyond hope of recovery. That does not alter the case.

"Tom Lee did not grab Negroes first.

"Several years ago there was a terrible wreck at Binghamton. A freight train ran into a street car and many were killed and wounded. Some of the white undertakers were so busy grabbing the dead that they left the wounded. A Negro undertaker came along and he loaded a number of the white wounded into his ambulance and took them to the hospital. The white undertakers had already beaten it to town with their cargoes of dead.

"There is money in the dead, for the undertaker. There is little money in the injured.

"The city administration might look into this matter and come to an understanding with the undertakers. Then if the city cannot come to a definite understanding it might attach a crew of ambulances to the General Hospital and do the ambulancing itself.

"One undertaker said that if it was known that he hauled wounded Negroes in his ambulance that white people would boycott him. We do not think any white man, especially if the blood of the old South is in him, would boycott any undertaker for hauling a Negro injured in line of duty in an ambulance."

Why Negro Denominations Failed to Attend International Council of Religious Education

In April, 1925, some 200 singers from the Howard Glee Club, Hampton and Richmond Treble Clef quit the All-American Music Festival of the International Council of Women, Washington, D. C., as a protest to race segregation in the auditorium in which they met. When the singers' turn came, it was announced that there was a written agreement guaranteeing no segregation at the meeting. This agreement had been broken and the singers would not perform. Following this, all colored persons who had been placed on one side of the balcony arose and left demanding their money back at the ticket office. The chairman of the meeting admitted the no segregation agreement and blame was assumed by the ticket seller, who said he usually put all colored people together.

Representatives of the Negro denominations of America failed to attend the International Council of Religious Education in Birmingham, Alabama, in April, 1926. A preliminary meeting of Negro leaders was called in Nashville, Tennessee, February 8, 1926, for the purpose of clearing up all misunderstanding about the seating of Negro delegates and a satisfactory conclusion was reached subject to the approval of the committee of local Negro leaders at Birmingham.

On February 9, 1926, the following resolution was passed by the city council:

A Resolution to Further Regulate the Use of the Municipal Auditorium:

> BE IT RESOLVED by the Commission of the City of Birmingham, that at every convention, exhibition, concert, recital, theatrical performance, athletic event, mass meeting, moving picture representation, or other gathering or performance, held at the Municipal Auditorium, at which both white persons and Negroes attend, a section of said auditorium shall be set aside and provided for the accommodation of persons of the white race attending, to which said section the said persons of the race shall be restricted, and a separate section shall be set aside and provided for the accommodation of persons of the Negro race attending, to which latter section such persons of the Negro race shall be restricted, and that each and every right hereafter granted or given to use the Municipal Auditorium shall be subject to this regulation.

It was learned that the man who has charge of the auditorium had the ordinance passed.

On March 9, another meeting of the Negro denominational leaders was held at Nashville, and it was unanimously voted as the sense of the denominational leaders of religious education that:

> We recommend all our people to remain away from the Birmingham session of the International Council and have nothing to do with that particular session of the council. The deciding factor in coming to this conclusion was the fact that we learned there was no city ordinance demanding segregation at the auditorium until after our meeting on February 8, and we felt a gross injustice has been done our entire people.

Natives of India Not Eligible for American Citizenship

Because the affiliated society, "Forty and Eight," draws the color line, the American Legion Auxiliary, composed of women, refused to organize a "Forty and Eight" branch fun-making organization within the legion in their body during the eighth annual session of the Massachusetts organization, June, 1927. An amendment to smother the "Forty and Eight," because of the national constitution clause barring Negroes from membership, was defeated in committee at the ninth annual meeting of the Massachusetts American Legion in September, 1927.

The career of Bhagat Thind as an American was definitely closed and the man whose test case shut out all Hindus from naturalized citizenship was ordered in 1926 to leave the United States. Federal District Judge Wolverton signed the decree cancelling Bhagat Singh Thind's citizenship papers granted in the same court on November 18, 1920.

On February 19, 1923, the United States Supreme Court decided that a Hindu is not a white person within the meaning of the statute, and, therefore, cannot obtain citizenship in this country.

This is the ruling case in a question of this sort. It was brought in the Federal Court at Portland, Oregon, by District Attorney Humphreys shortly after Bhagat obtained his final papers. Natives of India had begun filing for citizenship all over the country and the Department of Labor was anxious for a ruling on the question because objections had been raised.

At that time, Judge Wolverton over-ruled the district attorney's motion, following decisions made previously by the other Federal courts.

The Attorney General appealed the case to the Circuit Court of Appeals at San Francisco from which it went to the United States Supreme Court. The Supreme Court upheld Humphrey's contention.

Bhagat is a native of Amrit Sar, Punjab, India. He was 29 years of age when action against his citizenship began. The Hindu entered the country at Seattle on July 4, 1913. Six months' service at Camp Lewis, Washington, during the war are credited to him and he emerged from the service with a sergeant's rating. His service record was marked "excellent."

A Man Without A Country

The Manchester (England) Guardian in its issue of August 20, 1926 says:

"By a recent decision of the Supreme Court in Washington a native of India is not eligible for American citizenship. The State Department, therefore, draws the conclusion that those American judges, who for many years past, have been admitting Indians (East Indians) to citizenship 'did not know the meaning of the United States immigration laws, and so these judges from all parts of the United States acted 'illegally.' This decision of the Supreme Court naturally disturbed the Indians in America (not, of course, very numerous) who had reason to believe in the validity of their American citizenship and it brought consternation to certain American women who are married to Indians. One of these tells her story in The New York 'Nation.' Mrs. Mary K. Das states that when she married her husband, a Hindu, he was a duly naturalized American citizen. He had lived in the United States for eight years and had travelled over the world with an American passport. He was informed before marriage that his wife could not be in danger of losing her citizenship since the United States would never apply a Supreme Court judgment retroactively. This assurance was without foundation. Mrs. Das now tells us how she stands before the American law as interpreted by the highest tribunal. She is refused a passport for Europe on the ground that she is no longer an American, having forfeited her birthright by marrying an alien who, although holding credentials of naturalization, is now ineligible for citizenship and must, by reason of race and color, remain so. Mrs. Das is further informed that "Hindus who are deprived of their American citizenship revert to their former British 'status.' But the British law declares that a subject who willingly renounces British nationality, by naturalization in any other country, cannot revert automatically to British citizenship; he must regain his status by due process of law, after having lived at least five years in some British territory. But mark the dilemma; without a passport, to which there is no legal claim, neither Mrs. Das nor her husband could reach British territory in order to begin to qualify for naturalization. The Indian in the case is disinherited of two worlds. He is a man without a country."

Japanese Born in Africa Probably Eligible to American Citizenship

By a statute passed in 1790 the right of naturalization as American citizens was restricted to "free white persons." Following the Civil War this was amended to read, "and to aliens of African nativity and persons of African descent." The 1924 immigration law forbids entrance to the United States of persons ineligible to become citizens. Thus, the lists apparently are closed to all but persons of unquestionable white blood, Negroes and persons of other races born in Africa.

A peculiar twist of the present law, according to Raymond F. Crist, commissioner of the Bureau of Naturalization, is that while a Japanese born in Europe or Canada and whose ancestors might have lived there for generations would be barred, a Japanese born in Africa probably would be eligible to citizenship, and hence able to enter the country, since a special exception is made for "aliens of African nativity."

Repeal of Maryland Jim Crow Car Law Requested

Legislation for the separation of the races in public conveyances was proposed in the period 1925-1930 as follows: In Indiana legislature, on all railroads and street cars in the state; in Kentucky legislature, on street cars in the state and similar bill in Louisville city council; in United States Senate by Senator Blease of South Carolina for street cars in the District of Columbia.

Repeal of the Jim Crow Law enacted in 1904 by the legislature to require transportation companies to provide separate places for white and colored passengers, was recommended by the Maryland Interracial

Commission in its report, on January 14, 1927, to Governor Ritchie and the general assembly. Repeal of the law was asked on the ground that it places hardships on Negro citizens of Maryland, but does not affect interstate travelers. The commission also stated that in its opinion progress made by the Negro race since 1904 has removed any reason for the law which might have been in existence at the time it was enacted. Under the sponsorship of the commission, a bill was introduced in the Maryland legislature to abolish the state Jim Crow Car Law. The bill was tabled in committee although it was reported to have had the backing of some of the most influential public men in the state.

It is reported that on a certain train in Texas, as usual, the conductor was seated in the "Jim Crow" coach, where he had taken charge of "his" seat from which he usually bars all Negro passengers without regard to the crowded conditions. Another white man was conversing with him and they were remarking upon the fact that fewer Negroes were riding on trains than formerly. The other spoke of good roads and they both looked out on the highway which ran parallel to the tracks and saw several automobile loads of Negroes on their way to a convention to which it was expected that the railroad would have carried them. Said the conductor, "That is the way they are showing their dislike to the 'Jim Crow Car Law.'" The other agreed with him.

The Southern Railway between Goldsboro and Greensboro, North Carolina, in March, 1928, put into operation for the exclusive use of Negroes what is said to be the first free chair cars ever offered for this purpose in the South. The new service, a belated answer to bus competition, is identical for both races, with a coach of the old type inserted between the two chair cars and divided by partition so as to absorb the overflow from both.

The new chair cars, carrying only 32 passengers as against more than twice that number in old double seat type, are of the latest construction, the chairs being of wicker with green upholstering.

That the separate car laws are intended exclusively for the humiliation and discomfort of Negro passengers, NOT COLORED TRAVELERS, is illustrated by the experience of a Chinese lady, as reported in a recent issue of "The Christian Advocate."

"Your Christian country," said she, "is very funny. Last week I was in Mississippi and everyone was all upset about me. 'Here,' said the conductor, 'you can't put her in the Jim Crow car; she is not black.' 'Well, she is not white,' said the Pullman porter. 'I don't care, I said, put me somewhere; I am getting very tired.' Such a hubbub! Such a commotion! I sat on my bag and waited. By and by they put me in the white car. She laughed, 'Too bad you have no yellow cars. Then your race problems would be all solved, yes?'"

Organizations of Negroes Request Better Railroad Accommodations

The Arkansas Negro Business League demands better railroad accommodations in the following resolution:

"We approach this question from an industrial and economic point of view.

"The Negro group has made tremendous progress in the recent decade. A decade ago the Negro traveling public, from a purely business view point, would not justify Pullman car provisions, but this condition has positively changed.

"The failure on the part of the railroads and common carriers to provide sleeping and dining car privileges to Negroes increases in its injustice when such a large per cent of the Negro traveling public is both able and willing to pay for it.

"There can be no reasonable apology or excuse for the utter disregard of positive law in its provisions for Negroes in the matter of waiting rooms, coaches, and treatment by officials and employers.

"Your committee notes with regret the apparent deafness to all complaints of this group on the part of federal and the higher officials of corporations that are chartered and commissioned to serve the public under and by the laws governing the several states, as well as the lack of action on the part of both Federal and state commissions and suggests that whenever Negroes have passenger or freight traffic at their disposal that they route it over roads extending the best treatment to our people."

The National Association of Teachers in Colored Schools adopted a program in 1926 looking toward improving the conditions under which Negroes traveled throughout the South. The program provided for an annual transportation improvement day. The first Monday in March of each year was designated by the Teachers' Association as Travelers' Improvement Day. On this day local committees in various states would seek conferences with railroad officials as well as officers of the inter-urban and bus lines and present before them such unsatisfactory conditions confronting the colored people who travel as occasion the greatest inconveniences and discomfort.

It was also agreed that the transportation committee of the Teachers' Association should seek the cooperation of the transportation committees of the National Baptist Convention, the various branches of the Methodist Episcopal Church, the Negro Business League, the National Convention of Congregational Work among Colored People, the National Federation of Colored Women's Clubs, the Interracial Committee, and such other national and state organizations as may have transportation committees. Wherever possible, the transportation committees of other organizations are to be stimulated to take leadership and report to the Teachers' Transportation Committee, which will give such backing and cooperation as will secure the most satisfactory results.

Arrests for Violation Jim Crow Car Laws

William T. Barber, white conductor, caused the arrest of two young colored women because they "sniggered" when he ordered them to move their seats on a W. B. and A. train from Annapolis. The trouble had started when the young women, while on the inter-urban street car between Annapolis and Baltimore, were asked to move from the third seat from the rear to accommodate two white girls who wanted to sit together. When the colored women entered the coach, they had taken the first vacant seat from the rear, as was the usual custom for colored passengers. When the white girls entered there were several seats in which only one white person was sitting, but none where the two white girls could sit together, the conductor ordered the colored women in a brusk manner to get back into seats behind them. They refused, because the seats behind them had each one person in it. If any one was to double up, they said, it would be the last comers.

Employees of the Washington-Virginian Railway Company, in charge of a car that was part of a train leaving Alexandria, Virginia, ejected a group of colored school girls from the car when they declined to vacate a section of seats they were occupying in order that a number of white boys might be seated. The girls were forcibly put off at Arlington junction by the conductor assisted by the motorman who came into the car, controller in hand.

Mrs. Blanche Cothran, was arrested when she refused to move her child whom she had seated beside two white children in a crowded street car in Memphis, Tennessee. She was arrested on a charge of violating the separate car law.

Because they refused to ride in the Jim Crow section of a Memphis street car, two colored school teachers, Alberta Winston and Callie Branch, were arrested on charges of violating the separate car law. L. H. Petty, secretary of the white barbers' union, brought the complaint against the teachers. He charged that they refused to go to the rear of the car when requested to do so.

Contending there is no city ordinance to correspond to the separate car law, which is a state act, Judge Williams of the Knoxville, Tennessee city court recently dismissed a colored woman, arrested on a charge of violating the law. Police had arrested the woman when she refused to move back from the section in the street car set aside for white passengers, and in which she was sitting.

Three Negro women and a man were dragged from a Pullman car and lodged in jail for twenty-nine hours on a charge of violating the separate car law while riding through Florida. They were released when a fine of $1,000 was paid by their employer, a northern man, who secured the Pullman car accommodation for his servants from Palm Beach to

Philadelphia. The conductor on the train wired ahead to Fort Pierce warning the sheriff that Negro passengers were on the Pullman, resulting in their arrest and fines.

Following is a letter from Herbert Mathews of Lakewood, Ohio, to The Atlantic Monthly reporting a similar happening:

> Dear Atlantic Monthly,
>
> In Miami, Florida, the writer purchased seven railway tickets, also Pullman accommodations, consisting of one drawing-room and four berths for Cleveland, Ohio.
>
> My party consisted of five elderly people, with a nurse and a family colored servant. The Pullman conductor collected the tickets as usual and a half hour later notified me that our "nigger" would have to ride in the Jim Crow car, meaning a day coach set aside for colored people. I did not comply with this request, but respectfully asked the colored servant to occupy a seat in our private drawing room, which was done, and was satisfied in my own mind that I was clearly within my legal rights in doing so. At Palm Beach a telegram was dispatched to the sheriff at Fort Pierce. At Fort Pierce the sheriff boarded the train, leaving a deputy outside. The sheriff came directly to drawing-room A., and after pounding on the door, which I readily opened, in a sonorous southern dialect demanded a "nigger" that was riding with white people. Without removing his big wool hat, he said that we of the North could associate with "niggers" but it was against the laws of the commonwealth of Florida to do so.
>
> His presence and language, struck terror to the hearts of the ladies, and our mother, who is 86 years old, was made quite ill. Not wanting any further disturbance, I put the servant in the toilet of the drawing-room. The sheriff was satisfied himself that the 'nigger' had escaped, and left the car. The train pulled out, and we arrived at our destination without further molestation.
>
> For this is what hurts:
>
> If the carrying of a colored servant with you in a Pullman is illegal in Florida, why the silence of the railway agents when the ticket is purchased? And temporarily waiving the legal phase of this unwarranted insult, why do the citizens of the State of Florida spend thousands of dollars to entice tourists and settlers to the state, and then sting them in more ways than one?

Suits by Individuals for Discrimination on Railroads and Street Cars

Mrs. Blanche Brookins, who in July, 1927, was put in jail at Jacksonville, Florida, and fined $500 because she refused to be transferred to a Jim Crow car, was awarded $2,750 from the Atlantic Coast Line Railroad in 1928.

Fifteen hundred dollars was awarded to Dr. C. A. and Mrs. D. A. Spence by the city court of Atlanta, Georgia, at the conclusion of their $30,000 suit against the Georgia Power Company. Dr. Spence and his wife were attacked by trainmen of a street car when they refused to leave the car.

G. P. Hughes and J. E. Smith, president and vice-president of the Domestic Life Insurance Company of Louisville, filed suit in the circuit court of Kentucky against the Illinois Central Railroad Company for $11,000 for discrimination.

Mr. Hughes and Mr. Smith, planning to go to Paducah, Kentucky, November 23, 1925, on business for the Domestic Life Insurance Company, bought tickets and Pullman berths. When they presented their tickets and Pullman reservations, the conductor told them they could not use them. The men were humiliated as well as delayed on a business trip.

Suit was filed for $5,500 each; $4,500 for the loss of the engagement and the business that might have accrued there-from, and $1,000 for the humiliation.

In the suit of Henry E. Foster vs. the Seaboard Air Line Railway, at Abbeville, South Carolina, the plaintiff was given a verdict for $1,900. The plaintiff, a white man of very dark complexion, claimed that he was forced to take a seat in the Jim Crow coach of the defendant company's railroad and asked for damages on these grounds.

Dismissing a test case designed to force railroads to give Negroes "equal accommodations" with whites, the Interstate Commerce Commission in May 1926, urged improvements in travel facilities for Negroes.

The commission found that failure to provide equal train and station accommodations on southern roads, and refusal of Pullman berths, as charged by E. Crosby, a Negro salesman, were "not shown with sufficient definiteness to warrant the entry of an order." His claim for $70,000 damages was denied for lack of jurisdiction.

"While the evidence in this case is not sufficient to warrant us in making definite findings of undue prejudice, to complainant in particular, and to the Negro race in general, nevertheless it strongly points to unsatisfactory conditions in several instances," the commission said.

"Coach accommodations do not seem to be in all cases equal in appointment to those furnished the white people, and the indications are that some of the station facilities may not be all that should be provided in order to avoid the charge of undue prejudice."

An effort to collect damages from the Pullman company for refusal to sell tickets to a Negro, while at the same time such tickets were sold to white persons, failed in 1927, when the Interstate Commerce Commission held that the section of the law under which an action was brought could not be violated by such a refusal.

The commission took the position that the refusal was not a discrimination under section two of the commercial act, since it did not involve any situation by which one person obtained transportation for less than another.

A complaint made by J. P. Harden, a Negro lawyer of Chicago, seeking $25,000 damages from the Pullman company on the ground that it refused to sell him accommodations, was dismissed.

The Pullman company, at the same time, denied that its agents or employees were ever authorized or instructed to refuse Pullman accommodations to Negro passengers.

Harden alleged that he attempted to buy a Pullman berth from Atlanta to Chicago on July 7, 1923, and that the ticket agent and the Pullman conductor on the train both refused to make the sale. Both of these men testified they had frequently sold berths to Negroes and had no recollection of refusing to make such a sale at any time.

Dr. George W. Carver, of Tuskegee Institute, while making a lecture tour of Kansas, Oklahoma and Texas in February, 1930, was refused Pullman accommodations over the Santa Fe Railroad from Oklahoma City, Oklahoma to Dallas, Texas. This was after a state-room reservation had been made at Wichita, Kansas, over this line. The Missouri, Kansas and Texas Railroad offered their service to Dr. Carver, but an engagement at Luther, Oklahoma, made it impossible for him to make the Tulsa, Oklahoma connections necessary to accept the M. K. & T. offer. As a result of the refusal of the Santa Fe Line to give Dr. Carver the accommodations sought, he was forced to ride to Dallas in the separate coach over the Santa Fe line. Following his arrival in Dallas, Pullman accommodations were furnished him to Austin by the M. K. & T., and at the conclusion of his Texas engagements, he was provided with Pullman accommodations to Montgomery, Alabama over the Southern Pacific and L. & N. lines.

After an extended correspondence with the officials of the Santa Fe Railroad, the president of this line, W. B. Storey, wrote Dr. Carver under date of June 20, 1930, as follows:

> Investigation has been made and it is my belief that this incident need not have occurred and it is my hope that we may be successful in our effort in good faith to prevent its repetition. The incident grew out of the difficulty created by the separate coach laws of Oklahoma and Texas in the light of the distinction between intra-state and interstate commerce and especially the confusion in the construction and administration of the state laws by various state, county and municipal officers. At all times we have endeavored to be guided by what will best and most certainly insure our colored passengers against disturbance and possible danger of violence or arrest and I believe that your knowledge of existing conditions which must be recognized, however deplorable they may be, will enable you to understand how great is the problem and how hard it is to meet this situation wisely at all times.

Discriminations Against Negroes On Bus Lines

By special arrangement with Albert A. Libby, a white reporter, The Chicago Defender was able to get proof that the various bus lines operating out of Chicago violated the civil rights bill, and were also operating contrary to the rules and regulations of the Illinois Commerce Commission.

"The practice of segregation is all but absolutely general. Take the Yelloway Company for instance. This, the largest of the 'wildcat' or independent organizations, will on occasion and at its own discretion, sell tickets to a Negro. When it does, it is usually to a Negro of lighter complexion than the average, or when the load is such that his presence is thought sufficiently innocuous.

"We always make an effort," said Mr. Woods, at his office and depot 8 S. Market Street, "to get our colored passengers in rear seats. In a few isolated cases they have become obstreperous and threatened suit, and we have deemed it advisable not to force the issue. Of late, we haven't been bothered much, because they don't seem to be coming very fast. I guess they know we don't care for their trade."

Perhaps the largest bus company in the city is the Purple Swan-Greyhound-Oriole combine operating the Union Bus Depot at 518 S. Michigan Avenue.

"We take care not to exceed a maximum of four to a coach," the reporter learned. "They sit in the rear and don't get off the bus at any stop during the trip. If our instructions are disregarded and one does get off, the driver goes on without him."

It is evident that the colored passenger is imprisoned in the coach for 11 hours or more with no opportunities for lunch and no lavatory facilities, whatever. Yet it is considered essential that the white passengers stop off at least three or four times en route for refreshment and comfort.

Not that there are no lines anxious for the colored business however. On the contrary, there are a number, but so far as is known, with only one notable exception, they seemingly don't consider it necessary or important to accord the people whose money they seek anything like equitable treatment.

Suit for $20,000 was filed against the Southwestern Michigan Motor Coach Company, operating busses from Detroit to Chicago, by Fred A. Claybourne of Chicago, charging that the company violated the interstate commerce laws in segregating him when he attempted to travel in one of its coaches from Detroit to Chicago.

The plaintiff stated that he boarded the coach and took a seat in the front. An employee of the company asked to see his ticket. When the ticket was presented it was snatched away and carried to the ticket office. He was presented with another one, the employee stating: "Your people must ride in the back seats of this coach." While arguing the unfairness of the seating arrangement Mr. Claybourne was ejected from the bus by a policeman on a charge of disorderly conduct. The ejected man's baggage had already been checked and the company refused to return it to him until he reached Chicago, which he claimed took several days.

Pauline Stevens of Detroit, Michigan, was adjudged damages to the extent of $100 by Judge Jesse Drake of the Common Pleas Court following the hearing of the suit brought against the Greyhound Bus Lines by Miss Stevens. The plaintiff alleged in her suit of complaint that she boarded a Greyhound bus bound for Lima, Ohio, and was forced to move from a seat near the front to a seat behind the lavatory in the rear. She suffered cold and had her clothes ruined by rain which beat through the window near her seat.

A driver for the Greyhound Bus Company, operating between Indianapolis, Richmond, and Cincinnati, was fined $50 and costs and given a 20 days jail sentence in the Richmond, Indiana city court for assault and battery on one of the Negro passengers on his bus.

A group of citizens, with a petition of eighty names, appeared before the St. Charles, Missouri city council and protested against the bus line refusing to allow colored passengers to ride on their busses. The Negroes argued that as tax payers and citizens they had a right to ride on the busses. It was finally agreed to remove the restriction placed upon the busses.

South Carolina Highway Department Rules With Reference to Negro Patrons of Busses

Negroes have as much right to ride in the busses traveling over the state highways under class "A" certificates of public conveniences and necessity as have white people, and operators of busses are required to carry Negro patrons when they apply for transportation as well as white passengers, according to a ruling of the motor vehicle division of the South Carolina state highway department.

The ruling was occasioned by an application filed with the department for a class "A" certificate of public convenience and necessity to render bus service for Negroes between Laurens and Columbia, which was entered with the department in October, and which was disapproved November 1 with the statement that "the department had no authority to issue a class 'A' certificate of public convenience and necessity for the transportation of Negroes only."

It is emphasized, however, that

this statement works both ways and that a class "A" certificate, when issued, is for the transportation of both white and colored passengers; and that the general impression that the cross-country busses are intended and available to white persons alone is distinctly erroneous.

The busses, it would seem, are public utilities, and are intended for general use by both white and colored. When issuing a class "A" certificate, it is not possible by law for the highway department to specify that the vehicles certified are designated solely for the transportation of white people or of colored people.

The department, as well as other interested parties, are anxious to have the mistaken idea that only whites can use the bus lines corrected, and have requested that the ruling of the motor vehicle division be made public.

The Anderson (South Carolina) Independent comments as follows:

> The autocratic South Carolina Highway Commission has handed down a rule to the effect that Negroes may ride in busses in this state without discrimination and share the same transportation privileges of white people.
>
> As is well known, there is enacted into the statutes of this state one provision known as the Jim Crow law, forbidding that Negroes may occupy the same coach with white people, and the railroads of this state are required to provide separate coaches for Negroes. How this law can escape the attention of the State Highway Commission, it is not stated by the 'official' who has handed down an opinion, which is clearly in conflict with the principle of Jim Crow law.
>
> Of course, this ruling has some legal significance, but it is doubtful if it will hold if contested before the South Carolina Supreme Court. It certainly appears arbitrary to the statute providing separate coaches in the state, and as long as this law remains on the books the only consistent course for the Highway Commission would be a rule for separate compartments in busses.

North Carolina Legislature Extends Separate Accommodations Law to Bus Lines

In January, 1928, the transportation committee of the North Carolina Commission on Interracial Cooperation petitioned the state corporation commission, in an action against the "bus operators of the State of North Carolina," and naming 108 of them, asked the commission to make rules, in accordance with its authority over bus operators and bus stations, providing for equal and separate accommodations for Negro passengers.

The corporation commission, on the ground that the legislature had not declared bus operators common carriers and that the commission was without power or authority to so declare them, dismissed the petition. Exceptions were filed by the interracial commission's committee, in which it was set forth that the corporation commission has the authority sought, giving Chapter 136, Public Laws of 1927, and quoting from it. The corporation commission overruled the exceptions, and the interracial committee appealed to the Superior Court. The case was heard by Judge M. V. Barnhill, on March 27, 1929. He held with the committee. The corporation commission appealed from his order.

In the meantime the general assembly of the state, in its 1929 session, had amended the bus operation law to provide that bus operators who held themselves out as haulers of white and colored passengers must provide equal but separate accommodations for the two races, restricting it by a provision that "nothing contained in this act or the law amended hereby shall be construed to declare operators of busses or taxicabs common carriers," Judge Barnhill, in his order, signed after the act was passed, but before it became effective, held that bus operators receiving franchise to transport passengers and "who enjoy the privileges and immunities of such franchises are common carriers," were not affected by the law.

On February 12, 1930, the Supreme Court of North Carolina handed down a decision that bus lines, as common carriers, must carry Negro intra-state passengers whether they want to or not and the corporation commission has no power to intervene.

Petitions to the railroad commission are being circulated among the Negro population of Texas asking that transportation companies operating bus lines over Texas be required to transport Negroes on all busses being operated. If this petition is denied, then a hearing is asked in the petition. This followed the filing of application for a permit by Floyd Jackson, of Tulsa, Oklahoma, which would allow him to operate an exclusively Negro bus line from Beaumont to San Antonio via Houston and Austin. It is understood that the Southland Red Ball Bus Lines are opposing granting of this permit to Jackson. Bus lines over the state do not carry Negro patrons.

Separation of Races in Railroad Cars—The general requirements of the law are that "persons of color," "persons of African descent," etc., on the one hand, and white persons on the other, shall occupy separate seats, compartments or coaches.

Excepting Missouri all the southern states have laws separating the races in railroad cars.

The dates of the enactment of these laws were as follows: Tennessee, 1881; Florida, 1887; Mississippi, 1888; Texas, 1889; Louisiana, 1890; Alabama, 1891; Kentucky, 1891; Arkansas, 1891; Georgia, 1891; South Carolina, 1898; North Carolina, 1899; Virginia, 1900; Maryland, 1904; Oklahoma, 1907.

Separation of Races in Street Cars—The extent of legislation for this purpose is as follows:

Georgia and Oklahoma include street cars in their laws for the separation of the races on railroad trains.

Florida, Louisiana, Mississippi, North Carolina, Tennessee, Texas and Virginia have special statutes applicable to street cars. Arkansas requires a separation in street cars in cities of the first class; and South Carolina on suburban lines.

In Maryland, South Carolina, Alabama, Kentucky and Missouri the state laws do not require the races to be separated on street cars in cities.

In Alabama and South Carolina there are either municipal laws for the separation of the races on street cars or the street railway companies provide for and require separation.

In the cities of Kentucky, Maryland and Missouri the races are not separated on street cars.

The origin of the expression "Jim Crow," appears to have arisen thus: In Charleston, South Carolina, in the early part of the nineteenth century there was a hotel keeper who had two slaves, both of whom were named James. In order not to have both respond when he called, he instructed one to answer only to the "Jim;" as a further designation, the boarders because he was very black, added "Crow." "Jim Crow" appears to have led an eventful life. He was born in Richmond about 1800, and was sold first to Charleston, then to New Orleans, and later was emancipated. He lived for some time in London, where he acquired quite a fortune. In 1839, there was published in London an anti-slavery book of 231 pages entitled, "The History of Jim Crow."

DIVISION VI

NEGROES AND JURY SERVICE

Jury Service and Negroes in Mississippi, Texas and North Carolina

Judge Willey H. Potter of Jackson, Mississippi, overruled the motion to quash the indictment against S. D. and S. R. Redmond, who claimed that the Fourteenth Amendment was violated, inasmuch as no Negroes were on the grand jury.

George P. Luckett and Elmer D. Greaves, members of the board who draw the grand jury, testified that they would not under any circumstances draw the name of a Negro to serve on the grand jury. E. D. Fondren, Hinds County circuit clerk, testified that he had held the position for the past twenty-five years and had never known of a Negro doing jury service since the present state constitution was written in 1890.

Because Negroes had been barred from the jury lists of Harrison County, Mississippi, the entire county list of jurors was dismissed by Judge Walter A. White in August 1927.

T. N. Willoughby, attorney for the defense in the trial of Will Coleman, a Negro, for the killing of Andrew J. Becker, automobile dealer, argued that the impanelling of a jury from a list from which all Negroes had been barred was illegal and unconstitutional. Judge White agreed saying:

"A man's life is at stake and he is entitled to all the protection promised by the constitution, including that of a fair and impartial trial."

The trial was adjourned until such time as this new jury list could be obtained.

Attempts to quash the indictment and special venire panel in the Elnora Carter murder case, in Judge Grover Adams' court, Dallas, Texas, on the grounds that the Negro population in Dallas was continuously being discriminated against in jury service, failed when Judge Adams overruled motion submitted by T. K. Irwin and L. J. Taylor, defense attorneys.

"Negroes are excluded from serving on the grand jury because of their race, color and previous condition of servitude," the motion to quash the indictment alleged. Also because "Dallas County entertains among the white population a strong antipathy and prejudice against the Negro race, and the last grand jury commission, under that same influence, discriminated against the Negroes by failing to place any on the grand jury."

Grand jury commissioners are three men named each quarter by a criminal district judge to select a new grand jury panel.

The attorneys asked the court to quash the indictment on these grounds. Judge Adams refused. Testimony was given by Grady Kennedy and Dave Smith, peace officers in Dallas County for many years, that so far as they knew no Negroes had ever been allowed to serve on the grand jury or as grand jury commissioners.

Deputy Smith, in charge of the central jury room, said that Negroes are drawn nearly every week on the central jury panel. They usually come down and state they do not care to serve and they are excused, he explained.

Roger Tennant, one of the grand jury commissioners, who selected the panel from which the present grand jury was drawn, admitted that names of no Negroes were considered when they prepared the panel.

After hearing statements of D. C. Kirby, a North Carolina attorney, to the effect that Negroes were not permitted to serve on juries in that state, Common Pleas Court Judge James B. Drew of Pittsburgh, Pennsylvania, ordered that Sandy Huser, an aged Negro, who was wanted in Winston-Salem, North Carolina, on liquor law charges be released on a writ of habeas corpus.

"I am not going to send this man back to North Carolina where it is evident, if the facts as related here are correct, he will not be given a fair trial and where he was indicted by a grand jury on which colored people were not permitted to serve," said Judge Drew.

Oklahoma Court Grants New Trial Because Negroes Excluded From Jury Service

The Criminal Court of Appeals of Oklahoma recently ordered a new trial for a colored girl convicted of murder, because Negroes were excluded from the panel of jurors drawn for the case expressly on account of their color. The decision is in line with a previous ruling by the Supreme Court of the United States in Strauder vs. West Virginia, in which the court said that the Fourteenth Amendment to the Constitution is violated when a Negro is excluded from a jury list on account of his race, and a decision by the highest court upholding the indictment of a county judge in Virginia because he excluded Negroes from the jury list prepared by him. In that case Justice Strong, writing the opinion denying a writ of habeas corpus, referred to a state law and said:

That statute gave him no authority, when selecting jurors from whom a panel might be drawn for a circuit court, to exclude all colored men merely because they were colored. Such an exclusion was not left within the limits of his discretion. It is idle, therefore, to say that the act of Congress is unconstitutional because it inflicts penalties upon state judges for their judicial action. It does no such thing.

The Oklahoma Court held in the case of Carrick vs. State that the trial judge committed reversible errors in denying the motion by the defendants' attorney to quash the jury because Negroes entirely qualified to do jury duty had been excluded by the jury commissioners because of their color, and in the opinion written by Presiding Justice Doyle said:

It is well settled that a denial to citizens of the African race solely on the ground of their race and color of the right or privilege accorded to white citizens of participating as jurors in the administration of justice is a discrimination contrary to the Fourteenth Amendment of the Constitution of the United States, which declares that 'No state shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any state deprive any persons of life, liberty or property without due process of law: nor deny to any person within its jurisdiction the equal protection of the laws.'

The constitution of the State of Oklahoma declares that: 'The Constitution of the United States is the supreme law of the land.'

The Supreme Court of the United States has repeatedly held that a person of African descent accused of crimes is denied the equal protection of the laws, contrary to the guarantee of the Fourteenth Amendment, if citizens of the African race are excluded from service upon the grand jury returning the indictment against him or the petit jury before whom he is placed upon trial solely because of their race or color. And it makes no difference whether such exclusion because of race and color is effected by a statute or by the arbitrary and wrongful acts of the officers in the administration of the law.

The fact that there were no persons of African descent upon the list of jurors selected by the jury commissioners or summoned for the purpose of trying appellant does not of itself show the exclusion of such persons solely because of race or color.

In Ex parte Virginia (100 U. S. 339, 25 L. Ed., 676) the Supreme Court of the United States, speaking by Mr. Justice Strong, said that:

'A state acts by its legislative, its executives or its judicial authorities. It can act in no other way. The constitutional provision, therefore, must mean that no agency of the state or of the officers or agents by whom its powers are exerted shall deny to any person within its jurisdiction the equal protection of the laws. Whoever, by virtue of public position under a state government, deprives another of property, life or liberty without due process of law, or denies or takes away the equal protection of the laws, violates the constitutional inhibition; and as he acts in the name and for the state, and is clothed with the state's power, his act is that of the state. This must be so or the constitutional prohibition has no meaning.'

In Martin vs. Texas (200 U. S., 319, 26 S. Ct., 338, 50 L. Ed., 498) the Supreme Court of the United States, speaking by Mr. Justice Harlan, said: 'For it is the settled doctrine of this court that whenever by any action of a state, whether through its legislature, through its courts or through its executive administrative officers, all persons of the African race are excluded solely because of their race and color from serving as grand jurors in the criminal prosecution of a person of the African race, the equal protection of the laws is denied to him, contrary to the Fourteenth Amendment of the Constituton of the United States.'

Speaking by Mr. Justice Harlan in Neal vs. Delaware, the Supreme Court of the United States said: "We repeat what was said by us in Virginia vs. Rives (100 U. S., 322, 25 L. Ed., 667), 'that while a colored citizen, party to a trial involving his life, liberty or property, cannot claim as a matter of right that his race shall have a representation on the jury, and while a mixed jury in a particular case is not, within the meaning of the Constitution, always or absolutely necessary to the equal protection of the laws, it is a right to which he is entitled; that in the selection of jurors to pass upon his life, liberty or property there shall be no exclusion of his race, and no discrimination against them because of their color.'"

In Smith vs. State (4 Okl. Cr., 328, 111 p., 960, 140 Am. St. Rep., 688) this court said: 'The Fourteenth Amendment to the Constitution of the United States does not require the jury commissioners or other officers charged with the selection of juries to place Negroes upon the jury simply because they are Negroes.

The allegation that the jury was composed solely of white men does not violate the Four-

> teenth Amendment to the Constitution of the United States, and proof of that fact would not support the motion. The ground upon which the decisions of the Supreme Court of the United States rest is not that Negroes were not selected to sit upon juries, but that they were excluded therefrom solely on account of their race or color. In other words, there is no law to compel the jury commissioners or other officers of the court to select or summon Negroes as jurors. They can select any persons whom they regard as competent to serve as jurors without regard to their race or color but the law prohibits them from excluding Negroes solely on account of their race or color.
>
> Upon the record before us we are of opinion that the appellant was denied the equal protection of the laws contrary to the guaranty of the said Fourteenth Amendment. For the error indicated the judgment appealed from is reversed and the cause remanded to the trial court for further proceedings according to law.
>
> The warden of the state penitentiary will surrender appellant, Jewell Carrick, to the sheriff of Muskogee County, who will hold her in custody until she be discharged or her custody changed by due course of law.

Negroes Serve As Jurors

Refuting the accusation that Negroes shield and uphold one another in crime, Cam Carson recently arrested for illegal possession of liquor, was tried, convicted and sentenced by a jury composed entirely of Negroes at Oroville, California.

Miss Phoebe S. Miles of Washington, D. C., was drawn in 1928 as a juror in Criminal Court, part two, of the District Supreme Court.

Miss Miles is the first colored woman to serve in this capacity in the Capitol. The act of Congress of February 22, 1927, permitted women to serve on juries in the District of Columbia.

Mrs. Mary Church Terrell was a member of the February, 1929, jury in Criminal Court, No. 1., Washington, D. C.

Three Negroes served on the Grand Jury in Washington, D. C., in 1929: Rufus G. Byars, R. H. Harrison and H. J. Callis, Jr. George E. Parson, in 1929, served on the jury trying Albert B. Fall.

In 1927, Louis Marshall of New York City, noted legal counsel prepared a brief challenging the conviction of Abe Washington of Jacksonville, Florida, on the grounds that citizens were barred from juries in Florida on account of race and color and that they were barred from the jury which heard Washington's case. The case was appealed to the Supreme Court of the state. The brief quotes from affidavits, stating that no Negro had been summoned for jury duty in Duval County, Florida, for 15 years; the other by the deputy sheriff of the county, saying that he had summoned no Negro citizens for jury duty, although he knew them to be qualified for the court panel.

S. D. McGill, one of the attorneys in the case of Abe Washington, reported in the latter part of 1927 that Negroes were being accorded this citizenship right. The Jacksonville (Florida) Journal, is authority for the statement that "for the first time since reconstruction days a Negro sat in the jury box in Circuit Court" while a jury was being selected.

"Two weeks ago," reported Mr. McGill, "a colored man named Anderson actually served on the jury in a first degree murder case. Many of the colored people here do not know what it is all about. The federal questions presented in the Abe Washington case now pending in the Supreme Court of Florida have caused the authorities to observe the serious objections that may be interposed in any case similar to the Washington case and they have said that the policy of discrimination in the selection of jurors in this county will be discontinued."

"Expert testimony to the effect that Mrs. Lillian A. McKie was a victim of 'transitory emotional insanity' when she shot and killed her husband in Augusta, Georgia, on July 2, 1926, was expected to be offered in Supreme Court as the last gesture in behalf of the beautiful young widow.

"Two members of the jury hearing the case are Negroes, the first ever to sit on the jury hearing testimony against a white woman."

Mrs. McKie was acquitted. The Greensboro (Georgia) Herald-Journal made the following comment: "We have no adverse criticism of the verdict. However, it is hard to understand why the jury revisers of Richmond County permit black men to remain in the jury box. This has been the practice in Richmond for possibly 50 years. We have not heard of any Negroes being in the Grand Jury box. But, to be consistent, if the black man is to serve on the traverse juries why not place some of their names in the Grand Jury box?

When black and whites are tied up for a week or more, which was the case in the McKie trial, it borders upon social equality. The jury must certainly eat at white restaurants. And, it is quite easy for ten white men to intimidate two black jurors in any kind of a trial.

"We are not a Negro hater. On the reverse, we are tolerant of the black race as it is possible to be. But, we draw the line on black men serving on juries with white men."

John G. Clark served on the Marion County (Indiana) Grand Jury in 1925. This is reported to be the first instance of a Negro serving on jury duty in the history of the county.

On the jury, in 1928, to try Governor Edward Jackson of Indiana, charged with conspiracy to bribe former Governor Warren T. McCray, was a Negro farmer, Samuel H. Colbert. Mr. Colbert, a highly respected member of the community, was unchallenged and promptly took his place with other jurors chosen.

An Owensboro, Kentucky judge, R. E. Watkins, made a campaign promise to have colored juries try colored prisoners. Under Judge Watkins' term of office, when a Negro is arraigned in the Owensboro police court it will be optional with him whether members of his own race or white citizens serve on the jury trying him.

In February 1929, Charles P. Jackson was selected to serve as a juror in a damage suit in the St. Louis, Missouri courts.

For the first time in the history of Brooklyn, New York, a colored man, John H. Dickerson, acted as foreman of a jury. This occurred in 1927 in the Supreme Court in the trial term.

Mrs. Hattie Anderson of Cannonburg, Pennsylvania, was selected to serve on the February 1928 grand jury of that city.

Among the members of the jury in 1928 before whom Fayette J. Tyrrell, white, was tried for murder, in Pittsburgh, Pennsylvania, was Frank Batch, a Negro miner.

Reverend W. A. Webber, Tate Spring, Grainger County, was sworn in as a member of the trial jury in the federal court in Knoxville, Tennessee, in 1928. A comment said:

"Reverend Webber is the first colored man drawn for jury service in federal court in a number of years. Squire Phil Eudailey of Dandridge, Jefferson County, was, perhaps, the last colored man who served on a federal court jury, and that occurred some six or eight years ago. Other colored men who have served on juries in federal court have been Jacob Henry, Blount County, and Hugh Lawson Cansler of Knox County. There have probably been others." H. L. Jackson of Byington was selected as a grand juror for Knox County, Tennessee, for the November 1929, term of criminal court.

The Informer, Houston, Texas hails with delight the action of the Harris County Grand Jury commissioners in selecting the grand jurors for the next term, particularly in their selection of the colored representative of that investigative and inquisitorial body.

"Heretofore the colored race has been represented on the grand jury of this county by a certain ring of colored men, four or five in number, and these few men have held this position like they had a patent or monopoly on it.

"While the white personnel of the grand jury had changed with each succeeding term and rarely, if ever, the same men of the white race are continually and continuously placed on this body, it has been different as it relates to colored men, and only the 'favored few' have enjoyed this position of trust, honor and civic consideration.

"Really, it has been a reflection upon our race that, despite the large number of freeholders, taxpayers and property owners of our race in this city and county, less than one-half dozen colored men are considered sufficiently qualified to serve on the grand jury of Harris County from time to time."

DIVISION VII

RESIDENTIAL SEGREGATION

Right to a Home in Theory and in Practice

"Has a black American citizen a right to a home?" asks The Pittsburgh Courier. "Theoretically, we know, he has; actually, he has not. Anyone with the right to a home can buy any house, anywhere, anytime. All such a person needs is the money. The black American, however, after working and saving his money for the purpose of buying a home, finds that he cannot buy any house nor can he buy one anywhere.

"For many years the black American citizens have been trying to establish their right to a home wherever they want to make it. The Supreme Court of the United States has upheld them. White Americans have used every legal and illegal weapon to prevent them from exercising this right. They have made agreements, brought lawsuits, planted bombs, thrown bricks, organized mobs, started fires, sent warnings, threatened murder and used firearms. Both North and South, the determined opposition forces have used every means to make the black citizen live where his white brethren want him to live. In almost every city where there is a sizeable Negro community, whether North or South, it occupies a sharply defined area, outside of which a Negro can obtain a house only with the greatest difficulty. Every effort to leave this area or expand it is met with more or less stubborn opposition."

The Five Points Improvement Association of Union, New Jersey, secured signatures to a petition to be presented to the Township Committee asking for the revocation of a building permit for a two-family house, already about 75 per cent complete, which Mrs. Laura B. Lewis, a Negro, was building on Monticello Avenue. About fifty masked men in the regalia of the Ku Klux Klan threw two harmless bombs near this house, kindled a fiery cross and drove off in their motor cars amid a blaze of red fire.

Resident taxpayers of Ninety-first Street, Elmhurst Manor, Brooklyn, New York, united in a "whispering" and sign display campaign in an effort to keep Negroes from purchasing property and residing in that street. At a special meeting of the Elmhurst Manor Community Council it was decided that the only way to prevent Negroes from residing in Ninety-first Street, since the council cannot take any official action, was to pledge property owners not to sell to Negroes and by placing signs in windows assuring Negroes they would be unwelcome.

Joseph H. Bulen, white, backed by the powerful Columbus, Ohio Real Estate board, is reported to have failed in his attempt to have Mrs. Daisy Rice, colored, ejected from her home in the exclusive Bulen Main Street Allotment, when Judge H. R. Cowan dismissed the case from the Franklin County Common Pleas Court in December, 1929. The case, which has been pending for six years, grew out of a clause printed in the deeds to the addition which stated that no lots should be sold to persons with an admixture of African blood. Mrs. Rice purchased a lot there seven years ago and erected a brick house valued, with furnishings, at $25,000. All the lots in the addition have been sold and it was said no complaint was made by any of the purchasers on the holdings of Mrs. Rice, but, following out a fairly well defined policy which has spread all over the country, action was brought to eject Mrs. Rice, the contention being made that a Negro could not purchase and hold the lot in question because of the necessary operation of the restriction clause.

A mother, two sons and two neighbors, all white, were arrested, charged with shooting in the city limits and shooting with intent to kill in their alleged attempts to make a Negro family move from a residential district regarded as a white neighborhood in Memphis, Tennessee. Shots were fired into the home of Emmett Chaney; a death note, signed K. K. K., was received by him, and on March 1, 1929, his home was set on fire. When this last occurred fire marshals started an investigation and then detectives were called in. The five people held are said to have made statements regarding their part in the unsuccessful attempts to rout the Negroes.

J. E. Adair of Jefferson County, Alabama, brought suit against W. P. Wyatt for recovery of damages growing out of alleged breach of contract or duty under contract between a landlord and a tenant. The landlord, Wyatt, pending occupancy of the tenant, rented another apartment in the same building to Negroes, and placed them in possession. In the trial court, Adair was awarded judgment in the sum of $1,115. Wyatt appealed to the Supreme Court of Alabama, which reversed judgment of the Jefferson circuit court and remanded the appealed case for a new trial. During the trial and on appeal, the defense pleaded the Fourteenth Amendment to the Constitution of the United States, placing its principal reliance on this point. In the opinion of Justice Virgil Boulding, however, it is stated that the segregation of the white race and the Negro race is the custom of the country; that the rental contract covered observance of this custom, and that the plaintiff had a right to recover damages.

In December, 1926, a bomb, or a charge of dynamite, which exploded on the front porch of the home of E. E. Carrington, the supreme auditor of the American Woodmen, a Negro insurance and fraternal organization, at Denver, Colorado, wrecked the porch and front windows, almost knocked the occupants from their beds and awakened residents within an area of one-half mile. Police were convinced, they said, that the charge was fired by neighbors who objected to the moving of the Carrington family into the neighborhood, which until December had no Negro residents.

Court Rules Negroes May Buy Property But Not Occupy It

Despite the clause in their deeds discriminating against colored people, Negroes who have purchased property in the Entwistle tract, Fortieth Street to Vernon Avenue, and Avalon Boulevard east to McKinley Avenue, Los Angeles, California, will be permitted to hold their property. This, because of Judge Carl I. Stutsman's ruling, August 3, 1928, in the case of George H. Letteau and others against Pauline Ellis. The plaintiffs asked that Negroes be enjoined from living in the tract because a clause in the deeds provided that lots should never be sold, rented or leased to people of Negro descent. Judge Stutsman, however, held for the defendants, pointing out that Negroes have been living in the area since 1909 and that therefore the clause has never been enforced and is naturally void.

A protracted fight against colored citizens occupying residences as dwellers in the exclusive Crestmore residential district of Los Angeles, California terminated in August, 1928, when the California Supreme Court ruled that Negroes might buy property in the area, but could not, however, occupy it. The decision reverses rulings made here recently by two judges in the Superior Court of Los Angeles in the case brought by white property owners to oust A. D. Kinchlow from property he was purchasing at 2245 West Thirteenth Street. The question involved in the case evoked by a pact signed by white dwellers in Crestmore in which they agreed not to sell or rent property in the district to Negroes, and one of their number broke the agreement and sold to the Kinchlows. The legality of the sale was challenged by other whites who signed the clause. In the Kinchlow case, it was the contention of Willis O. Tyler, attorney for the defendants, that the neighborhood pact had been invalidated when one of its signers sold property to the Kinchlows. The lower courts sustained this argument. The court in its decision, however, decided that the neighborhood agreement stands and that a Negro can own property but not occupy it.

Under a ruling handed down in January, 1930, by Superior Judge Vicini, Mrs. Sally Trainor, a Negro preacher, is forbidden to occupy her property at No. 160 East 4th Street, Los Angeles, California or permit any other non-Caucasian to live there for ninety-nine years. The mandate of the court is asserted by lawyers to be the first of its kind in California jurisprudence. The decision came in an action brought by Neil D. Ross and thirty others, represented by Attorney Victor L. Bentson, against Mrs. Trainor for an injunction and mandate to compel the observance of race restriction in the area wherein the property of the defendant is located. Notwithstanding that Mrs. Trainor is the owner of the property, she may not occupy the same for residential or other purposes and she may not aid or abet other non-Caucasians in occupying said premises.

District of Columbia Court of Appeals Upholds Residential Segregation

The Court of Appeals of the District of Columbia again upheld residential segregation in Washington when it handed down a decision in June, 1925, holding valid a covenant among property owners not to sell to Negroes.

The decision upheld a temporary injunction secured in the Supreme Court of the District of Columbia by Daisy B. Wolfes, Erna M. Bibb, Charles J. Oren and other property owners in the Bloomingdale section against Minnie E. Torrey and Sereno S. Ivy.

The property in question is located in Randolph Place, northwest. It was owned by Mrs. Torrey, who sold it to Mr. Ivy, a colored person, and executed a deed, which was recorded before the filing of the suit for an injunction.

All the deeds to this property from the original owners contained the following restriction:

"Subject to the covenant that said lots shall never be rented, leased, sold, transferred, or conveyed unto any Negro or colored person under a penalty of two thousand dollars, which shall be a lien against said lot."

From a decree of the Supreme Court of the District of Columbia issuing a temporary injunction, Mr. Torrey and Mr. Ivy appealed.

The opinion of the court was that the case turns wholly upon the validity of the covenant in the deed, and the right of the plaintiffs to have it enforced in a court of equity. It was apparent that each of the parties to this action, plaintiffs as well as the defendant Torrey, when they purchased their homes, subjected themselves to the restrictive covenant, not only for their own protection, but upon the assurance that a similar restriction would rest upon all other property embraced in the Middaugh and Shannon Development on Randolph Place.

> Nor is the contention of appellants that the covenant in question cannot be enforced in equity sound. Equity enforces contracts and covenants in regard to property entered into between prior grantors and grantees, in regard to the use of the property, especially if common property or property descending from a common source against subsequent owners affected with actual or constructive notices of such contracts and covenants. Trudeau v. Field, 69 Vt. 446,450. This principal was sustained by this court in the recent case of Corrigan, et al. v. Buckley, (the Curtis case) 229 Fed. 899. In that case it was ruled that the constitutional right of a Negro to acquire, own and occupy property does not imply the constitutional power to compel sale and conveyance to him of any particular private property. The citizen, whether he be black or white, may refuse to sell his property, or he may sell it under such lawful restrictions upon the use of property as is available alike to all citizens, white or black and a covenant thus placing a restriction upon the use of property is enforceable in equity against a member of the excluded race whether the person particularly excluded be white or black.

The established practice of owners of property in white neighborhoods agreeing among themselves not to sell or lease their property to "persons of African descent" was first challenged in Washington in a suit brought by Helen Curtis, colored, to force completion of the sale to her of a house owned by Irene Hand Corrigan.

The suit was begun in the District Supreme Court in 1923, after the owner had refused to sell and then had been restrained from doing so by an injunction issued by the court at the instance of John J. Buckley. The injunction was issued on the ground that the white owners of the property on the street had agreed that none should sell to a colored person, and which, it was said, Mrs. Corrigan signed.

The covenant, the court held in a decision given on June 2, 1924, was valid and did not invade the constitutional rights of colored people, inasmuch as they had the right to enter into agreements to keep white persons or other persons deemed undesirable out of colored neighborhoods.

While Suit Pends Complexion of Block Changes

The fight aroused interest, which extended throughout the country because of numerous segregation and restrictive laws passed in other communities and was carried to the United States Supreme Court on the grounds that such covenants violated the constitutional rights guaranteed colored persons under the Fifth, Thirteenth, and Fourteenth Amendments to the Constitution.

"On May 25, 1926, the Supreme Court, through Justice Sanford, handed down its decision which declared the court could find nothing in any of these Amendments to sustain the plaintiff's contention.

"The decision leaves open to the complainant further proceedings in the lower courts to force the sale, provided she can find some other constitutional ground upon which to proceed."

While the suit was pending in the courts, the complexion of this block changed. John J. Buckley, who brought legal action against Mrs. Irene Hand Corrigan to prevent her from selling her property to Mrs. Helen Curtis, sold his property. James Easby-Smith, the attorney who represented Mr. Buckley, also sold his property to Negroes. When the United States Supreme Court rendered its decision, there were but two or three of the original signers of this covenant living in this block.

In July, 1926, Justice A. A. Hoehling of the Supreme Bench of the District of Columbia granted a temporary injunction restraining the sale of property affected by a restrictive covenant to colored persons. Frank N. and Lillian M. Sampalik, white, had agreed to sell property at 139 Adams Street, Northwest, in the Bloomingdale section of Washington, to Russel K. Lyle, colored, and were taking preliminary steps to convey title to it to him when residents of Adams Street, Northwest, asked the court to prevent the sale.

In granting the injunction, Justice Hoehling said that he was being governed by the decision of the Court of Appeals of the District of Columbia in the case of Torrey against Wolfes, decided June 1, 1925, in which a similar restrictive covenant was involved. In that case the appellate court sustained the action of the trial court in granting a preliminary injunction. An appeal was noted. The covenant provides that "said lot shall never be rented, leased, sold, transferred or conveyed to any Negro or person of Negro blood, under penalty of $2,000, which shall be lien against said property." This covenant is made to run with the land.

Unlike the covenant in the Curtis case, it was not mutually signed by the owners of the property in this section. It was put in the deeds by Ray E. Middaugh and William E. Shannon who obtained title to the property in this section and improved it by the erection of a large number of dwellings and sold them subject to this restrictive agreement.

In Spite of Clauses Negroes Continue to Acquire Property in Restricted Areas

The legal battle to prevent persons of the Negro race from owning and occupying residences in the Bloomingdale section was intensified in March 1927, when a suit was filed in the District Supreme Court to compel Henry A. Cornish and Alyce N. Cornish, who had purchased No. 2328 First Street, Northwest, to vacate the premises and abide a restrictive covenant in the deed to this property.

There were five suits pending in 1927 in the District Supreme Court involving the ownership and occupancy of property in this section. Mrs. Julia Branch purchased No. 120 Adams Street, Northwest, in July, 1926 and was living there; Maggie Davis and Amanda Butler purchased No. 141 Adams Street, Northwest, November 2, 1926, and were occupying the premises; Charles S. and Lillian H. Elder purchased No. 116 Adams Street, Northwest, February 24, 1927, and were living there; Wallace E. and Lethia M. Costner purchased No. 124, Adams Street, Northwest, March 3, 1927, and were living there. The court in these cases has refused to issue temporary injunctions.

The validity of covenants binding property owners not to permit their property to be sold to or occupied by colored persons was again attacked in the Court of Appeals of the District of Columbia in January, 1929. The chief bases upon which this attack rests are that such covenants are in restraint of alienation and also in restraint of trade and against the public policy of the United States.

In its former decisions, the court was told, these questions were not presented and consequently had not been passed upon.

The Court of Appeals heard arguments in two cases, which were combined. Louis Marshall, noted constitutional lawyer of New York City, and representing the National Association for the Advancement of Colored People, made the argument for the appellees, who were seeking to reverse the decision of the district Supreme Court.

Both cases were appealed from the Supreme Court of the District of Columbia. In one of the cases Justice Jennings E. Bailey granted an injunction restraining Edward G. Russell and his wife, Mrs. Susie E. Russell, white, from selling No. 77 Randolph Place, Northwest, to Edgar T. Newton, Robert H. Peterson and Mrs. Sarah P. Newton. A deed executed by the Russells to the Newtons and Peterson was declared a nullity. Mr. and Mrs. Newton and Mr. Peterson, who had moved into the property were ordered to vacate the premises.

In the other case Justice Wedell P. Stafford declared void a deed from Thomas A. Grier to Henry A. and Alyce N. Cornish conveying No. 2328 First Street, Northwest. He ordered Mr. and Mrs. Cornish to vacate the premises, and perpetually enjoined them from holding title to or possession of the property.

The Supreme Court of the United States, in June, 1929, refused to review the two cases, involving the constitutionality of residential segregation agreements of property owners, which had been held legal by the Court of Appeals of the District of Columbia. Petitions for review on writs of certiorari were denied.

Review of the cases was sought by the National Association for the Advancement of Colored People. The Association became interested in the case after the Supreme Court of the District of Columbia had granted injunctions against the colored purchasers of the property and had declared void the deeds conveying the property to them.

The property is No. 2328 First Street, Northwest, which was sold to Henry A. and Alyce N. Cornish, and No. 77 Randolph Street, Northwest, which was sold to Edgar G. and Susie B. Russell. The First Street property was subject to a restrictive clause which provided that it shall never be "used, occupied by, or sold, conveyed, leased, rented or given" to colored persons. The Randolph Street property was covered by an agreement of property owners in that section that their property shall not be sold to or occupied by any colored person for a period of twenty-one years.

The Court of Appeals upheld the judgment of the Supreme Court of the District of Columbia declaring the conveyance of the property to Mr. and Mrs. Cornish and Mr. and Mrs. Russell void and ordering them to remove themselves and their personal property from the premises.

A review of the decision of the Court of Appeals was sought on the ground that the covenants were unconstitutional. The covenants also were attacked on the ground that they were contrary to public policy and constituted an unlawful restraint of alienation and an unlawful restraint of trade.

Efforts to Prevent Negroes Establishing Sub-Division of Their Own

Says The Birmingham News, white, of January 31, 1926:

> Such outrages as this, reported from Tampa, will go very far to hasten the Negro exodus from the South to the North.
>
> Following protests against the establishment of a Negro sub-division at Washington Park, located in the northwestern section of Tampa, a band of approximately 50 white men set fire to the sales office on the property last night and drove away four special policemen detailed there.
>
> An official statement issued at police headquarters this afternoon said the men visited the scene late yesterday, but no report was made to officials until today.
>
> This happens in the twentieth century, supposed to be the beginning of the foothills that are to lead us to the summits of civilization. Not content merely to segregate the Negroes and to keep them utterly detached from white social institutions, they would prevent them in this Florida city from establishing subdivisions of their own.
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> It seems to The News that this latest outrage should have the attention of the governor of Florida. White troops should be entrained for the Florida city to see that some measure at least of fairness and decency should be accorded these people.

An injunction granted the Washington Park developers put an end to opposition of whites to the settlement of this subdivision in the northwestern part of Florida.

Atlanta, Georgia and Lake Worth, Florida, Pass Segregation Ordinances

An ordinance establishing, designating and setting apart in the City of Lake Worth District in said city within which only Negroes may reside.

Be it ordained by the City Commission of the City of Lake Worth, Florida;

That the following described district within the City of Lake Worth is hereby established, designated and set apart as the territorial limits and district in said city within which only Negroes may reside:

Beginning at a point 1645.5 feet south of northwest corner, section 34, township 44, south, range 43 east, said point beginning northwest corner of Osborne Colored addition to Lake Worth as recorded in plat book No. 5, page 93, in the county clerk's office, Palm Beach County, Florida, thence south along the west boundary of section 34, township 44 south, range 43 east, to west 1-4 corner of said section. Thence easterly along 1-4 section line of said section, said line going the southernmost boundary of city limits of City of Lake Worth, to west property line of Florida East Coast Railway; thence in a northwesterly direction along west property line of Florida East Coast Railway to a point where said property line intersects the northernmost boundary of afore-mentioned Osborne Colored Addition. Thence westerly along north boundary of Osborne Colored Addition to point of beginning.

Be it further ordained, that white persons are hereby prohibited from establishing a place of residence within the territorial limits above described in the said city so set apart and established for the residence of Negroes.

Any person violating the provisions of this Ordinance shall be punished on conviction by a fine not exceeding five hundred ($500.00) dollars or imprisoned in the city jail for a period not to exceed thirty (30) days or both such fine and imprisonment, and each (10) days of prohibited condition shall constitute a separate offense.

A measure passed by the city council of Atlanta, Georgia, May 20, 1929, is as follows:

Be it ordained by the mayor and general council of the City of Atlanta, that in order to preserve the general welfare, peace, racial integrity, morals and social good order of the City of Atlanta, it shall be unlawful for any person to use as a residence any building on any street, between intersecting streets, where the majority of residents on such street are occupied by those with whom said persons are forbidden to intermarry; provided, that nothing in this ordinance shall affect the right, existing at the time of the passage of this ordinance in any person, to use any such building as a residence.

Any persons by themselves or their agents violating the provisions of this ordinance shall be guilty of an offense and on conviction thereof in the recorder's court shall be fined not exceeding $200 or sentenced to work on the public works of the city for not exceeding 30 days, either or both penalties to be inflicted in the discretion of the recorders. Each day's use or occupancy in violation of this ordinance shall be a separate offense.

When sent to Mayor I. N. Ragsdale, the ordinance was vetoed. The city council, by a vote of 28 to 0 overrode the Mayor's veto of the measure.

Proponents of the acts declared that expert legal opinion was to the effect that the measure would be ruled constitutional because it did not mention the races, but only "those persons who are forbidden to intermarry."

They declared it should be tried out in the courts despite the fate which similar attempts have suffered in the past. Many efforts to enact a legal segregation provision have been made in Atlanta and other cities of the country, but each has been declared unconstitutional when carried to the Supreme Court.

In the first test case of the segregation act, Will Earl, Negro, was fined $50 or 30 days, on August 7, 1929. The complaint against Earl stated that 13 white families and eight Negro families lived in the block to which he moved, in a house on Newport Street, between Neal and Proctor. Under the council ruling, this would be a "white block" and no more Negroes could move in.

Following the explosion of a bomb at the home of Herman White, 791 Proctor Street, Atlanta, Georgia, Interracial committees of prominent citizens have taken up with the police department, the prosecuting attorney and the Chamber of Commerce the question of securing protection for the Negro residents in that vicinity and of getting effective action against those who blew up the White home.

The bombing occurred in a section which is rapidly changing from white to Negro occupancy, and is thought to have been for the purpose of deterring Negroes from making further purchases in this neighborhood.

Chicago Property Owners' Pact

The Woodlawn Property Owners' Association of Chicago entered into a pact in 1928 that 24 square blocks bounded by South Parkway, Cottage Grove Avenue, 60th and 63rd streets, should not be occupied by Negroes for the next 20 years.

"The term Negro as used herein," said the pact, "shall include every person having one-eighth or more of Negro blood, or having any appreciable admixture of Negro blood, and every person who is what is commonly known as a colored person."

In consideration of the premises and of the mutual covenants hereinafter made, and of the sum of $5 in hand paid to each of the parties hereto by each of the other parties hereto, the receipt of which is hereby acknowledged each party as owner of the parcel of land above described immediately under his name, does hereby covenant and agree with each and every other of the parties hereto, that his said parcel of land is now and until January 1, 1948, and thereafter until this agreement shall be abrogated as hereinafter provided, shall be subject to the restrictions and provisions hereinafter set forth, and that he will make no sale, contract of sale, conveyance, lease or agreement and give no license or permission in violation of such restrictions or provisions which are as follows:

1. The restriction that no part of said premises shall in any manner be used or occupied directly or indirectly by any Negro or Negroes, provided that this restriction shall not prevent the occupation, during the period of their employment, of janitor's or chauffeur's quarters in the basement or in a barn or garage in the rear, or of servant's quarters by Negro janitors, chauffeurs, or house servants, respectively, actually employed as such for service in and about the premises by the rightful owner or occupant of said premises.

2. The restriction that no part of said premises shall be sold, given, conveyed or leased to any Negro or Negroes, and no permission or license to use or occupy any part thereof shall be given to any Negro except house servants or janitors or chauffeurs employed thereon as aforesaid.

In 1917, whites on Grand Boulevard, Chicago, contracted not to sell 60 pieces of property between 51st and 60th Street to Negroes. In 1928, they went into court seeking to nullify this agreement so as to sell their property to Negroes. Most of it now is in the hands of colored tenants, but whites who would sell find the agreement has still nine years to run and they cannot give a clear title until the court acts.

Indianapolis Segregation Ordinance Declared Unconstitutional

The following law was passed by the city council of Indianapolis, Indiana, in March, 1926:

An ordinance relating to the establishment by white persons of a home residence in a Negro community and the establishment by Negroes of a home residence in a white community providing a penalty for the violating thereof and declaring a time when the same shall take effect.

Whereas, in the interest of public peace, good order, and the general welfare, it is advisable to foster the separation of white and Negro residential communities; THEREFORE,

Be it ordained by the Common Council of the City of Indianapolis, Indiana;

Section I. That it shall be unlawful for any white person to hereafter establish a home-residence on any property located in a Negro community or portion of the municipality inhabited principally by Negroes, or for any Negroes to establish a home-residence on any property located in a white community or portion of the municipality inhabited principally by white people, except on the written consent of a majority of the persons of the opposite race inhabiting such community or portion of the city to be affected the aforesaid written consent to be filed of record with the city clerk.

Ignoring the warning of the Attorney General that he refuse to sign, Mayor Duvall signed the bill.

Judge Chamberlin, of the Marion County Circuit Court on November 23, 1926, held that the Indianapolis segregation ordinance was unconstitutional.

The case which arose under the ordinance and caused it to be declared invalid illustrates the point at issue. One colored man had contracted to buy property of another, and refused to carry out the contract because he felt that the ordinance forbade him to use the property as a residence—the neighborhood being white. That is, the man who had a complete title to the property, could under the ordinance, give only a qualified title, such title being all that the buyer could take. The owner could not live in it himself and could not sell it for residence purposes without the consent of neighbors.

United States Supreme Court Holds Louisiana Segregation Law Invalid

By unanimous decision rendered in 1925 the Louisiana Supreme Court sustained the validity of the New Orleans race segregation ordinance, so called, and of the state law (passed in 1924) authorizing that municipal statute. The purpose of the ordinance was to protect white residential neighborhoods against invasion by Negro residents and to protect Negro neighborhoods against similar invasion by white residents.

Mrs. Anna Beck, who established her residence in a white neighborhood in violation of the segregation law, was fined $50 in the district court or serve sixty days in the parish prison.

Mrs. Beck, through her attorney, gave notice of an appeal to the court of appeals, and said that if that tribunal sustained the decision of the first court she would appeal to the Supreme Court of Louisiana and if that failed, would go to the United States Supreme Court. In his argument before the court the attorney held that the segregation law was a violation of the Constitution in that it deprived a person of his property.

In 1926, Judge Hugh C. C. Cage decided that the segregation law passed by the Louisiana state legislature was legal and as result Negroes were restrained from residing on Palmer Avenue, New Orleans, although the property in question has been occupied by them for the past twenty years.

A temporary injunction was issued against the City of New Orleans restraining it from enforcing the segregation ordinances with respect to property occupied by Negroes at 2328 and 2330 Palmer Avenue. The land and development association which filed the petition says that the property in question has been occupied by colored residents for the past twenty years and that the city through its officials threaten their tenants with arrest and prosecution if they do not move. On March 14, 1927, the United States Supreme Court held that the Louisiana segregation law, under which white and Negro communities were established was held invalid.

Benjamin Harmon of New Orleans carried the appeal to the Supreme Court on the Louisiana segregation law. He alleged that a New Orleans ordinance, based upon state law, was a violation of property rights without due process of law and in contravention of the Fourteenth and Fifteenth Amendments to the Constitution.

As a result of the decision of the United States Supreme Court, the Louisiana State Supreme Court ordered the mandate of the United States Supreme Court in the segregation suit of Joseph Tyler against Ben Harmon put into effect by the civil district court and a final judgment rendered in favor of Harmon.

There were said to be 1185 or more segregation situations, New Orleans Parish, that were affected by the mandate.

Tyler enjoined Harmon from building an addition to his house in Audubon Street and renting it to Negroes. He maintained that the renting of the house to Negroes would be in violation of the segregation ordinance on the New Orleans statute books.

In March, 1928, Tyler, who obtained the injunction in 1924, was made defendant in a $12,407.60 damage suit in the same court for obtaining the alleged illegal restraining order. Harmon is seeking to recover $5,000 for humiliation, and embarrassment caused by the injunction; $5,000 as attorney's fees, and the balance suffered by the issuance of the restraining order. It was said that other suits of the same nature would be filed.

A Man's Home Is His Castle

In Detroit, Michigan, in the summer of 1925, considerable agitation resulted from the moving of Negroes into white residential sections. In June, Dr. Alex Turner, a prominent Negro physician, was driven from his home by a mob of whites, who hurled bricks and stones through the windows of the dwelling. On July 11, one of six Negroes shot a white boy twice through the thigh. The shooting came after a crowd had milled in front of the house occupied by John Fletcher, Negro, shouting, hooting and tossing missiles at the house.

On September 9, 1925, Leon Breiner, white, was shot and killed and Eric Houghbert, white, was shot and seriously injured in a riot which started when the Sweet family (colored) moved into a part of the city where they were the only colored family. Police reserves had been called to the house the night before, when missiles were thrown through the windows in an effort to force the Negroes to vacate. Dr. O. H. Sweet and the other Negroes, who defended the Sweet home were arrested and held without bail for trial charged with first degree murder. Clarence Darrow and Arthur Garfield Hayes were engaged as defense counsel. At the first trial, in November, 1925, the jury disagreed and a new trial was ordered. The re-trial resulted in the agreement to try each of the eleven defendants separately. On May 13, 1926, after four hours' deliberation the jury in the second trial, acquitted Henry Sweet of the charge of murder. All charges against Dr. Ossian H. Sweet, his wife and the eight remaining defendants were nolle prossed July 22, 1927. The charges were homicide and conspiracy to kill Breiner. The case really ended with the acquittal of Henry Sweet and was won on the point that "a man's home is his castle." By it, the right of self-defense in his home was established for the Negro.

In January, 1928, racial antagonism which had been smouldering for a long while, took the form of threats and violence when the lives of Mr. and Mrs. Dewey Adams of 4827 Maybury Grand Avenue, Detroit, were threatened. Police suggested that the Adams move peaceably. Upon their refusal a cordon of police was thrown about the home. In October, 1929, a nine-family apartment house at 10334 Charlevoix just across the street from the home of Dr. Ossian H. Sweet, was bombed. The building had been taken over by Negro tenants in the August prior to this happening, and no threats had been made.

Group Covenants Extended Beyond Distinction on Basis of Color

A series of bombings which had their origin in the invasion of an all white neighborhood of St. Louis by Negro residents in 1926 had not ended in 1928. The places attacked were: in 1926, the home of William Moore, 4462 Cook Avenue; in January, 1928, 4468-70-72 Finney Avenue and 4032-40 Evans Avenue; in May, 1928, the dwellings on Evans Avenue were attacked again. Police failed to make arrests in any case and Negroes moved out of the neighborhood to prevent a recurrence of the bombing.

Families living in the double flat at 4517-19 Cote Brillante Avenue, St. Louis, were ordered to vacate within 30 days under an injunction issued by Circuit Judge Calhoun against the owner of the property, Miss Agnes M. Tegethoff (white), in July 1926.

The injunction concluded one of the ten suits brought by white residents of the block against owners who had rented their property to members of the race or had threatened to do so. Similar decisions are expected when the other cases come to trial.

The suits were based on a covenant signed by property owners in the block in 1922 in which they agreed to rent or sell only to white persons. Miss Tegethoff was among the signers.

At a recent hearing Miss Tegethoff claimed that the agreement was not binding as to her because, she said, she signed only on the promise that the covenant would not be recorded until the signatures of all the residents of the block were obtained.

Supporting a restriction covenant against occupation of a residence district by Negroes, an alternative writ of mandamus was issued by the Missouri Supreme Court against Judge George E. Mix of Division No. 2 of St. Louis Circuit Court, in August, 1928. The action was taken in a case brought by property owners in a St. Louis area under restriction by covenant of property owners against such occupation. Its purpose was to compel enforcement of an injunction issued in 1926 against the occupancy of property in the restricted district by Negroes.

The covenant in the case in question the court held, did not invade the constitutional rights of colored persons inasmuch as they had the right to enter into similar agreements to keep white persons or other persons deemed undesirable out of colored neighborhoods.

The decision, thus, extends the question beyond a mere distinction on basis of color, and upholds the right of any group to convenant to keep out of their community any class of occupancy deemed undesirable.

Whether or not a Negro may possess a home in an exclusive Negro district in Kansas City, Missouri, may be determined in the case of William Boone, 5th and Quindaro Boulevard, who is being opposed by Mrs. Clark, a white woman, one of a group that is attempting to keep a certain portion of Quindaro Boulevard on the south side, "lily white." The whites sought an injunction to prevent Boone from taking possession last year.

Boone purchased the disputed property in February, 1923. Previously, a group in the district made an agreement that from June 1, 1927, no one of the group would rent, lease or sell property to Negroes. When they were apprised of the fact that a home had been sold to Mr. Boone legal action was taken against D. W. and Ethel Vaughn, white, who sold the house to Boone.

The present situation is novel in that the residence is in the heart of a thickly populated colored area, the

Boone home being one of two the whites have been trying to keep "white."

Texas and Virginia Segregation Ordinances Declared Invalid

Policemen, with sawed off shot guns, patroled the 2600 block of Thomas Avenue, Dallas, Texas, September, 1927, when white residents threatened violence against Negro tenants who had moved there. A circular warning the Negroes to move was distributed in the neighborhood. The Texas legislature in 1927 passed an act relative to white and Negro communities, in municipalities to foster a separation of white and Negro residence communities in the interest of peace, safety, and welfare, fixing a penalty and declaring an emergency. The Supreme Court of the state in December, 1929, declared the act invalid.

In October, 1926, the city council of Falls Church, Virginia, by a unanimous vote, passed a segregation ordinance which designated certain districts as white or colored, according to the complexion of a majority of the persons living in them. The action followed the filing of the brief by attorneys representing David Spencer, who owned a lot in Virginia Avenue between Broad Street and Park Avenue, and sought to build on it. A building permit had been denied him when it was found that he intended to let colored people occupy the house. After a brief had been studied by the city attorney the city council handed down its decision, declaring that the act was unconstitutional and void. Spencer was granted his permit. A segregation ordinance was adopted by Norfolk, Virginia, in 1925, declaring the residential segregation ordinance invalid and without effect. In July, 1926, Judge Spindle, of the Norfolk police court, ruled that the ordinance was invalid.

West Virginia Supreme Court Rules Against Restrictive Deed Clauses Based on Color

The Supreme Court of Appeals of West Virginia, in a sweeping decision handed down in November, 1929, in the Huntington Segregation Case brought by H. B. White against Lewis White and his wife of Huntington held that:

A restriction in a deed conveying a fee simple estate providing that the property embraced shall not be conveyed demised, devised, leased or rented to any person of Ethiopian race or descent for a period of fifty years is void as incompatible with the estate granted.

Whether a restriction on alienation operating against only a person or a few persons, for a limited time is valid, is not the specific question before the court, and we do not undertake a decision thereof. But on principle and reason, sustained by what we deem the better considered cases and, we believe, by the weight of authority we hold that a restriction on alienation to an entire race of people when appended to a fee simple estate is defined as wholly incompatible with complete ownership.

A fee simple is defined as "the largest possible estate which a man can have, being an absolute estate. It is where lands are given to a man and to his heirs, absolutely, without any end or limitation put to the estate," Bouvier's Law Dictionary. The right to sell is a badge of ownership. If a person, sui juris, cannot sell a thing when it is free from debt his dominion is impaired; it is not absolute.

If large numbers of possible buyers are cut off by the hand of the grantor, then, to that extent, the grantee ceases to be in control of his own property. A fee simple title to real estate no longer would import complete dominion in the owner if because of a restriction imposed by the grantor the market accorded by a whole race of the human family is closed.

A distinction that would treat with more seriousness an absolute restriction against alienation for however short a period (the same being generally held invalid), with more seriousness than a restriction against alienation to a large race of people for half a century seems fanciful rather than real. It does not follow because of contractual restrictions on the use of property in a residential community precluding a man from using a lot for the operation of a slaughter house, of a glue factory or other inhibited purpose, that he may not own the lot. Likewise, though there may be contractual restrictions intended to preserve separation of races whereby a member of a designated race may not occupy a designated property for residential purposes, it does not follow that he may not become the owner thereof. These matters may generally be regulated in the use, but not in the ownership where a fee simple estate is granted unless countenance is given to a serious trespass on basic conceptions of property rights. The principles determinative of the rights attending complete ownership are entirely different from those which may define or limit the use. We reverse the decree of the trial court and dismiss the bill.

This decision has a far reaching effect as like restrictions are found practically in many towns and cities of any size in the state, especially where new additions have been laid out in the last ten or twelve years.

Richmond Segregation Ordinance Based on Racial Integrity Declared Invalid

The Richmond, Virginia Common Council passed the following ordinance, February 4, 1929:

Be it ordained by the Council of the City of Richmond:

1. That, in order to preserve the general welfare, peace, racial integrity, morals, and social good order of the City of Richmond, it shall be hereafter unlawful for any person to use or continue to use as a residence any building on any street, between intersecting streets, where the majority of residences on such street are occupied by those with whom said person is forbidden to intermarry by section 5 of an act of the General Assembly of Virginia, entitled: "An act to preserve racial integrity" and approval March 20, 1924, or as the same may be hereafter amended.

2. Any person violating the provisions of this ordinance shall be liable to a fine of not less than one hundred dollars nor more than five hundred dollars, recoverable before the police justices of the City of Richmond as the case may be, each day's violation to constitute a separate offense.

3. That all ordinances or parts of ordinances in conflict with this ordinance be and the same are hereby repealed.

4. This ordinance shall be in force from and after April 1, 1929.

The operation of the Richmond residential segregation ordinance was halted in April, 1929, when J. B. Deans filed a petition in the United States District Court to restrain the city from enforcing it. Mr. Deans' residence is a dwelling at 633 North 27th Street, purchased March 26, 1929, from Joshua R. Griffin. The City of Richmond appeared in open court and submitted motion to dismiss complaint upon which Deans filed petition in the United States District Court at Norfolk, where Judge Lawrence D. Groner declared the ordinance unconstitutional. The case was then appealed by the City of Richmond to the Circuit Court of Appeals.

Judges John Parker and Elliot Northcott of the United States Circuit Court, sitting with Judge Henry C. McDowell, district judge from Western Virginia, heard the argument of the City of Richmond as presented by Lucius F. Cary, white, assistant city attorney and Alfred E. Cohen, white, counsel for J. B. Deans, the appellee.

The contention of the city in appealing the case from the United States District Court at Norfolk, in which Judge G. Lawrence Groner held the ordinance as unconstitutional, is that "this ordinance is entirely new and different from all other ordinances of the kind, basing its authority upon the Virginia state racial integrity act and not upon any distinction on account of color.

Basing his argument on three separate points of law, the attorney for Deans, told the court that the ordinance is unconstitutional and therefore null and void because the right to own and use property does not owe its origin to the state constitutions. This right existed before the constitutions. In his second argument Cohen said:

> An enactment must be complete when it leaves the legislative hall, in which it is formed and must not delegate to one citizen the power to make a law for another citizen. This latter the segregation ordinance does as it employes the sole first occupant of a residence on a vacated or virgin square, white or Negro ad liberatim to the detriment of other owners of residences or vacant lots on that square.
>
> Further: If it were once conceded that the legislature may lawfully in the exercise of its police power exclude a Negro from residence in a city square, if already occupied in the majority by the white race, then it would logically follow that it could deny him residence in every county of the state under like conditions, as the latter is only a matter of degree in the expanse of territory, and thus nullify the Fourteenth Amendment of the Federal Constitution which made the Negro a citizen of the state as well as the United States. The Negro might thus be expatriated.

The United States Circuit Court of Appeals affirmed the decision of Judge Groner. The Circuit Court of Appeals' decision affirming Judge Groner's was made on the basis of the segregation case Buchanan versus Warley, which decision was affirmed in a case also carried to the Supreme Court. The City of Richmond took an appeal to the United States Supreme Court. This court on May 19, 1930, affirmed the decision of the lower federal courts and held the Richmond ordinance unconstitutional. On May 25, 1930, the City of Richmond failed in its attempt to have the United States Supreme Court re-consider its action. The court declined to re-open the case.

DIVISION VIII

RACIAL INTEGRITY

Intermarriage Laws Fail to Pass in Eleven States and the District of Columbia

During the period 1925 to 1930, efforts to pass marriage laws forbidding Negroes to marry persons of other races failed in the following states:

Connecticut, Illinois, Iowa, Maine, Massachusetts, Michigan, New Jersey, Ohio, Pennsylvania, Rhode Island and Wisconsin, and in the District of Columbia. The following states attempted to amend their existing laws on intermarriage: Colorado, Mississippi and Oregon.

The following states have laws making intermarriage of Negroes and whites illegal:

Alabama, Arizona, Arkansas, California, Colorado, Delaware, Florida, Georgia, Idaho, Indiana, Kentucky, Louisiana, Maryland, Mississippi, Missouri, Montana, Nebraska, Nevada, North Carolina, North Dakota, Oklahoma, Oregon, South Carolina, South Dakota, Tennessee, Texas, Utah, Virginia, West Virginia, Wyoming.

The National Association for the Advancement of Colored People has notified its branches throughout the United States of a bill introduced in Congress by Senator Caraway of Arkansas which would prohibit the intermarriage of Negroes and white people in the District of Columbia and make it unlawful for persons so married to return to the District of Columbia or for those so married and now residents to return to the District for residence if they once leave it.

The Association gave the following reasons for opposing all such measures:

1. That marriage should be entirely a matter of individual choice between persons who are eligible to enter the marriage contract under the general laws of the land.
2. That the Negro cannot in self-respect consent to have himself written down in the statute books as something outside and beneath the human race.
3. That every such law sweeps away from colored girls and women the protection, legal recourse and remedy, where white men are concerned, to which they are entitled as well as other girls and women.
4. That the enactment of such laws does not stop intermixture but sets the stamp of legal approval upon concubinage, bastardy and the degradation of colored women, deprived of the protection of matrimony.

Legislation Advocated Prevent White Men Disregarding Rules of Virtue

Governor Henry L. Whitfield of Mississippi in a message to the Mississippi legislature declared:

> Much of the trouble which we have in the State of Mississippi results from the utter disregard that a certain element of white men have for Negro women, and I hope that the legislature will enact legislation that will, as far as possible, prevent white men from disregarding the rules of virtue.
>
> I recommend that as the white race has set up its standards and made its determinations in regard to the protection of the integrity of the white race, that the colored race also be encouraged to protect its own blood and I further recommend that a law be enacted visiting severe penalties upon any white person who indulges in any sex relations with a member of the colored race. We have emphatically stated to the Negro race that they must remain on their side of the social line. I think we ought to state with equal emphasis that white men should not cross the line into the Negro domain. Much of the trouble which we have in the State of Mississippi between the races results from utter disregard that a certain element of white men have for Negro women, and I hope that the legislature will enact legislation that will as far as possible prevent low grade white men from disregarding the rules of virtue and violating the sanctity of the races.

Some Views Respecting Interracial Marriages

As a matter of principle, The Savannah (Georgia) Tribune states that it is not favorable to interracial marriages, but does not object whenever the interested parties have counted the cost and are willing to enter the troth for "better or worse." Laws preventing this are contrary to that divine and to that natural inclination. In all of the southern states this law obtained, thus compelling enamoured couples to violate divine command and the moral statutes enacted by these states to protect society. This uncalled for law breeds miscegenation and numberless cases of concubinage so common in every state where such a law exists. The law is not preventing the mixture of races as aimed but simply fosters stigma upon the unfortunate off-spring, many of whom have "passed" and are now enjoying the society of members of the more favored race. Just a few days ago a case of concubinage was presented to the local police court. A white man and a colored woman were arrested charged with living together as man and wife. The recorder, in keeping with the law, very justly assessed a fine against them. It developed that it was not the first or second offense. For years this couple has been living together. There is much attachment between them. The unjust law of the state has prevented them from acting according to divine command, thus compelling them to be violaters. The law is unwise, and sooner or later, when wiser heads are in control, it and similar statutes will be discarded.

In a bitter denunciation of race prejudice, Miss Charlotte Anita Whitney, (white), nationally known lecturer on women's rights, scored the white women of the country for failing to take up the battle against anti-mixed marriage legislation.

"If a full grown man and woman wish to live together as man and wife," she insisted, "it is only decent to allow them to do it, no matter what their color.

"Our laws forbidding intermarriage of the races reduce the colored woman to the level of a dog and deprive her of that respect that should be accorded every human being. They leave her without the redress of wrong that is given to every white woman.

"It is simply our own fear complex that makes us avoid this question of interracial marriage. The Constitution recognizes the citizen, and has nothing to do with race or color. It will be years before we have courage to declare for complete suffrage, state by state. And the result of our timidity is the present intermarriage legislation."

Is There Pollution in Mingling the Blood of Races?

An editorial in Opportunity magazine expresses its opinion of race mixing as follows:

> There is something preposterous about the continued insistence upon Negroes that they concede that as a purely biological fact, the mingling of their blood with that of other races amounts to pollution. Granted, the argument, always popular, and supported by an overmastering desire to believe it has served broad political ends. It has been a valuable adjunct to the anti-marriage laws and the spirit of fear behind their enactment; it has contributed to the self-esteem of the unpigmented stock of this human race, and to their formal efforts at race purity. But there are two dangerous results of this blind and arrogant insistence against which a sane protest should be registered. In the first place, it is tending obviously toward a prostitution of science; and in the second place, it is poisoning the springs of racial accord by trying to make Negroes feel unnecessarily debased and the whites impossibly inviolate. Obviously, race crossing cannot by a natural and unalterable law lead to direct opposite results; neither can it act one way between one set of races and reverse itself utterly when another set of races is considered. The mulattoes in the United States for strange reasons have always been considered an inferior product. The myth has long persisted that they are lacking both in moral and in physical stamina. The descendants of mulattoes, we are told, soon become infertile. There are realms of speculative 'proof' to sustain this fact—proofs which disdainfully or discreetly ignore the constant expansion of the Negro population without reference to shades of color. But while the mulatto follows one law in being a mixture of white and black, the race-crossings of every possible combination which have been taking place in Europe for thousands of years, the Huns, from the border of China, who blended into the heart of Europe, the Celts, Romans and Anglo-Saxons in England, the Irish-Germans, whatnot Americans, by the same token are either forgotten or regarded as representing an actual improvement ot stock.

Guerard in his book, "Beyond Hatred," states:

> There is a plaza in Paris dedicated to the three Alexander Dumas. The first, the son of a Haytian planter and of a black woman, was a General at the time of the Revolution and the Empire. The second, unmistakably African, in coloring and feature was the jolly giant who has fascinated three generations with his romantic tales, who made and lost several fortunes, managed newspapers and theatres, hobnobbed with the greatest in the land, and preceded Henry Ford in devising methods of quantity production. The third, besides giving an everlasting and deplorable model of maudlin romanticism in 'La Dame aux Camelias,' besides suffering from a painful excess of technical skill and Parisian wit, created the modern problem play, paved the way for symbolism on the stage before Ibsen had been heard of, and wrote homoletic paradoxical glittering prefaces when Bernard Shaw, his ungrateful son, was still in his cradle. Few Nordic families could offer the same record of physical and intellectual energy as that "colorful" dynasty of Dumas.
>
> Once more, I am only pleading for careful study; I am not claiming in advance that the mulatto is a desirable product. I am only stating that the fine record of many people of mixed parentage should prevent us from accepting blindly any adverse verdict. On the whole, analogies drawn from other branches of biology are favorable to cross-breeding, if it be followed by selection. The finest breeds of dogs, horses and plants are the result of careful crossing. This proves very little, I know, but it may at any rate act as a check on apriori conclusions.

Only Non-White Groups Labor Under Legal and Civil Disability

The American population is divided into several more or less distinctified groups, based upon nationality and religion writes Professor

Kelly Miller of Howard University. Native and foreign born, Jew and Gentile, Protestant and Catholic, indicate well-known marks of division. But the white groups alone have deep social significance. It is only the non-white groups that labor under legal and civil disability. There is no distinction or discrimination to be found anywhere except that based on race and color.

The foreigner's disability is only temporary, removable upon nationalization. Anti-miscegenation laws, separate schools, Jim Crow cars, segregation and civil discrimination are reserved for the non-white contingency. I have somewhere defined a Negro as a non-white person of African derivation.

The other non-white groups, such as the Indian, the Mexican, the Japanese, and the Chinese, will be generally bunched with the Negro in civil and legal distinction and discrimination. At present, in some localities, the Indian is classified as white; but this is merely to prevent the two groups from combining and thus giving the white overlord too much trouble.

The recent decision of the Supreme Court of the United States upholding the legality of separate public schools for the colored race and affirming the right of the State of Mississippi to assign a Chinese citizen to the Negro school is of far-reaching import. It implies the future grouping of all the non-Caucasian elements before the law and before public policy. The term "colored" in the census sense now includes all of these minor non-white races. But as ordinarily interpreted it is limited to the African contingent, better understood as the Negro race.

Amalgamation of all of the diverse elements of our cosmopolitan population would indeed be the surest and most expeditious means of solving the race problem. If physical dissimilarities disappeared, race prejudice would have left no visible means of support. In the long run it might, indeed, be wisest for the Anglo-Saxon to adopt this method of getting rid of a troublesome and complicated situation.

Georgia Amends Its Racial Integrity Law

The legislature of Georgia in 1927 amended its racial integrity law as follows:

To define who are persons of color and who are white persons, to prohibit and prevent the intermarriage of such persons, and to provide a system of registration and marriage licensing as a means for accomplishing the principal purpose and to provide punishment for violations of the provisions of this Act, and for other purposes.

SECTION I.

Be it enacted by the General Assembly of the State of Georgia that Section 2177 of the Civil Code of Georgia of 1910, (Acts 1865-66, Page 239) being an Act to define persons of color, be and the same is hereby amended as follows: By striking therefrom the words "one-eighth" and inserting in lieu thereof the following words "any ascertainable trace, of either," and by adding and inserting after the word "African" and before the word "blood" the following words: "West Indian or Asiatic Indian;" and by adding and inserting after the word "veins" and before the word "shall' the following words: "and all descendants of any person having either Negro or African, West Indian or Asiatic Indian blood in his or her veins" so that said section 2177 as amended shall read as follows:

All Negroes, Mulattoes, Mesitizos, and their descendants, having any ascertainable trace of either Negro or African, West Indian or Asiatic Indian blood in their veins, and all descendants of any person having either Negro or African, West Indian or Asiatic Indian blood in his or her veins, shall be known in this state as persons of color.

SECTION 2

Be it further enacted, that upon the passage of this Act, the State Registrar of Vital Statistics under the supervision of the State Board of Health shall prepare a form for the registration of individuals whereon shall be given the racial composition of such individual, as Caucasian, Negro, Mongolian, West Indian, Asiatic Indian, Malay, or any mixture thereof, or any other non-Caucasic strains and if there be any mixture, then the racial composition of the parents and other ancestors insofar as ascertainable, so as to show in what generation such mixture occurred. Said form shall also give the date and place of birth of the registrant, name, race and color of the parents of the registrant, together with their place of birth if known, name of husband or wife of registrant with his or her place of birth, names of children of registrant with their ages and places of residence, place of residence of registrant for the five years immediately preceding registration, and such other information as may be prescribed for identification by the State Registrar of Vital Statistics.

SECTION 3

Be it further enacted, that the State Registrar of Vital Statistics shall supply to each local Registrar a sufficient number of such forms to carry out the provisions of this Act.

SECTION 4

Be it further enacted, that each local Registrar shall personally or by deputy, upon receipt of said forms, cause each person in his district of jurisdiction to execute said form in duplicate, furnishing all available information required upon said form, the original of which form shall be forwarded by the local Registrar to the State Registrar of Vital Statistics and a duplicate delivered to the Ordinary of the county. Said form shall be signed by the registrant, or in case of children under fourteen years of age by a parent, guardian, or other person standing in loco parentis. The execution of such registration certificate shall be certified to by the local Registrar.

SECTION 5

If the local Registrar has reason to believe that any statement made by any registrant is not true, he shall so write upon such certificate before forwarding the same to the State Registrar or Ordinary giving his reason therefor.

SECTION 6

It shall be unlawful for any person to refuse to execute said registration certificate as provided in this Act or to refuse to give the information required in the execution of the same, and any person who shall refuse to execute such certificate, or who shall refuse to give the information required in the execution of the same, shall be guilty of a misdemeanor and shall be punished as prescribed in Section 1065 of the Penal Code of Georgia of 1910. Each such refusal shall constitute a separate offense.

SECTION 7

The local Registrar shall collect from each registrant a registration fee of thirty cents, fifteen cents of which shall go to the local Registrar and fifteen cents of which shall go to the State Board of Health to be used in defraying expenses of the State Bureau of Vital Statistics. If any registrant shall make affidavit that through poverty he is unable to pay said registration fee of thirty cents, the local Registrar shall receive a registration fee of only ten cents for such registration which sum shall be paid out of the funds of the State Bureau of Vital Statistics, and the State Bureau of Vital Statistics shall receive no fee for such registration. This section shall not apply to the registration of births or deaths, the registration of which is otherwise provided for.

SECTION 8

Be it further enacted, that it shall be a felony for any person to wilfully or knowingly make or cause to be made a registration certificate false as to color or race, and upon conviction thereof such person shall be punished by imprisonment in the penitentiary for not less than one year and not more than two years. In such case the State Registrar is authorized to change the registration certificate so that it will conform to the truth.

SECTION 9

Be it further enacted, that upon the passage of this Act, the State Registrar of Vital Statistics shall prepare a form for application for marriage license, which form shall require the following information to be given over the signature of the prospective bride and groom; name and address; race and color, place of birth; age; name and address of each parent; race and color of each parent and whether the applicant is registered with the Bureau of Vital Statistics of this or any other state, and if registered, the county in which such registration was made. The State Registrar of Vital Statistics shall at all times keep the Ordinaries of each county in this state supplied with a sufficient number of said form of application for marriage license to care for all applications for marriage license. Each prospective bride and each prospective groom applying for marriage license shall fill out and execute said application in duplicate.

SECTION 10

Be it further enacted, that upon such applications for marriage license being filed with the Ordinary by the prospective bride and prospective groom, the Ordinary shall forward the original of such application to the State Registrar of Vital Statistics and retain the duplicate of such application in his files.

SECTION 11

Be it further enacted, that the Ordinary shall withhold the issuing of any marriage license until a report upon such application has been received from the State Registrar of Vital Statistics. Said report from the State Registrar of Vital Statistics shall be forwarded to the Ordinary by the next return mail and shall state whether or not each applicant is registered in the Bureau of Vital Statistics; if registered, the report shall state whether the statements made by each applicant as to race and color are correct according to such registration certificate. If the registration certificate in the office of the Bureau of Vital Statistics show that the statements of either applicant as to race or color are untrue, the report of the State Registrar of Vital Statistics shall so state, and in such case it shall be illegal for the Ordinary to issue a marriage license to the applicants, until the truth of such statements of the applicants shall have been determined in a legal proceeding brought against the Ordinary to compel the issuing of such license. If the report from the State Registrar of Vital Statistics shows that the applicants are not registered and if the State Bureau of Vital Statistics has no information as to the race or color of said applicants, then the Ordinary shall issue the marriage license, if he has no evidence or knowledge that such marriage would be illegal. If one of the applicants is registered with the State Bureau of Vital Statistics and the other applicant is not so registered, if the records of the Bureau of Vital Statistics contain no information to disprove the statements of either applicant as to color or race, then the Ordinary shall issue the marriage license, if he has no evidence or knowledge that such marriage would be illegal. Provided that where each party is registered and such registration certificate is on file in the office of the Ordinary of the county where application for marriage license is made, it shall not be necessary for the Ordinary to obtain any information from the State Bureau of Vital Statistics; and provided further that when any person who has previously registered as required herein, moves to another county, he may file with the Ordinary of the county of his new residence a certified copy of his registration certificate which shall have the same effect as if such registration had been made originally in said county.

SECTION 12

Be it further enacted, that where any application for marriage license shows that such applicant was not born in this state and is not registered with the Bureau of Vital Statistics of this state, the Ordinary shall forward a copy of such application to the State Registrar of Vital Statistics of this state, and shall also forward a copy of the application to the Clerk of the Superior or Circuit Court as the case may be, of the county of the applicant's birth, and another copy to the Bureau of Vital Statistics at the Capitol of the State of the applicant's birth, with the request that the statements therein contained be verified. If no answer be received from such Clerk or Bureau of Vital Statistics within ten days, the Ordinary shall issue the license if he has no evidence or knowledge that such marriage would be illegal. If an answer be received within ten days, showing the statements of such applicant to be untrue, the Ordinary shall withhold the issuing of the license until the truth of such statements of the applicant shall have been determined in a legal proceeding brought against the Ordinary to compel the issuing of such license. In all cases where answers are received from such Clerk or Bureau of Vital Statistics, a copy of the answer shall be forwarded to the State Registrar of Vital Statistics of this state.

SECTION 13

Be it further enacted, that when a marriage license is issued by the Ordinary, it shall be returned to the Ordinary by the officer or minister solemnizing the marriage, and forwarded by the Ordinary to the State Registrar of Vital Statistics, to be permanently retained by said registrar.

SECTION 14

Be it further enacted, that the term "white person" shall include only persons of the white or caucasian race who have no ascertainable trace of either Negro, African, West Indian, Asiatic Indian, Mogolian, Japanese or Chinese blood in their veins. No person shall be deemed to be a white person anyone of whose ancestors has been duly registered with the State Bureau of Vital Statistics as a colored person or person of color.

SECTION 15

Be it further enacted, that from and after the passage of this Act it shall be unlawful for a white person to marry any save a white person. Any person, white or otherwise, who shall marry or go through a marriage ceremony in violation of this provision shall be guilty of a felony and shall be punished by imprisonment in the penitentiary for not less than one nor more than two years, and such marriage shall be utterly void.

SECTION 16

Be it further enacted, that any person who shall make or cause to be made a false statement as to race or color of himself or parents in any application for marriage license, shall be guilty of a felony, and shall be punished by imprisonment in the penitentiary for not less than two no more than five years.

SECTION 17

Be it further enacted, that any Ordinary who shall issue a marriage license without complying with each and every provision of this Act shall be guilty of and punished as for a misdemeanor.

SECTION 18

Be it further enacted, that if any civil officer, minister, or official of any church, sect or religion authorized to perform a marriage ceremony in violation of the terms of this Act, he shall be guilty of and punished as for a misdemeanor.

SECTION 19

Be it further enacted, that if any case of marriage in violation of the provisions of this Act is reported to the State Registrar of Vital Statistics, he shall investigate, such report, and shall turn over to the Attorney General of the state the information obtained through such investigation.

SECTION 20

Be it further enacted, that when any birth certificate is forwarded to the Bureau of Vital Statistics showing the legitimate child to parents one of whom is white and one of whom is colored, it shall be the duty of the State Registrar of Vital Statistics to report the same to the Attorney General of the state with full information concerning the same. Thereupon it shall be the duty of the Attorney General to institute criminal proceedings against the parents of such child for any violation of the provisions of this Act which may have been committed.

SECTION 21

Be it further enacted, that it shall be the duty of the Attorney General of the State, as well as the duty of the Solicitor General of the Superior Court where such violation occurs, to prosecute each violation of any of the provisions of this Act when the same is reported to him by the State Registrar of Vital Statistics. If the Attorney General fail or refuse to prosecute any such violation so reported to him by the State Registrar of Vital Statistics the same shall be ground for impeachment of the Attorney General, and it shall be the duty of the State Registrar of Vital Statistics to institute impeachment proceedings against the Attorney General in such case.

SECTION 22

Be it further enacted, that this Act shall be effective immediately upon its passage and approval by the Governor of the state.

SECTION 23

Be it further enacted, that all laws and parts of laws in conflict with this Act be and the same are hereby repealed.

No Appropriation Made to Enforce Georgia Racial Integrity Law

The Columbus (Georgia) Enquirer-Sun said in its issue of September 5, 1927:

"The Georgia legislature has enacted a marriage law so extremely complicated that the State Health Department, which is to enforce it, had to refer it to the Attorney General for an explanation, and no attempt has yet been made to put it into effect. It provides, among other things, for the registration of every human being in the state according to pedigree.

"Now this is one of the most difficult things in the world to do correctly, as is well known to anyone who has tried to establish pedigree for a dog, or a bull or any other animal. The object of the measure was to prevent intermarriage between whites and Negroes, but the trouble all falls upon the whites. All a Negro has to do is to admit that he is a Negro and he is immediately fixed up. But the white must prove that he is white, which is a complicated and vexatious business. Moreover, it may be a dangerous business, since failure to furnish correct information is made a felony. Altogether, it is one of the most savage laws relating to marriage ever enacted."

The Atlanta Constitution also observed that, "Enforcement of the racial integrity bill passed by the legislature at its recent session, will not be possible until the legislature meets again and provides appropriations to meet the expenses incurred in the enforcement of the new law, according to a ruling made by T. R. Gress, assistant attorney general. The ruling was made at the request of the State Department of Health.

"On examination of the provisions of the bill which required the registration of all people of the state for classification as to race and color, it was found that more than $300,000 would be necessary to paying the expenses of the clerks needed to carry out this task. The board of health asked the attorney general for a ruling and this ruling will be the guide of the board unless the Supreme Court reverses the ruling of the assistant attorney general."

It does not appear that the appropriations necessary to meet the expenses of enforcing Georgia's 1927 racial integrity act were ever made and thus the white people of the state were saved from an embarrassing situation.

Virginia in 1924 Passes a Racial Integrity Law

The marriage of people in Virginia has been under the provisions of the law in Section 67, code of Virginia of 1919, for many years. This is as follows: "Every person having one-sixteenth or more of Negro blood shall be deemed a colored person, and every person not a colored person having one-fourth or more of Indian blood shall be deemed an Indian." In 1924, the legislature passed an act which has since become widely known as the Virginia Racial Integrity Law. This act provided not only for the registration of the people of Virginia by color, but made an entirely new definition of the colored race. Section 5 reads in part as follows: "For the purposes of this act, the term 'white person' shall apply only to the person who has no trace whatever of any blood other than Caucasian; but persons who have one-sixteenth or less of the blood of the American Indian and have no other non-Caucasic blood shall be deemed to be white persons." By inference, then, any trace of Negro blood was sufficient to classify one as colored.

Indians Chief Sufferers Virginia Law

The law began at once to be troublesome, not to Negroes, but to persons hitherto classed as white. Over the protest of parents and counsel, blue-eyed children of six families of Richmond were excluded from the Robert Fulton public school, white, on the ground that they had a touch of colored blood. Dr. Plecker of the State Board of Vital Statistics looked up the family records and in case reported that the children had an ancestor, a woman, reported to the bureau as "colored." A number of whites testifying for the children claimed that the ancestor alluded to was a full blooded Indian woman.

Both the state educational authorities and the State Bureau of Vital Statistics took the position that the admission of Indian blood was equivalent to a confession of Negro extraction because Virginia Indian blood for more than three generations had been more than half Negro.

As may be seen in the above example, the racial integrity law in Virginia extended its hand beyond the Negro and struck the Indian. In fact the Indian was its chief victim. "Rather than be called 'Negro,' we would prefer to be banished to the wilds of the forest; there to let the wild fowls of the air and the wild animals of the field devour our bodies and leave our bones to bleach white in the sunlight of the Great Spirit," declared George Gustalow, chief of the Mattaponis tribe of Indians, when he was acquainted with a ruling of the Bureau of Vital Statistics of Virginia, which classified the Indians as Negroid.

In 1926, Ray Winn, charged with violating the now race purity law of Virginia, made good his claim that he was an Indian. He had been indicted with his white wife, and records were introduced to show he was born of Negro parents. This was the first of a series of cases arising when the children of persons claiming to be Indians were denied admission to white schools. This, however, did not settle the status of the Ray Winn family for in 1929 Winn brought suit before Judge Julian Gunn in Henrico Circuit Court against D. W. Peters, county superintendent of schools.

Winn charged that his four children, all of them full blooded Pamunkys, were dismissed from the Glen-Echo school on the ground that they were Negroes.

Witnesses for the Winn family maintained that the Winns have always been regarded as Indians and not Negroes.

Counsel for the plaintiff showed that Winn had been acquitted in 1925 of charges arising from his marriage with a white woman. The fact that he was acquitted, his lawyers maintained proved his status as a white person in the State of Virginia.

To oppose the evidence of the witnesses for Winn and the citation of the court decision, the defense counsel, the commonwealth's attorney for Henrico County brought in birth and marriage certificates to show that the Winn children are descended from Negroes.

Cassie Jamerson, who complained of the decree of the Appomattox circuit court in granting a divorce to her husband, Rosser Jamerson, on the ground that she was a Negro, was refused an appeal by the Virginia Supreme Court. Jamerson alleged that he was deceived into the marriage by his wife leading him to believe that "her dark complexion was due to Indian blood."

Attorneys for the women held that the evidence showed that she was of less than one-fourth Negro blood and declared that at the time of her birth, the law required at least one-fourth Negro blood to give a person the legal status of "Negro." The law of 1910 declaring persons of one-sixteenth or more Negro blood to be "Negroes" was a violation of the federal constitution, the petition claimed, in that it attempted to change a status already established by law.

Attempt to Set Up Specific Standards for Determining Race

The bill proposed in 1926 set up rigid and specific standards for determining race and provided penalties for its misrepresentation. The word "race," as used in this act, shall means a species of mankind such as: the European Caucasian or white, the Mongolian or yellow, the Negro or black, the North American Indian or red, and the Malay or brown.

Sec. 3. A person of the white race is hereby defined to be a person whose blood is entirely white, having no known demonstrable or ascertainable admixture of the blood of another race. Every person not a white person shall be deemed to be a non-white person. Every person not a white person as hereinbefore defined, who has as much as one-fourth or more of North American Indian blood shall be deemed to be an Indian. But this section is subject to these qualifications:

(A) That persons who are members of the Indian tribes recognized by, or already incorporated under laws of this state and persons who may in the future be admitted to such tribes shall, with their descendants, ipso facto, be deemed to be Indians;

(B) That persons, not members of such tribes or corporations, who possess one-eighth or less of North American Indian blood, and none of whose ancestors are recorded in the fiscal, vital statistics, court on other official records of Virginia or other states or municipalities as Negro, free Negro, Mulatto, free Mulatto, issue, free issue, colored, free colored, black, free black, mixed, mixed Indian or any other non-white designation, and who do not possess any demonstrable trace of the blood of any non-white race except that of the North American Indian shall be deemed to be white."

Is There Such a Thing as Racial Integrity

Immediately following the passage of the 1924 racial integrity law, the proponents of race purity in Virginia discovered that while it set up a barrier against the marriage of whites and persons with a single drop of Negro blood, did not change the legal definition of a colored person. This made it possible for children with less than one-sixteenth of Negro blood to attend schools for whites, a fact which the race purity advocates held to be a menace to the white race. So that at each meeting of the legislature between 1924 and 1930, proposed bills were presented to remedy this weakness in the 1924 act.

Commenting on a bill proposed in 1928 The Baltimore Sun writes:

"The Virginia racial integrity bill has been defeated. This bill would have classified as a Negro any Indian with a trace of Negro blood, no matter how remote.

Such legislation is obviously based on fear. It is clearly based on the belief, acknowledged or not, of its framers that Virginians, if not restrained by savage laws, will intermarry with mulattoes. In other words, the very existence of the bill is proof that its framers believe there is no such thing as racial integrity.

But these people have not the wit to see the admission destroys their own case. If there is no racial integrity in fact, it certainly cannot be established by law. Therefore, such a law would necessarily be ineffective, and its savagery would be left without any sort of excuse.

In rejecting it, the legislators reflected credit on the common sense and the humanity of the State of Virginia.

Definition of a Colored Person

In response to an insistent demand for a more satisfactory definition of a colored person the following bill was passed March 4, 1930:

COMMITTEE SUBSTITUTE FOR
SENATE BILL NO. 49—A BILL

To amend and re-enact Section 67 of the Code of Virginia defining colored persons and American Indians and Tribal Indians.

1. Be it enacted by the General Assembly of Virginia, that section sixty-seven of the

Code of Virginia be amended and re-enacted so as to read as follows:

Section 67. Every person in whom there is ascertainable any Negro blood shall be deemed and taken to be a colored person, and every person not a colored person having one-fourth or more of American Indian blood shall be deemed an American Indian; except that members of Indian tribes living on reservations alloted them by the Commonwealth of Virginia having one-fourth or more of Indian blood and less than one-sixteenth of Negro blood shall be deemed tribal Indians so long as they are domiciled on said reservations.

The registrar of the bureau of vital statistics explains, "This definition of a colored person already existed for the issuing of marriage licenses and for registration in the office of the bureau of vital statistics, but the old one-sixteenth definition, Section 67, applied for school attendance and other purposes. This makes the new definition applicable for all purposes."

Census Bureau Racial Classification Vs. Virginia Definition

Virginia authorities appealed to officials of the United States Census Bureau to change their racial classification in order to conform to Virginia definition.

Dr. W. A. Plecker, registrar of vital statistics of Virginia, in a letter to the Census Bureau said in part:

You are doubtless aware that our Virginia law classifies as a Negro or colored any person with a trace of Negro blood. Therefore, it cannot admit Negroes as Indians because they have or claim to have a trace of Indian blood. I judge from your statement that you have been following the rule of the Indian Bureau, which considers Negroes as Indians if they have a trace of Indian blood. While this rule may work fairly well in other states, it certainly is a great disadvantage and a real hardship imposed upon our office and others who have the enforcement of our Racial Integrity Law. These Negroes flaunt in our faces the fact that they have been recognized in Washington as Indians.

I would like to appeal to you especially that you take such steps as to prevent the classification of families or groups of families as Indians when they are rated in our office and in your former census records as mulattoes; before the War Between the States as 'free mulattoes' or 'free Negroes.'

As an illustration, we have a large group in Amherst, Rockbridge and the adjacent counties, descendants of freed Negroes who have been locally known as 'free issue.' There has possibly in the remote past been a slight admixture of blood from one or two Indians, said to have stopped in that county and who cohabited with the freed Negroes. Upon the strength of this slight admixture, these mulattoes are now striving to secure rating as Indians.

In 1900, the census found no Indians in Amherst County; in 1910, seven; in 1929, three hundred and four; although there had been no migration of Indians into the county.

Fraternal insurance companies with white officers and Negro members have no legal status in Virginia according to a law passed by the general assembly in 1926 making it unlawful for such companies or societies to insure Negro members.

A case testing the law was tried in the federal court at Richmond and Judge D. Lawrence Groner, presiding, ruled that the law is not in conflict with the Constitution of the United States.

The case in question affected an Alexandria company which has white officers, but insures colored people.

The law in question is one of the many passed by the general assembly of Virginia in the interest of "racial integrity."

Lineal Descendant (Negro) and Texas Inheritance Law

A mandamus commanding the city board of health to declare John Baptist Andrew Thomas Laguaite to be a white man was signed in October, 1928, in the Civil District Court of New Orleans by Judge Mark Boathner. Laguaite declared in his petition that the board through error had called his father, J. B. Laguaite, "colored" when he died in September, 1925.

The term "lineal descendant," as used in the Texas inheritance law necessarily must be confined to children born in wedlock or thereafter made legitimate by a marriage between their father and mother, and such marriage between whites and Negroes being interdicted by the penal laws of this state, it is impossible that a mulatto child of a white father should ever be termed a "lineal descendant" within the meaning of the law.

A ruling to that effect was made by the attorney general's department in an opinion by Assistant Attorney General Ernest May, delivered to State Comptroller S. H. Terrell in answer to an inquiry by Chester H. Bryan, county judge of Harris County. It was the first time that such a question was ever propounded to any Texas attorney general. The letter from Judge Bryan to the comptroller and by the latter presented to the attorney general, read:

There is a case in this county where the deceased left bequests in excess of five thousand dollars to his children, who were born in wedlock with a common-law wife (if such could be) by a Negro woman. The attorney

> has requested that I obtain a ruling as to whether or not the bequests to them would be exempt from tax up to twenty-five thousand dollars each, or whether the exemption would be limited to 500. Will you please obtain a ruling from the attorney general in this matter and advise me.

Assistant Attorney General May in his opinion assumed that the descendant referred to by Judge Bryan was a white man.

In advising the comptroller that the inheritance tax exemption could not apply to mulatto children of a white testator, Mr. May wrote:

> The exemption of $25,000 in the inheritance tax law applies to transfers passing to or for the use of husband or wife, or any direct lineal descendant of the child or children, or to husband or the daughter or to a legally adopted child or children or to a husband or the daughter or wife of a son. You are advised that in the opinion of this department the above exemption could not apply to mulatto children of a white testator.
>
> Under article 483 of the penal code intermarriage between white persons and Negroes is forbidden, and punishment for violation of this provision of the code is fixed at a term in the penitentiary. This article precludes the common law marriage claimed in the case submitted by Judge Bryan, for no marriage could be valid under the common law if the same has been superseded by statutory enactment. An agreement to marry followed by cohabitation, if their union was not forbidden by statute, but such agreement could no more effect a lawful union between a white man and a Negro woman so that their children could be said to have been born in wedlock than would cohabitation between the same parties after an exchange of vows through a religious or civil ceremony.
>
> In the absence of special provision to the contrary an illegitimate child of the descendant who was provided for by his will would not be entitled to the exemptions in an inheritance tax statute granted to the children of the descendant.

The Definition of a Negro According to the Statutes of Various States

The statutes of Kentucky, Maryland, Mississippi, North Carolina, Tennessee, and Texas, state that a person of color is one who is descended from a Negro to the third generation inclusive though one ancestor in each generation may have been white.

According to the law of Alabama one is a person of color who has had any Negro blood in his ancestry in five generations. In Michigan, Nebraska, and Oregon one is not legally a person of color who has less than one-fourth Negro blood. In Florida, Georgia, Indiana, Missouri and South Carolina a person of color is one who has as much as one-eighth Negro blood. The Constitution of Oklahoma provides:

"Whenever in this Constitution and laws of this state the word or words 'colored' or 'colored race' or 'Negro' or 'Negro race' are used, the same shall be construed to mean or to apply to all persons of African descent. The term 'white' shall include all other persons."

In Arkansas and Virginia persons of color include all who have a visible and distinct admixture of African blood, in Virginia every person in whom there is ascertainable any Negro blood. The other states have no statutes defining Negro.

DIVISION IX

THE NEGRO AND POLITICS

Negro Policemen

The demand is growing, especially by the Negroes themselves, that in the districts of cities where the Negro predominates, Negro policemen should be used. It is urged that this would be a means, not only of reducing crime, but likewise of preventing racial friction. The experience in connection with the use of Negro policemen seems to bear out these claims.

The following cities employ one or more Negro policemen: Boston, Cambridge, Everett, New Bedford, Melrose and Lynn, Massachusetts; Bridgeport, Hartford and Waterbury, Connecticut; Buffalo, Utica, New Rochelle, New York City and Yonkers, New York; Atlantic City, Cape May, Elizabeth, Patterson, Plainfield, Trenton, Hackensack, Newark and Jersey City, New Jersey; Philadelphia, Pittsburgh, Chester, Uniontown, Duquesne, Erie and Sharon, Pennsylvania; Wilmington, Delaware; Easton, Pocomoke City and Baltimore, Maryland; Washington, D. C.; Charleston and Wheeling, West Virginia; Cincinnati, Cleveland, Columbus, Dayton, Steubenville, Toledo, Xenia and Youngstown, Ohio; Detroit and Grand Rapids, Michigan; Evansville, Indianapolis, Richmond, Muncie and Terre Haute, Indiana; Brooklyn, Chicago, Cairo, East St. Louis and Robbins, Illinois; Milwaukee, Wisconsin; Coffeyville, Topeka, Kansas City and Wichita, Kansas; Minneapolis and St. Paul, Minnesota; Des Moines, Iowa; Omaha, Nebraska; Louisville, Kentucky; Knoxville and Memphis, Tennessee; Sarasota and Tampa, Florida; Sedalia, St. Louis, Jefferson City and Kansas City, Missouri; Austin, Beaumont, Houston and Galveston, Texas; Muskogee, Oklahoma City, Tulsa and Okmulgee, Oklahoma; Denver, Colorado; Spokane, Seattle and Tacoma, Washington; Los Angeles and Oakland, California.

Negro policewomen are being used in the following cities: New York, Buffalo, Washington, Philadelphia, Atlantic City, Pittsburgh, Toledo, Indianapolis, Detroit, Chicago, Des Moines, San Antonio, Los Angeles, and Petersburg, Virginia.

The following cities have Negro probation officers to work in connection with the juvenile courts: New York City, Chicago, Pittsburgh, Detroit, Toledo, Ohio; Kansas City, Missouri; Des Moines, Iowa; Louisville, Kentucky; Indianapolis and Gary, Indiana; Richmond, Virginia; Atlanta, Augusta, Columbus and Savannah, Georgia; Huntsville, Montgomery, Birmingham, Selma, Tuscaloosa and Mobile, Alabama; Los Angeles, California; and Baltimore, Maryland.

Political Appointments

Mrs. Fannie Barrier Williams was appointed a member of the public library board of Chicago. Other appointments were: Mrs. Alice McNeil to the District of Columbia school board; Mrs. Emmett J. Scott, to the District of Columbia board of public welfare; Mrs. Irene C. Moats, to the advisory council of the West Virginia state board of education; H. C. Russell of Kentucky, to be a specialist in Negro education in the United States Bureau of Education at Washington; Ambrose Caliver, (Civil Service examination), to be a specialist in education, United States Bureau of Education at Washington; Charles P. Howard, attorney, Des Moines, appointed Polk County, Iowa, sanity commissioner; Howard E. Young, pharmacist to the jail board of Baltimore; J. Wm. Clifford, a former federal narcotic agent, a United States customs inspector at New York City; James A. Jackson, business specialist Domestic Commerce Division, Department of Commerce at Washington. As a result of the resignation of the county treasurer to run for the position of state treasurer, John M. Wright, first deputy county treasurer, was made treasurer of Shawnee County, Topeka, Kansas; Noah D. Thompson to be one of the fifteen members of the Municipal Housing Commission of Los Angeles; James Ivan Lindell to the position of chairman of one of the surveying squads of Los Angeles; Charles Fred White to be a member of the Pennsylvania state athletic commission; E. W. B. Curry, Springfield, Ohio, assistant chief of the division of probation and parole of the department of public welfare of the State of Ohio; Walter P. McClane, Cambridge, Massachusetts, to be a state insurance examiner; Matthew W. Bullock, Boston, speccial assistant attorney general of Massachusetts; Thomas L. Jones, assistant district attorney, the District of Columbia; George B. Jones, assistant to the circuit attorney of St. Louis; Richard L. Baltimore, assistant United States district attorney, southern district of New York; Washington Rhoades, assistant United States district attorney for the Philadelphia district; Hubert T. Delaney, assistant United States district attorney for the southern district of New York; Harry J. Capehart, assistant United States district attorney for the southern area of West Virginia; Francis F. Giles, Brooklyn, assistant United States district attorney; George Edgar Hall, New York City, assistant United States district attorney; Julian D. Rainey and James G. Wolff, Boston, to be assistant corporation counsels; Patrick E. Prescott and George Lawrence, Chicago, to be assistant corporation counsels and William H. Temple to be assistant city attorney; Herman E. Moore, Chicago, one of the attorneys for the Cook County forest preserve in charge of condemnation proceedings; John W. Robinson, Gary, Indiana, to be assistant state's attorney; J. C. Robertson to be a commissioner of the Richmond, Virginia Circuit Court, first Negro ever named to such a position there, appointment made on recommendation of Negro attorneys of Richmond; Nathan K. McGill, Chicago, special counsel for Cook County; Daniel M. Jackson, Chicago, member of Illinois commerce commission; James A. Cobb to be a judge of the municipal court of the District of Columbia to succeed the late Judge Robert H. Terrell; Dr. Chester C. Ames to be junior associate in the department of urology on the staff of Detroit receiving hospital; Dr. W. Harold Amos, Yonkers, New York, to the clinical staff of the bureau of child hygiene in the health department; Dr. Samuel E. Johnson to be a health officer and sanitary inspector for colored and white alike in Lexington, Kentucky; Dr. A. Porter Davis, to be assistant health director, Kansas City, Kansas; and Dr. Louis T. Wright, New York City, to be police surgeon, position carries with it the rank of inspector in the police department.

Negroes in the Diplomatic and Consular Service

William J. Yerby, Consul at Oporto, Portugal; James G. Carter, Consul at Calais, France; William H. Hunt, Consul at St. Michales, Azores; and Clifford R. Wharton, Consul at Las Palmas, Canary Islands.

Negroes Holding Federal Offices—James A. Cobb, judge, municipal court, Washington, D. C.; William C. Heuston, assistant solicitor for the Post Office department; David E. Henderson, assistant attorney general of the United States; Walter L. Cohen, collector of customs, New Orleans; Charles W. Anderson, collector Internal revenue, third district of New York City, and Jefferson S. Coage, recorder of deeds, District of Columbia.

Members of Congress

Oscar DePriest, Negro, and former Chicago alderman, was elected Congressman from the first Illinois District to the Seventy-first Congress, 1929-1931. He was the first Negro Congressman since 1901 when George H. White from North Carolina retired after serving four years.

NEGRO MEMBERS OF CONGRESS
1868-1901

SENATORS

Revels, Hiram R., Mississippi, 1870-1871; Bruce, Blanche K., Mississippi, 1875-1881.

REPRESENTATIVES

Fortieth Congress (1868-1869)—Menard, J. H.,* Louisiana; Forty-first Congress (1869-1871)—Long, Jefferson, Georgia; Rainey, Joseph H., South Carolina; Forty-second Congress (1871-1873)—Delarge, Robert C., South Carolina; Elliot, Robert B., South Carolina; Rainey, Joseph H., South Carolina; Turner, Benj. S., Alabama; Walls, Josiah T., Florida; Forty-third Congress (1873-1875)—Cain, Richard H., South Carolina; Lynch, John R., Mississippi; Rainey, Joseph H., South Carolina; Ransier, A. J., South Carolina; Rapier, James T., Alabama; Walls, Josiah T., Florida; Forty-fourth Congress (1875-1877)—Haralson, Jeremiah, Alabama; Hyman, John, North Carolina; Lynch, John R., Mississippi; Nash, Charles E., Louisiana; Rainey, Joseph H., South Carolina; Smalls, Robert, South Carolina; Forty-fifth Congress (1877-1879)—Cain, Richard H., South Carolina; Rainey, Joseph H., South Carolina; Smalls, Robert, South Carolina; Forty-seventh Congress (1881-1883)—Lynch, John R., Mississippi; Smalls, Robert, South Carolina; Forty-eighth Congress (1883-1885)—O'Harra, James E., North Carolina; Forty-ninth Congress (1885-1887)—O'Harra, James E., North Carolina; Fifty-first Congress (1889-1891)—Cheatham, H. P., North Carolina; Langston, John M., Virginia; Miller, Thomas H., South Carolina; Fifty-second Congress (1891-1893) Cheatham, H. P., North Carolina; Fifty-third Congress (1893-1895)—Murray, George W., South Carolina; Fifty-fourth Congress (1895-1897)—Murray, George W., South Carolina; Fifty-fifth Congress (1897-1899)—White, George H., North Carolina; Fifty-sixth Congress (1899-1901)—White, George H., North Carolina.*

Members of State Legislatures

During 1925-1929 the following Negroes were elected members of state legislatures: California legislature, to Senate, F. M. Roberts, editor, re-elected; Illinois legislature, to Senate, A. H. Richards, lawyer, re-elected; to House, G. W. Blackwell, lawyer, W. B. Douglass, lawyer, re-elected; H. B. Gaines, lawyer, C. E. Griffin, re-elected; G. T. Kersey, re-elected; W. E. King, lawyer, re-elected; W. J. Warfield; Kansas legislature, to House, W. M. Blount, physician; Missouri legislature, to House, G. M. Allen, lawyer; J. A. Davis, lawyer; L. A. Knox, lawyer; W. M. Moore, business man, re-elected; New Jersey legislature, to House, J. L. Baxter, F. S. Hargrave, physician; Nebraska legislature, to House, T. L. Barnett, A. A. McMillan, physician; J. A. Singleton, dentist; New York legislature, to House, L. Perkins, lawyer; F. E. Rivers, lawyer; Ohio legislature, to House, E. W. B. Curry, minister; P. B. Jackson, lawyer; Pennsylvania legislature, to House, W. H. Fuller, lawyer; West Virginia legislature, to House, H. J. Capehart, lawyer, re-elected; E. H. Harper, re-elected; T. E. Hill.

First Negro Members of a State Legislature—Edward G. Walker and Charles L. Mitchell, who were elected in 1866 to the Massachusetts House of Representatives from Boston, were the first Negroes in the history of the race to sit in the legislature of any state in the Union.

Members of City Councils

Negroes were members of city councils during 1925-1929 as follows:

Wilmington, Delaware, J. O. Hopkins, re-elected and W. J. Winchester; New Haven, Connecticut, A. Modiste and J. P. Peaker; Murphysboro, Illinois, Berter Bates; Chicago, Illinois, L. B. Anderson, re-elected and R. R. Jackson, re-elected; Gary, Indiana, S. R. Blackwell, W. E. Burrus, W. Hardaway and A. B. Whitlock; Nicholasville, Kentucky, J. Williams; Annapolis, Maryland, C. Bell, D. Garver, C. A. Oliver, C. S. Spriggs; Bowie, Maryland, D. L. Washington; Baltimore, W. T. McGuin and W. S. Emerson; Springfield, Massachusetts, A. H. Tavernier, re-elected; Buffalo, New York, J. R. Taylor; New York City, J. C. Hawkins, re-elected and F. R. Moore, re-elected; Campbell, Ohio, H. R. Parish; Cleveland, Ohio, R. S. Brown, L. N. Bundy, T. W. Fleming, C. George, E. J. Gregg and L. O. Payne; Urbana, Ohio, J. A. Brown and H. Otey, re-elected; Youngstown, Ohio, W. S. Vaughn, re-elected; Kimball, West Virginia, R. E. Black and J. W. Moss. In 1929, Arthur Johnson was re-elected mayor of Miles Heights, Ohio. The majority of the voters of this town are white. E. W. Henry was appointed a police court judge in Philadelphia in 1925 and elected to the office for the full term of six years in 1927. James A. Cobb was appointed, in 1926, by the President of the United States as a judge of the municipal court of the District of Columbia and was re-appointed in 1930.

Women in Politics

Negro women were active in politics in city, state and national elections. Mrs. Alice Lathon of Tulsa, Oklahoma, was a candidate for Justice of Peace. Mrs. Mary Brown Martin was elected a member of the Cleveland, Ohio, board of education. Mrs. E. Howard Harper was appointed by the Governor of West Virginia to succeed her husband, who died on December 21, 1927, as a member of the legislature of that state. This was the first time a Negro woman was a member of any legislature in this country. For the first time in the history of American politics two Negro women, Mrs. Mary C. Booze of Mound Bayou, Mississippi, and Mrs. George S. Williams of Savannah, Georgia, gained the distinction of membership on the Republican National Committee. The following women were alternate delegates to the 1928 National Republican Convention: Mrs. Sarah Watson King, Atlanta, Georgia; Mrs. Mamie Pringle, Savannah, Georgia; Mrs. H. B. Cardoza, Bennings, D. C.; Mrs. Mary C. Booze, Mound Bayou, Mississippi; Mrs. Annie E. Mhoon,

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*Served one year.

Jackson, Mississippi; Mrs. Myrtle Cook, Kansas City, Missouri; Mrs. Bessie Mention, Princeton, New Jersey and Mrs. Daisy E. Lampkin, Pittsburgh, Pennsylvania.

Resolutions Expressing Dissatisfaction with Republican Party

Negroes attending the National Republican Convention at Kansas City held a meeting on June 14, 1928. The reason for this meeting being that the following resolutions, which were presented to the platform committee of the Republican National Convention with the request that these resolutions or the substance thereof be made a part of the platform of the Republican party, were refused.

RESOLUTION

Whereas, the provisions of the Constitution of the United States, viz, the Fourteenth and Fifteenth Amendments, are being openly and flagrantly violated in this, to-wit: That the colored citizens of the United States are being deprived of life, liberty, property and the pursuit of happiness, and

Whereas, an anti-lynching bill has been repeatedly defeated, and

Whereas, there appears to be a disposition and concerted effort on the part of the lily-white element of the Republican party to eliminate the colored citizen by discrimination, intimidation and chicanery; and

Whereas, there has been discrimination, on account of race and color in the classified service under the rules and regulations of the Civil Service Laws in respect to appointments where positions have been won by competitive examination; and

Whereas, segregation and discrimination in governmental departments in Washington, D. C., are still being practiced, now therefore, it is

Resolved, that we, the undersigned committee, appointed at an open meeting of delegates to the Republican National Convention at Kansas City, Missouri, to encouch the following plank in its platform:

First, to protect the colored citizens in all their rights, civil and political.

Second, for a strict enforcement of the Fourteenth and Fifteenth Amendments to the Constitution, in letter and in spirit.

Be it further resolved, that the Republican party go on record as protecting all citizens alike in the strict enforcement of the civil service laws of the United States.

The committee: Ernest G. Tidrington, Indiana; Geo. W. Lee, Tennessee; Orlando J. Smith, Minnesota; Chas. P. Howard, Iowa; M. Lewis, Illinois; G. A. Gilmore, Texas; A. J. Carey, Illinois; Oscar DePriest, Illinois; C. H. Calloway, Missouri; Mrs. Grace Wilson Evans, Indiana; S. D. Redmond, Mississippi; James M. Burr, Texas; P. H. Crutchfield, Louisiana; J. Finley Wilson, District of Columbia; Fred, Dabney, Missouri and W. C. Hueston, Indiana.

National Negro Voters League

The second cause of the meeting was the precedent established by the Republican party at this convention in what is known as "The Texas case." This case presented in brief the question of whether party managers had the right to call conventions to select delegates to the Republican National Convention in state conventions as a whole, or to follow the previously established rule of selecting some by district and some at large. It being made clear that to establish the rule of selecting all in state conventions bars the Negroes in the southern states from participation in these party matters and certainly prevents them from becoming delegates to party national conventions.

In the establishing of this race destroying precedent, many of the Negro delegates following factional leadership voted in the affirmative to the dismay of those who stand for race equality, by party and before the law. After due consideration, it was decided at the above meeting to form an organization to be known as the National Negro Voters League.

The said League should justify its existence as follows:

1. To have for its purposes the full enfranchisement of the American Negro.
2. To ascertain where the Negro stands in the Republican party.
3. To play with pitiless publicity upon those of our race who vote in political conventions and elsewhere against race interests and then seek prominence and priority as the price therefor.

The meeting organized and elected the following temporary officers: J. Finley Wilson, president, Washington, D. C; Chas. P. Howard, secretary, Des Moines, Iowa; W. C. Hueston, chairman of executive committee, Gary Indiana.

These officers were instructed to issue a call for a meeting to be held in the City of Chicago, Illinois, for permanent organization and to agree upon and announce ways and means to carry out the purpose of the League.

Pursuant to this order a meeting of the National Negro Voter's League was held in the City of Chicago, Illinois, on the 24th day of August, 1928.

The League chose a middle course, condemning neither the Republican nor Democratic party. In a resolution, which was adopted by the convention, some of the political ills from which the Negro suffers were recited, but no means of remedying them were offered.

Promises to Negro in Republican Platforms 1884-1928

"Since June 5, 1884, the Republican party has included in its platform planks of promise to the Negro.

Among the things it promised him are: "Full civil and political rights," 1884; right to cast a "free and unrestricted ballot," 1888, 1892.

Equal justice and enforcement of the "Thirteenth, Fourteenth and Fifteenth Amendments" were promised in 1908.

Lynching was condemned first in the Republican party platform of 1896 as a "barbarous practice." And a federal anti-lynch law was promised in 1920, 1924 and 1928. Rights only of courts to take human life were asserted in 1912.

The Republican plank of 1884 on the Negro contained 57 words, and that of 1888, 122 words.

From that time on these planks have decreased in length until 1912 and 1916 the Negro is not mentioned at all and in 1928—thirty-six words.

In 1888, John R. Lynch, a Negro, for six years a congressman from Mississippi, was temporary chairman of the Republican National Convention, made the keynote speech, and helped make the platform.

In 1920, 1924 and 1928 Negroes sought in vain to place stronger utterances in the party platform.

Republican planks since 1884 on the Negro are as follows:

Chicago, June 5, 1884, candidate for Presidency: James G. Blaine.

We extend to the Republicans of the South, regardless of their former party affiliation, our cordial sympathy and pledge to them our uttermost earnest efforts to promote the passage of such legislation as will secure to every citizen of whatever race, or color, the full and complete recognition, possession and exercise of all civil and political rights.

Chicago, June 21, 1888. Candidate for Presidency: Benjamin Harrison.

Free Suffrage: We reaffirm our unswerving devotion to the National Constitution and to the indissoluable union of the states; to the attorney reserved to the states under the Constitution, to the personal rights and liberties of citizens in all states and territories in the Union, especially to the supreme and sovereign right of lawful citizens, rich or poor, native or foreign born, white or black, to cast one free ballot in public elections and to have that ballot counted. We hold the free and honest popular ballot and the just and equal representation of all our people to be the foundation of government, and demand effective legislation to secure the integrity and purity of elections which are the foundation of all public authority.

Minneapolis, Minnesota, June 9, 1892. Candidate for Presidency: Benjamin Harrison.

The ballot: We demand that every citizen of the United States be allowed to cast one free and unrestricted ballot in all public elections, and that such ballot be counted and returned as cast; that such laws shall be enacted and enforced as will secure to every citizen, be he rich or poor, native or foreign born, white or black, this sovereign right guaranteed by the Constitution.

St. Louis, June 18, 1896. Candidate for Presidency: William McKinley.

Lynchings: We proclaim our unqualified condemnation of the uncivilized and barbarous practice, well known as lynching or killing human beings, suspected or charged with crime, without process of law.

Philadelphia, June 20, 1900. Candidate for Presidency: William McKinley.

Franchise in South: It was the plain purpose of the Fifteenth Amendment to the Constitution to prevent discrimination on account of race or color in regulating the elective franchise. Devices of state governments, whether by statutory or constitutional enactment, to avoid the purpose of this amendment are revolutionary and should be condemned.

Chicago, June 22, 1904. Candidate for Presidency: Theodore Roosevelt.

Negro disfranchisement: We favor such congressional action as shall determine whether by special discrimination the elective franchise in any state has been unconstitutionally limited, and if such is the case, we demand that representation in Congress and in the electoral college shall be proportionally reduced as directed by the Constitution of the United States.

Chicago, June 18, 1908. Candidate for Presidency: William H. Taft.

The Negro: The Republican Party has been for more than 50 years the consistent friend of the American Negro. It gave him freedom and citizenship. It wrote into the organic law the declarations that proclaim his civil and political rights, and it believes today that his noteworthy progress in intelligence, industry and good citizenship has earned the respect and encouragement of the nation. We demand equal justice for all men without regard to race or color; we declare once more, and without reservation, for the enforcement in letter and spirit of the Thirteenth, Fourteenth and Fifteenth Amendments to the Constitution, which were designed for the protection and advancement of the Negro; and we condemn all devices that have for their real aim his disfranchisement for reasons of color alone as unfair, un-American and repugnant to the supreme law of the land.

Chicago, June 18, 1912. Candidate for Presidency: William H. Taft.

The Republican party reaffirms its intention to uphold at all times the authority and integrity of the courts, both state and federal, and it will ever insist that their powers to enforce their processes and to protect life, liberty and property shall be preserved inviolate.

Chicago, June 8, 1915. Candidate for Presidency: Charles Evans Hughes.

No direct reference to the Negro.

Chicago, June 8, 1920. Candidate for Presidency: Warren G. Harding.

We urge Congress to consider the most

effective means to end lynching in this country which continues to be a terrible blot on our American civilization.

Cleveland, Ohio, June 12, 1924. Candidate for Presidency: Calvin Coolidge.

The Negro: We urge Congress to enact at the earliest possible date a Federal anti-lynching law, so that the full influence of the federal government may be wielded to exterminate this hideous crime.

We believe that much of the misunderstanding which now exists can be eliminated by humane and sympathetic study of its causes. The President has recommended the creation of a commission for the investigation of social and economic conditions and the promotion of mutual understanding and confidence.

Kansas City, June 13, 1928. Candidate for Presidency: Herbert Hoover.

We renew our recommendation that Congress enact at the earliest possible date a federal anti-lynching law, so that the full influence of the federal government may be wield to exterminate this hideous crime.

Individuals and Newspapers Bolt the Republican Party

An interesting feature of the 1924 Presidential campaign was that several prominent Negroes left the Republican party and enrolled themselves as Democrats or Progressives. A striking and important feature of the 1928 Presidential campaign was the very large number of prominent Negroes who left the Republican party and enrolled themselves as Democrats. The National Democrats and Republican Campaign Committees had highly organized Negro divisions. These committees, as in the campaign of 1924, sent campaign literature, gotten up especially for Negro voters.

During the 1928 Presidential campaign Negro voting clubs, in support of Smith for President, were organized in Arkansas, Georgia, Florida, Kentucky, Maryland, Missouri, North Carolina, Oklahoma, Tennessee, West Virginia, Texas, Virginia, Massachusetts, Connecticut, New York, Ohio, Indiana, Illinois, Nebraska, Kansas, New Jersey, Pennsylvania, Minnesota, Colorado and Arizona.

Widespread comment was occasioned by the bolting of colored newspapers throughout the country from the G. O. P. to the Smith camp. Chief among the leading race publications to support Governor Smith for President were: The Chicago Defender, Baltimore Afro-American, Norfolk Journal and Guide, Boston Guardian, Louisville News, Negro World, Washington Eagle, Interstate Tattler, New York Contender, Kansas City American, Gary Sun, Harlem Star, Muskogee Herald, New Jersey Lance, West Indian Times, and Chicago World. The St. Louis Argus, Kansas City Call and other influential colored papers, while not editorially espousing Governor Smith's election said nothing in advocacy of Mr. Hoover.

It is the first time in history that the colored press has supported in such large numbers a Democratic aspirant for the Presidency.

A unique feature of the campaign was that of a white man running for President and a Negro candidate for Vice-President on the same ticket—that of the Interracial Independent Political Party, organized on June 4, 1928.

The Presidential candidate was General Jacob S. Coxey, leader of "Coxey's Army" of 1894, composed of jobless men who marched to Washington to obtain relief. Coxey, who was 74, operates a silica sand company in Ohio and also has oil interests in Oklahoma. The Negro Vice-Presidential candidate was Simon P. Drew, a clergyman and real estate operator of Washington, D. C.

Efforts to Make the Negro a Political Issue

As the 1928 Presidential campaign progressed efforts were made to make the Negro a political issue. A news item circulated in Negro newspapers during the month of September said: "Disclosures that the Ku Klux Klan lily-white Republicans and bolting southern Democrats are using the Negro in their propaganda to discredit Alfred E. Smith have aroused widespread resentment among colored Americans irrespective of party affiliation. Conclusive proof that a plot exists to jointly vilify the Governor and Negroes is apparent on every hand."

A pamphlet was circulated which said that a Negro occupied a position as Civil Service Commissioner under Tammany Hall, and that if Smith was elected the Negro would be made a member of Governor Smith's cabinet.

The Mobile (Alabama) Register, in its issue of October 14, asked:

"Who made the Negro race one of the outstanding issues of this national campaign? Not the people of the South nor can all the blame be put upon either of the major political parties. Both parties are making an energetic bid for the Negro vote in certain states where these voters are sufficiently numerous to turn the scales in close contests.

"The truth of the matter is that more Negroes will vote the Democratic ticket this year than ever before in the history of the country. Why has the Negro vote assumed such importance in the national campaign this year? No matter how it happened, or who is to blame for it, it is unfortunate that the Negro should have become an issue in this national campaign. Obviously, the prime reason for the appearance of the Negro as an issue in the campaign is in the fact that the Democratic party, for the first time in its history, is making an appeal for the Negro vote in such states as New York, Illinois, Indiana, Ohio, Maryland and a few other states where the vote may be of importance in the event of a close vote between the two major parties in November."

"The New Orleans Item regretted that such extraneous stuff as this has been forced into a campaign in which neither the platforms nor the personal statements of the candidates give them any proper place." Speaking of all unnamed southern Democrats who "would have all Democratic speakers warn deserters that if they made common cause with the Republicans they would bring the Negro back into power in Virginia," The Richmond News-Leader said:

"Against the injustice and the unwisdom of such a course, The News-Leader wishes here and now to enter its protest. Why should the South go backward politically? Why should it be the slave of unfounded fears? The Negro has not involved himself in this campaign. He did not make the Volstead Law. He nominated neither Hoover nor Smith. He is Protestant, but he is not anti-Catholic and, manifestly, he is not an ally of the Klan. Prejudice against Smith cannot be combatted with prejudice against the Negro."

Southern White Men and Women Protest Injection of Race Question into Presidential Campaign

In October, 1928, forty-six southern men and women issued the following protest:

The undersigned citizens of the South, some of them supporters of the one Presidential candidate and some of the other, desire unitedly to voice this public protest against the injection of the race question into the present political campaign.

Had either political group alone been responsible for raising this subject we would hesitate to make this statement, lest it be thought partisan. But it is being raised by partisans of both sides who, for the purpose of driving voters into their respective camps, are, in our judgment, reopening the healing wounds of bitterness and hate.

We believe these appeals are both irrelevant and dangerous. It is our hope that no one will be deterred by them from calmly considering the real issues and voting his honest convictions; and certainly that no one will allow them to inflame his mind with antagonism toward our Negro neighbors, who too long have been pawns in the game of politics. Any attempt to influence men and women with an issue so untimely is unworthy of the white man and unjust to all. If taken seriously, it is the sowing of dragon's teeth of which future generations must reap the harvest.

Happily, we believe it will not be taken seriously. We believe our citizenship is too intelligent and too fairminded thus to sacrifice the cause of interracial peace and progress. We, therefore, call upon the leadership of the South—the pulpit, the press, the platform—and upon every right-thinking man and woman among us to disclaim, discourage and discontinue such appeals to prejudice and fear, to the end that the gains of recent years in interracial good-will and understanding may not be sacrificed to the passing interest of a political campaign.

Signers by states:

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- Dr. Dunbar H. Ogden, Mobile
- E. G. Rickarby, Mobile
- Dr. H. M. Edmonds, Birmingham
- Mrs. J. H. McCoy, Athens.

Georgia:
- Robert C. Alston, Atlanta
- Robert L. Foreman, Atlanta
- Dr. Plato T. Durham, Atlanta
- E. Marvin Underwood, Atlanta
- Louis D. Newton, Atlanta
- Bishop F. F. Reese, Savannah
- Bishop W. B. Beauchamp, Atlanta.

Kentucky:
- Judge Robert Bingham, Louisville
- Mrs. Atwood Martin, Louisville
- Col. P. H. Callahan, Louisville
- Mrs. Helm Bruce, Louisville.

Mississippi:
- Dr. D. M. Key, Jackson
- Bishop T. D. Bratton, Jackson.

North Carolina:
- Dr. Howard W. Odum, Chapel Hill
- Mrs. T. W. Bickett, Raleigh
- Dr. W. P. Few, Durham
- Dr. W. C. Jackson, Greensboro
- E. P. Wharton, Greensboro
- Col. Henry N Fries, Winston-Salem
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Tennessee:
- Dr. J. H. Kirkland, Nashville
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Texas:
George B. Dealey, Dallas
A. S. Cleveland, Houston
Dr. George W. Truett, Dallas
Virginia:
Dr. E. A. Alderman, Charlottesville
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An Appeal to America Against Making the Negro a Political Issue

On October 25, 1928, thirty-four leading Negroes of the country, Democrats and Republicans, issued "An Appeal to America" against the injection of race prejudice into the Presidential campaign as follows:

The persons whose names are signed beneath are alike in the fact that we all have Negro slaves among our ancestors. In other respects, we differ widely; in descent, in dwelling place, in age and occupation, and, to some extent, in our approach to what is known as the Negro problem.

More especially we differ in political thought and allegiance; some of us are Republicans by inheritance and long custom; others are Democrats, by affiliation and party membership; others are Socialists.

But all of us are at this moment united in the solemn conviction that in the Presidential campaign of 1928, more than in previous campaigns since the Civil War, the American Negro is being treated in a manner which is unfair and discouraging.

We accuse the political leaders of this campaign of permitting without protest, public and repeated assertions on the platform, in the press, and by word of mouth, that color and race constitute in themselves an imputation of guilt and crime.

It has been said, North and South, East and West, and by partisans of the leading candidates:

1. That Negro voters should not be appealed to, or their support welcome by the advocates of just causes.
2. That colored persons should not hold public office, no matter what their character may be, nor how well they do their work, nor how competently they satisfy their constituents.
3. That the contact of white people and black people in government, in business, in daily life and in common effort and cooperation, calls for explanation and apology.
4. That the honesty and integrity of party organization depend on the complete removal of all Negroes from voice and authority.
5. That the appointment of a public official is an act which concerns only white citizens, and that colored citizens should have neither voice nor consideration in such appointments.

These assertions, which sound bald and almost unbelievable when stated without embellishment, have appeared as full-paged advertisements in the public press, as the subject of leading editorials, and as displayed news stories; they have been repeated on the public platform in open debate and over the radio by both Republican and Democratic speakers, and they have been received by the nation and by the adherents of these and other parties in almost complete silence. A few persons have depreciated this gratuitous lugging in of the race problem, but for the most part, this astonishing campaign of public insult toward one-tenth of the nation has evoked no word of protest from the leading party candidates or from their official spokesmen; and from few religious ministers, Protestant or Catholic, or Jewish, and from almost no leading social reformer.

Much has been said and rightly of the danger in a republic like ours of making sincere religious belief a matter of political controversy and of diverting public attention from great questions of public policy to petty matters of private life. But, citizens of America, bad as religious hatred and evil personal gossip are, they have not the seeds of evil and disaster that lie in continued, unlimited and restrained appeal to race prejudice. The emphasis of racial contempt and hatred which is being made in this campaign is an appeal to the lowest and most primitive of human motives, and as long as this appeal can successfully be made, there is for this land no real peace, no sincere religion, no national unity, no social progress, even in matters far removed from racial controversy.

Do not misunderstand us; we are not asking equality where there is no equality. We are not demanding or even discussing purely social intermingling. We have not the slightest desire for intermarriage between the races. We frankly recognize that the aftermath of slavery must involve long years of poverty, crime and contempt; for all of this that the past has brought and the present gives we have paid in good temper, quiet work and unfaltering faith. But we do solemnly affirm that in a civilized land and in a Christian culture and among increasingly intelligent people, somewhere and sometime, limits must be put to race disparagement and separation and to campaigns of racial calumny which seek to set twelve million human beings outside the pale of ordinary humanity.

We believe that this nation and every part of it must come to admit that the gradual disappearance of inequalities between racial groups and the gradual softening of prejudice and hatred, is a sign of advance and not of retrogression and should be hailed as such by all decent folk and we think it monstrous to wage a political campaign in which the fading and softening of racial animosity and the increase of cooperation can be held up to the nation as a fault and not as a virtue. We do not believe that the majority of the white people whether North or South believe in the necessity or the truth of the assertions current in this campaign; but we are astonished to see the number of persons who are whipped to silence in the presence of such obvious and ancient political trickery.

You cannot set the requirements of political honesty and intelligence too high to gain our consent. We have absolutely no quarrel with standards of ability and character which will bring to public office in America the very highest type of public servant. We are more troubled over political dishonesty among black folk than you are among white. We are not seeking political domination. But, on the other hand, it is too late for us to submit to political slavery and we most earnestly protest against the unchallenged assumption that every American Negro is dishonest and incompetent and that color itself is a crime.

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It is not so much the virulance of the attack in this case. It is its subtle and complacent character and the assenting silence in which it is received. Gravely and openly these assertions are made and few care, few protest, few answer. Has not the time come when as a nation, North and South, black and white, we can stop this tragic fooling and demand not to be sure, everything that all Negroes might wish nor all that some white people might prefer, but a certain balance of decency and logic in the discussion of race? Can we not as a nation assert that the Constitution is the law of the land and that the Thirteenth, Fourteenth, Fifteenth and Nineteenth Amendments as well as the Eighteenth are still valid; that it is no crime for a colored man to vote if he meets the legal requirements; that it is not a crime to appoint a colored man to office unless he is incompetent; and if he is incompetent, the crime lies in his incompetency and not in his color; that in this modern world of necessarily increasing human contact it is inevitable that persons of different races work together in private and public service; that this contact is not wrong unless the persons are unable to do their work properly or unless their helpful cooperation is proven impossible?

We are asking, therefore, in this appeal, for a public repudiation of this campaign of racial hatred. Silence and whispering in this case are worse than in matters of personal character and religion. Will white America make no protest? Will the candidates continue to remain silent? Will the church say nothing? Is there any truth, any issue in this campaign, either religious tolerance, liquor, water power, tariff or farm relief, that touches in weight the transcendent and fundamental question of the open, loyal and unchallenged recognition of the essential humanity of twelve million Americans who happen to be dark-skinned?

R. R. Moton, principal, Tuskegee Institute, Tuskegee, Alabama.
W. E. B. DuBois, editor, Crisis Magazine, New York.
John Hope, president, Morehouse College, Atlanta, Georgia.
Mordecai W. Johnson, president, Howard University, Washington, D. C.
Harry E. Davis, civil service commissioner, City of Cleveland, Ohio.
George C. Clement, bishop, A. M. E. Zion Church, Louisville, Kentucky.
Sallie W. Stewart, president, National Association of Colored Women, Evanston, Indiana.
C. C. Spaulding, president, North Carolina Mutual Insurance Company, Durham, North Carolina.
James Weldon Johnson, secretary, The National Association for the Advancement of Colored People, New York.
Fred R. Moore, alderman, City of New York, editor, The New York Age, New York.
Eugene K. Jones, secretary, the National Urban League, New York.
W. T. B. Williams, field agent, Jeanes and Slater Funds, Tuskegee Institute, Tuskegee, Alabama.
Walter White, assistant secretary, The National Association for the Advancement of Colored People, New York.
C. A. Barnett, director, Associated Negro Press, Chicago, Illinois.
R. Nathaniel Dett, head, department of music, Hampton Institute, Hampton, Virginia.
Ferdinand Q. Morton, municipal civil service commissioner, New York City.
Mary McLeod Bethune, president, Bethune-Cookman College, Daytona, Florida.
William H. Lewis, former assistant attorney general of the United States, attorney-at-law, Boston, Massachusetts.
George W. Harris, former alderman, City of New York, editor, The New York News, New York.
E. P. Roberts, physician, New York City.
George E. Haynes, secretary, Federal Council of Churches of Christ in America, New York.
Monroe N. Work, director of Records and Research, Tuskegee Institute, Tuskegee, Alabama.
John R. Hawkins, financial secretary, African Methodist Episcopal Church, chairman, Colored Republican Voters Division, Washington, D. C.
Reverdy C. Ransom, bishop, African M. E. Church, Nashville, Tennessee.
Archibald J. Carey, bishop, African M. E. Church, Chicago, Illinois.
Channing H. Tobias, secretary, International Committee, Y. M. C. A., New York.
Albert B. George, judge, municipal court, Chicago, Illinois.
S. W. Green, supreme chancellor, Knights of Pythias, New Orleans, Louisiana.
Robert E. Jones, bishop, Methodist Episcopal Church, New Orleans, Louisiana.
Carl Murphy, editor, The Afro-American, Baltimore, Maryland.
F. B. Ransom, manager, Walker Manufacturing Company, Indianapolis, Indiana.
Elizabeth Ross Haynes, member, National Board, Y. W. C. A., New York.
Robert W. Bagnall, field agent, National Association for the Advancement of Colored People, New York.
L. K. Williams, president, National, Baptist Convention, Chicago, Illinois.

Negro Not Mentioned in President's Inaugural Address

President Hoover was criticised because in his inaugural address he failed to mention the Negro. It was pointed out that: "Briefly the President touched upon the whole catalogue of governmental ideals, issues and problems, save the one which through the very force of circumstances is of especial interest to twelve million American citizens. He found it neither necessary nor expedient, as have his party's predecessors, to make special reference to the Negro.

"It is no desire of the Negro to be considered a subject apart from this body politic. Rather it is his strivings that his hopes, interests and aspirations be fused with those of the national citizenship. But born of a peculiarly American psychology are barriers that do actually set him apart in the attainment of the blessings of life, the pursuit of happiness and the rights and responsibilities of citizenship. Until these barriers are lowered it comes as a disappointment to the race group for a President of this great nation, either by word or act, to feign their non-existence. Every hope of the race, material and spiritual, is inextricably inter-woven into its hope of equal citizenship, and nothing in the realm of government transcends that question in importance to us."

It was pointed out by the Negro newspapers that President Coolidge had failed to fulfill the expectations of Negroes. When he succeeded the late President Harding, it was believed because he was a New Englander that he would give full recognition to the civil and political rights of colored Americans. His five years and seven months in the White House dispelled this belief.

When he came into the Presidency, colored Republicans were smarting under the treatment that had been accorded them by President Harding. There had been a partial removal of the proscriptions, discrimination and segregation that had been put into effect during the Wilson regime. Glowing campaign promises of 1920 had not been kept. There had been only three appointments of colored Republicans to statutory positions, the Rev. Solomon Porter Hood as minister to Liberia; Charles W. Anderson as collector of internal revenue in New York, and Arthur G. Froe as recorder of deeds of the District of Columbia.

Negroes revived their hopes when Mr. Coolidge took the oath of office. They recalled that he had declared for a more general recognition of their constitutional rights, relief for them from all imposition, and the granting of equal opportunities to them.

Aside from the fact that he was President of the United States, the inaugural address of President Hoover was of little interest to us.

We have used every possible stretch of our imagination trying to construe some word or phrase of his address to mean that the new President thought of our group, as we are affected by certain conditions in America today. And, of course, not finding such words or other expressions as we had expected, we very naturally feel disappointed.

It was significantly noticed that Mr. Hoover put much time and emphasis on the Eighteenth Amendment to the Constitution, committing himself to its enforcement, but it was also noticeable that he did not say a word about the enforcement of the Fourteenth and Fifteenth Amendments to the United States Constitution.

We don't know whether the President was "dodging the issue" or not, but we do know, at some time, some President of these United States is going to face the issue like a man. Of course, it will take a man of courage and a man probably the size of Lincoln to do it, but it must be done. The denial of one-tenth of the citizens of their common rights under the Constitution cannot forever be ignored by the law enforcement machinery from the President down to the petty officers, and kissing the Bible is a colossal joke unless one believes in God and as such believes in right and is willing to stand or fall by that belief.

The Negro and the Republican Party in the South

Those in charge of the policies of the Republican party have for a number of years been making efforts to build up the party in the South, independent of the control of the Negro. One phase of this policy was to cut down the number of delegates from the South to the national conventions of the party. This was first put into practice with respect to delegates to the 1916 convention. The result was that the number of Negro delegates from the South was cut from 62 in 1912 to 32 in 1916. On June 8, 1921, the Republican National Committee adopted a resolution to further reduce the number of delegates from the South to the National Convention. Under this ruling delegates to the 1924 Convention were to be selected on the following basis:

"1. One district delegate from each Congressional district maintaining therein a Republican district organization and casting 2,500 votes or more for any Republican elector in the last preceding Presidential election, or for the Republican nominee for Congress in the last preceding Congressional election.

"2. One additional district delegate for each Congressional district casting 10,000 votes or more for any Republican elector in the last preceding Presidential election, or for the Republican nominee for Congress in the last preceding Congressional election, or having elected a Republican representative in Congress at the last preceding Congressional election."

At the meeting of the Republican National Committee on December 12, 1923, the mandate of the 1920 National Convention, fixing the apportionment of delegates from the South on the basis of one delegate for each 2,500 Republican voters, was reversed, and the old apportionment of one delegate for each Congressional district was restored; that is, the basis of apportioning delegates for the 1924 and 1928 National Republican Convention was practically the same as that for 1920.

The number of Negro delegates, 27, reached low water mark at the 1920 Convention. Augmented by Negro delegates from a few northern states, the number of Negro delegates increased to 39 in the 1924 Convention and 49 in the 1928 Convention. There were also 55 Negro alternate delegates to this latter Convention making their total representation, 104 in the 1928 National Republican Convention.

Names of Negro Delegates and Alternates to the 1928 Republican National Convention

ARIZONA—Alternate at-large: John D. Washington, Phoenix.

ARKANSAS—Delegates: 5th district, S. A. Jones, Little Rock. Alternates: 5th district, A. C. Logan, Little Rock; 6th district, H. H. Phipps, Hot Springs.

COLORADO—Alternate at-large: Joseph D. D. Rivers, Denver.

FLORIDA—Alternate at-large: John R. Scott, Jacksonville.

GEORGIA—Delegates at-large: Benjamin Jefferson Davis, Atlanta; Joseph H. Watson, Albany; 1st district, * William James, Statesboro; * B. W. S. Daniels, Savannah; 2nd district, B. F. Cofer, Albany; 3rd district, E. S. Richardson, Marshallville; 4th district, E. J. Turner, Columbus; 6th district, * Sol C. Clemons, Macon, and * J. J. Wright, Forsyth; 8th district, W. H. Harris, Athens; 10th district, R. C. Williams, Augusta; 11th district, E. W. Brinkins, Woodbine; 12th district, H. A. Hunt, Fort Valley. Alternates at-large: William P. Harris, Athens; Mrs. Sarah Watson King, Atlanta; 1st district, Mrs. Mamie M. Pringle, Savannah· 2nd district, Lem Webb, Arlington; 3rd district, J. A. Lee, Cuthbert; 4th district, R. H. Cobb, Columbus; 5th district, A. T. Walden, Atlanta; 6th district, G. W. Drake, Thomaston; 7th district, * Frank P. Rogers, Jr., Marietta; 8th district, P. J. Blackwell, Elberton; 10th district, George W. Bentley, Lincolnton; 12th district, L. L. Ellison, McRae.

ILLINOIS—Delegates: 1st district, Oscar DePriest, Chicago, and Daniel M. Jackson, Chicago. Alternates: 1st district, Robert R. Jackson, Chicago, and Roscoe C. Simmons, Chicago.

INDIANA—Alternate at-large: Ernest Tidrington, Evansville.

KANSAS—Alternate at-large: T. W. Bell, Leavenworth.

KENTUCKY—Delegates at-large: W. T. Merchant, Louisville; 1st district, S. H. George, Paducah. Alternate at-large: G. W. Broadus, Richmond.

LOUISIANA—Delegates at-large: J. A. Bingaman, New Orleans; 1st district, Walter L. Cohen, New Orleans; 2nd district, C. C. Wilson, New Orleans; 6th district, J. H. Lowery, Donaldsonville. Alternate at-large: Andrew Turner, New Orleans; 2nd district, E. S. Swann, New Orleans.

MARYLAND—Delegates: 4th district, John L. Berry, Baltimore; 5th district, Jeremiah Hawkins, Brentwood. Alternates: 4th district, Marse S. Calloway, Baltimore; 5th district, Mrs. H. B. Cardoza, Bennings, D. C.

MASSACHUSETTS—Alternate: 11th district, Walter Foster, Boston.

MISSISSIPPI—Delegates at-large: *P. W. Howard, Jackson; * S. D. Redmond, Jackson; * W. L. Mhoon, Jackson; 2nd district, G. S. Goodman, Holly Springs; 3rd district, E. P. Booze, Mound Bayou; 4th district, * W. W. Phillips, Kosciusko; and D. M. P. Hazley, Kosciusko; 5th district, * C. T. Butler, Meridian; 6th district, Thomas I. Keys, Ocean Springs; 8th district, * A. M. Redmond, Jackson, and * E. L. Patton, Jackson. Alternates at-large: *Mrs. M. C. Booze, Mound Bayou; * A. J. Brown, Vicksburg; * Mrs. Annie E. Mhoon, Jackson; * E. W. Barnes, Canton; 1st district, L. G. Sims, Aberdeen; 3rd district, J. H. Miller, Mound Bayou; 4th district, C. H. Wheeler, Okolona; 5th district, A. C. Drummond, Newton; 6th district, C. J. Burns, Laurel; 8th district, J. W. Hair, Jackson.

MISSOURI—Delegates at-large: Walthall Moore, St. Louis; 12th district, C. E. Clark, St. Louis. Alternates at-large: Mrs. Myrtle Cook, Kansas City; 8th district, C. G. Williams, Jefferson City.

NEW JERSEY—Delegate at-large: Walter G. Alexander, Orange. Alternate at-large: Bessie B. Mention, Princeton.

NEW YORK—Delegate: 21st district, Richard M. Bolden, New York City.

OHIO—Delegates at-large: E. W. B. Curry, Springfield; 21st district, Leroy N. Bundy, Cleveland. Alternate at-large: Leroy H. Godman, Columbus.

PENNSYLVANIA—Alternates at-large: Mrs. Daisy E. Lampkin, Pittsburgh; 1st district, William Almond, Philadelphia.

SOUTH CAROLINA—Delegates at-large: Wesley S. Dixon, Barnwell; John H. Goodwin, Columbia; 2nd district, John M. Jones, Saluda; 5th district, John D. Dye, Lancaster; 6th district, William Howard, Darlington. Alternates at-large: L. C. Waller Greenwood; Benjamin Madden, Laurens; Edwin J. Sawyer, Bennettsville; 1st district, T. H. Pinckney, St. George; 2nd district, William A. Jackson, Aiken; 4th district, B. T. Smith, Spartanburg; 5th district, E. W. Boulware, Winnsboro; 6th district, J. R. Levy, Florence; 7th district, C. G. Garrett, Columbia.

TENNESSEE—Delegate: 10th district, R. R. Church, Memphis.

WEST VIRGINIA—Alternates at-large: S. R. Anderson, Bluefield; J. C. Gilmer, Charleston; 5th district, J. E. Brown, Keystone.

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* ½ vote each.

DISTRICT OF COLUMBIA—Delegate at-large: John R. Hawkins, Washington. Alternate at-large; William H. Jernagin, Washington.

For list of Negro delegates to 1924 Convention, see 1925-26 Negro Year Book pp. 245; for 1920 Convention, see 1921-22 Negro Year Book pp. 183; and for 1912 and 1916 Conventions, see 1918-19 Negro Year Book, pp. 208-10.

NEGRO DELEGATES TO NATIONAL REPUBLICAN CONVENTION

1912, 1916, 1920, 1924, 1928

	1912	1916	1920	1924		1928	
STATES	Delegates	Delegates	Delegates	Delegates	Alternates	Delegates	Alternates
Alabama	7	1	0	0	0	0	0
Arkansas	4	0	0	0	0	1	2
Arizona	0	0	0	0	0	1	0
Colorado	0	0	0	0	0	0	1
Florida	4	1	4	1	0	0	1
Georgia	13	10	5	11	0	13	12
Illinois	0	0	1	0	1	2	2
Indiana	0	0	0	1	0	0	1
Kansas	0	0	0	0	0	0	1
Kentucky	1	1	1	1	0	2	1
Louisiana	5	6	6	6	0	4	2
Maryland	0	0	2	1	0	2	2
Massachusetts	0	0	0	0	0	0	1
Mississippi	11	6	2	6	0	11	10
Missouri	0	0	2	1	0	2	2
New Jersey	0	1	0	1	0	1	1
New York	0	0	0	1	0	1	0
Ohio	0	0	0	0	0	2	1
Pennsylvania	0	0	0	0	0	0	2
South Carolina	12	6	2	4	0	5	9
Tennessee	1	2	1	3	0	1	0
Texas	6	1	0	1	0	0	0
West Virginia	0	0	2	0	0	0	3
District of Columbia	1	0	1	1	0	1	1
Total	65	35	29	39	1	49	55

Further Efforts to Build Up Republican Party in South

To further the efforts to build up the Republican party in the South President Hoover, on March 26, 1929, issued the following statement:

"It has been the aspiration of Republican Presidents over many years to build up sound Republican organizations in the southern states of such character as would commend itself to the citizens of those states.

"This aspiration has arisen out of no narrow sense of partisanship but from the conviction shared in equally by the leaders of all parties that the basis of sound government must rest upon strong two-party representation and organization; that the voice of all states in the councils of the government can be assured by no other means; that the welfare of the nation at large requires the breaking down of sectionalism in politics; that the public service can be assured only by responsible organization.

"Furthermore it has been the belief of these leaders, whose views I share, that the building up of such organization must in every conception of our foundations of local self-government evolve from those states themselves.

"Republican leadership in the border states and in Virginia and North Carolina has long since built up vigorous party organization which assures Republican representation in the Congress from those states.

"In other states including Alabama, Arkansas, Louisiana, Texas, and Florida, the Republican leadership has in recent times shown increasing strength and is now rendering able and conscientious service in maintaining wholesome organization under whose advice the appointments to public office have steadily improved and commended themselves to the citizens of those states with increased confidence in the party.

"I heartily approve and welcome the movement of the leaders of Texas, Alabama, Florida and other states to broaden the basis of party organization by the establishment of advisory committees of the highest type of citizenship to deal with administrative questions and who will also cooperate with independent Democrats.

"This movement, springing as it does from within the states themselves insures its strength, permanence and constant improvement in public service.

"Recent exposures of abuse in recommendations for federal office, particularly in some parts of the states of South Carolina, Georgia, and Mississippi under which some of the federal departments, mainly the Post Office, were misled in appointments, obviously render it impossible for the old organizations in those states to command the confidence of the administration, although many members of these organizations are not subject to criticism.

"But such conditions are intolerable to public service, are repugnant to the ideals and purposes of the Republican party, are unjust to the people of the South and must be ended. The duty of reorganization so as to correct these conditions rests with the people of those states, and all efforts to that end will receive the hearty cooperation of the administration.

"If these three states are unable to initiate such organizations through the leadership of men who will command confidence and protect the public service, the different federal departments will be compelled to adopt other methods to secure advice as to the selection of federal employees."

Views of White Press on a Two-Party System in South

The reaction of the press to President Hoover's pronouncement was varied. The Literary Digest's summary of the views of the white press follows:

"Reconstruction" was the policy of the Republican party until last month as far as the South was concerned, says The Boston Globe (dem); "Mr. Hoover has now thrown the policy on the scrap heap." "If Mr. Hoover succeeds," says The New Haven Register (Ind.), "he will end the last excuse for division between sections of the country that is based on the controversies that brought about the Civil War."

The political angle engages the attention of The Baltimore Evening Sun (Ind.) which says:

"Many observers have assumed that as soon as the emotional crisis, precipitated by religious warfare, has subsided, all the southern states would promptly flop back into the Demoncratic column. But this assumption does not take into account the thousands of southerners who have for years been wishing that they dared vote the Republican ticket. To these the 'Holy War' came as a blessed relief. Under guise of supporting any war one could vote the Republican ticket without being regarded as disreputable. Such men will continue to vote that ticket if it is made possible for them to do so.

"Mr. Hoover, unlike the observers, takes account of this element. He is aware that, while the millions of southerners represented by Bishop Cannon could vote for him as against a Catholic without losing caste, they cannot, without losing caste, put themselves under the leadership of such Negro politicians as Ben Davis, Perry Howard, and Gooseneck Bill McDonald. Therefore, if Mr. Hoover continues to maintain Davis, Howard, and McDonald as high officers in his party, these southerners at the next election will—regretfully, perhaps, but resolutely—part company with him.

"Therefore, when he flung the Negroes out, the President unquestionably did take a long step toward assuring the permanency of the Republican South. It is rough on the Negroes, but it is first-rate politics."

While certain that no student of southern conditions will admit for a moment that Mr. Hoover can permanently break the Solid South, The Richmond Times-Dispatch admits that "because of his leadership, many restless voters may yet find a political home in which they can take pride." And an editorial in The Jacksonville Journal concluded with the words: "It looks as if the South may within the next few years embrace the two-party theory."

"The mere fact that a Republican President should have taken notice of the evil of job-peddling in the South is something to be grateful for," admits The Birmingham Age-Herald, but it cannot find anything "stirring and epochal" about a mere separation of "sheep from goats among Republican leaders." "The President is mistaken," declares the Jackson (Miss.) News, "if he believes that by substituting white leaders in whom the people of Mississippi have confidence whatever, he can form a white Republican party strong enough to compete with entrenched Democracy." Governor Bilbo of Mississippi is quoted as saying, "As between the black-and-tan organization that has been in power, and the leaders whom Mr. Hoover will probably select, I prefer the Negroes." The News thinks this voices much southern sentiment.

"If the Republican party manages to keep clean after once being subjected to a thorough scrubbing, it stands to become a real factor in the political life of the Southland," we read in The Republican Charleston (W. Va.) Mail. Here The San Francisco Chronicle (Rep.) sees "a step toward making it respectable for a southerner to be a Republican," and David Lawrence, in one of his Washington dispatches, points out that the President's announcement "affords a place for the Hoover Democrats to go if their brethren don't take them back."

It will be a good thing for both Republicans and Democrats, argue The Chicago Evening Post (Ind.) and Los Angeles Times (Rep.), to have a real two-party South, and The California Daily even thinks that this may help to create a natural party division of the country into conservative and liberal camps. The New Republic has no illusions about such hopes—"economic developments in the South are moving it toward the Republican party, but these developments will be much too slow for Mr. Hoover's impatience." The Providence News (Dem.) is skeptical about any real clean-up—"it may be that after a period of great breast-thumping and eye elevation, the Perry Howards will find their way back to grace." Even among papers which approve the purpose of the Hoover move, there is acute perception of certain practical difficulties, especially in connection with the Negro voter. As The Hartford Courant (Rep.) puts it:

"A southern Republican party under Negro leadership or in which Negroes and whites are to mingle on terms of equality cannot be made to attract the white element Mr. Hoover is after. A 'lily-white' party cannot be made strong unless it takes the same attitude toward Negroes the Democratic party does. If the Republican party turns its face against the Negroes in the South, it will lose the Negro votes. There will be repercussions in northern and border states where Negro votes are important and where, in some cases, they represent the balance of power."

The most vigorous presentation of the dilemma thus outlined comes in a Chicago Tribune editorial, which says that the two-party idea is a good one, but to accomplish it "the Democratic party in the South must be reformed as well as the Republican."

"What Mr. Hoover proposes to do is to abolish the Republican organization as a protection for the Negroes, and deliver it to a faction of the Democratic party. The Republican party will sacrifice its Negroes. Wades, Sumners, and Stevenses are needed to prevent it.

"Under existing conditions in the South the Republican party organization has been the only asylum for the Negro. In violation of the Constitution, he is disfranchised, and the protection of the ballot-box is denied to him. He gets slave justice in the southern courts, and he may be murdered with impunity. Arrayed against him are the southern whites with their Ku Klux Klan, whites with a thirst for mint juleps for themselves and prohibition for the Negro. The enemies of the Negro compose the Democratic party in the South.

"The upbuilding of a strong two-party system in the South should not come until the South enfranchises the Negro or takes the constitutional penalty of reduction of representation in Congress for failure to do so."

"No one but a blind partisan, steeped and saturated in malice and hate," could have written the sentences just quoted, bitterly replies The Nashville Tennesseean from the South, and it makes a wholesale denial of The Tribune's assertions:

"The Democratic party has administered, almost without interruption, the public affairs in the states of the South. It has provided for the education and whatever opportunities for development the Negro has had. It has contributed of our wealth to promote the welfare of the Negro. Democratic leaders and the Democratic party have routed the Ku Klux Klan in the South. They have pleaded for justice for the Negro. The relations between the two races are today better than they have been since reconstruction days. The Democratic party is not now and has never been the enemy of the Negroes. It is a slander and a libel to say that the Negro receives 'slave justice' in the courts of the South."

The Springfield (Ohio) Sun, under the caption "Sleeping Dogs Down South," said, "President Hoover has displayed considerable interest in cleaning up the party in the South. G. O. P. leaders frankly admit conditions in the party there have been deplorable.

"However, the southern end of the party will never be able to meet the problem of the Negro voter honestly and gain white adherents in the South in great numbers. That is, it cannot meet the problem honestly if it is sincere in its stand for support of the Eighteenth Amendment upon which it stood in the last election.

"The Fourteenth and Fifteenth Amendments freed and enfranchised the Negro and guaranteed him the same right to vote as the white man. The Amendments are disregarded in the majority of southern states.

"By maintaining a solid white party the white man down South keeps the Negro from voting in nominations. This party has been Democratic since the Civil War.

"It is proposed to have a lily-white G. O. P. in the South. This would mean that the Republican party would go South and preach disregard for the Constitution while it fights aggressively to uphold it in the North.

"Now that the sleeping dogs have been aroused the Solid South, which is politically a white South, may become a white elephant to either party of its allegiance. It is becoming more and more difficult to explain those sleeping dogs while preaching upholding of the Constitution."

The Negro Press on President's Plan for Building up Republican Party in South

The Negro press expressed itself very frankly with regard to the President's plan for building up the Republican party in the South:

"More is involved," said The Chicago Defender, "in Mr. Hoover's plan of strengthening his party in the South rather than in the creation of a strong southern Republicanism. It may involve important party changes in the North itself. For it is not easy to discriminate against Negroes below the line without stirring Negro antipathies above the line. The rejection of Negro leaders in the black belt may conceivably lead to Negro resentment in the northern states.

"No plan that Mr. Hoover can present will make southern Republicanism formidable if it includes any effort to enforce the Fifteenth Amendment generally. Few southern Caucasians will support a crusade for general Negro enfranchisement. Never can southern Republicanism command the support of any great number of southern whites until it accepts the southern view of Negro suffrage and when that is done by the President and his lieutenants, there is danger of a Negro revolt at the North.

"In numerous northern states where Negro disfranchisement has never been practiced the Negro vote is a powerful factor. Without that vote several northern states now uniformly Republican would not be Republican at all. It, therefore, would become a serious matter in a national sense for the President to embrace a program that ignores the Fifteenth Amendment and to accept the southern view of suffrage. In trying to make southern states doubtful the administration might easily make northern states doubtful also."

The view of the St. Louis Argus was: "Many, many have been our thoughts concerning the reports through the public press to the effect that President Hoover has given his approval to a plan to take from the Negro whatever leadership he has in the South and put it into the hands of the so-called lily-whites in an effort to build up a Republican party in the South.

"As we see it, and we are not judging hastily, it looks to us that the President is 'kidding' himself if he thinks for one moment that there is the remotest chance of building a Republican party in the South at this time or as long as this country is conducted on a half-slave and half-free basis, as it is now operated.

"We wonder if Mr. Hoover thinks for one moment that the mere fact that such states as Texas, Florida, Virginia, and North Carolina, which gave him a majority vote last November, is an indication that these states are any more Republican today than they were a year ago, or two years ago. Surely everybody knows that it was a case of voting against, rather than voting for. It was against the Catholic Church and liquor and not necessarily for Hoover and the Republican party. Had not the Democratic nominee been a Catholic, Hoover never would have carried a single southern state. Surely anybody who thinks at all knows this from a logical conclusion."

President Hoover has declared, said The Baltimore Herald-Commonwealth, "for a two-party system in the South, for a clean Republican organization in each state and an end to patronage selling in those states.

"The bright young men on the daily papers, always ready to give the Negro a jab, write pretty stuff in which they declare that the President has taken a stand for a party that is 'white, respectable and effective.'

"That the President wants a party that is respectable and effective there can be no doubt, but any assertion that he has any intention or thought of excluding Negroes, North or South, from the Republican party we believe to be absolutely false.

"In South Carolina Negroes derive no benefit from politics and for twenty years have taken no interest in conventions or elections. Disfranchised by Democrats and used as tools by the state organization the number who take active interest in politics has dwindled every year until those who attend precinct and county political conventions average less than fifty to the county.

"The great majority of those who attend these meetings are paid workers of the organization; the balance are men of character and deep party interest but despair of hope for party progress and give their time and labor in the vain effort to maintain some degree of respectability in the party. Intelligent and thoughtful Negro men and women of the South will welcome the advent of the two-party system in that section. They do not control now, they hold no offices now in the South and have nothing to lose but everything to gain, as under the two-party system they will in time surely recover the franchise."

The Houston (Texas) Informer comment was that: "The recent statement issued by President Herbert Hoover, discussing and dealing with Republican party organization in several of the southern states, has created quite a furore in political circles not only in the affected states, but throughout the country, and many Americans of both races are still endeavoring to analyze and comprehend the full import of the presidential announcement.

"For instance, the President censures the conduct of partisan affairs by Republican leaders in South Carolina, Georgia and Mississippi, while commending the partisan leaders in Alabama, Arkansas, Louisiana, Texas and Florida.

"It is oddly strange that of the three states accused of bartering federal offices and other wrongdoing, two have colored National Committeemen and Committeewomen.

"After all, what is behind this Hoover statement?

"Is he trying to sound the death-knell to the active participation of colored Republicans in the affairs and councils of the party in the states and nation, and is this in line with a national plan to make the party 'lily-white' in the South?

"Is it additional political sop being dished out to the South in the vain hope that this section will become enamored of the Republican party, and that the proverbial political lion and lamb will lie down together?

"We are with President Hoover and party leaders in any honest and sincere desire and program to 'clean house' in the Republican party, but we cannot agree with the chief executive that Texas is among those southern states which are 'now rendering able and conscientious service in maintaining wholesome organizations.'

"Whether the President knows it or not, he is treading on dangerous ground, and he should wait until he has been in office long enough to know all the facts in the cases before giving out such a statement."

"The edict of the President scrapping black and tan organizations in the states of Georgia, Mississippi and South Carolina and approving of the lily-white organizations in other southern states has been recalled by him to taunt the advocates of a strong white Republican party in Dixie."

Success of Party Should Rest on Good Government Rather Than on Patronage

In October, 1929, the White House made public a letter from President Hoover telling the new Florida Republican organization that the success of the Republican party rests on good government, not on patronage.

It was alleged patronage abuses in the states of Georgia, Mississippi and South Carolina which led President Hoover to issue his statement last March. It was a row over patronage that caused him to write a letter of rebuke to the Florida organization.

The letter was addressed to Fred Britten, secretary of the Republican state organization of Florida who had protested against President Hoover's disregard of the organization's recommendations for filling the district attorneyship in the southern district of Florida.

In the background of the Florida patronage row is the whole scheme of eliminating the Negro and building up a lily-white Republican party in the South.

The President's letter deals with this conflict. "It is the natural desire of the administration," wrote the President, "to build up and strengthen the Republican party in Florida. That can be done in cooperation with the state organization if the organization presents candidates who measure up to my requirements of public service.

"This is an obligation in the interest of the people of the state and the first tenet in that program is that no longer shall the laws of the United States be flouted by federal officials; no longer shall public offices be regarded as mere political patronage, but that it shall be public service.

"I note your demands that the organization shall dictate appointments, irrespective of merit or any responsibility, and that you appeal to opponents of the administration to attack me. I enclose herewith copy of statement which I issued last March. That statement was no idle gesture."

Negroes Win Right to Vote and Register in Oklahoma

Litigation over the right of Negroes to register and vote in Okfuskee County, Oklahoma, was finally ended June 1, 1927, when the United States Circuit Court of Appeals, St. Paul, Minnesota, dismissed the appeal taken from the United States District Court rendered at Tulsa, Oklahoma, against the county election board of Okfuskee County and the state election board of Oklahoma commanding the registrars to place upon the registration roll the names of more than 1,000 qualified voters of the Negro race.

Attorneys secured a judgment against the county election board in 1924, compelling the registration of about 800 Negroes. The board then appealed the case to the United States Circuit Court of Appeals which was argued and submitted in May, 1926.

A second suit was filed by more than 800 party plaintiffs against the county and the state election board including the state registrar, who is also secretary of the Senate of Oklahoma. It was tried in the Federal District Court at Tulsa in October, 1926.

This suit was in the nature of a mandatory injunction enjoining the state officials from refusing to afford the Negro voters an opportunity to register under the state law and commanded the state election board to appoint precinct registrars and furnish the necessary supplies for registration.

Judgment was rendered in favor of the plaintiffs. A colored registrar was duly appointed as a result of which more than 2,000 Negroes registered.

In order to prevent the Negroes from voting in the general election, the defendants applied to the Circuit Court of Appeals at St. Paul, Minnesota, November 1, 1926, for a writ of prohibition and stay of execution, which was opposed. Writ was denied, the Negroes were allowed to vote in the general election pending the appeal from the judgment of the District Court upon its merits.

Pending the hearing of the second appeal an opinion was rendered by the Circuit Court of Appeals in the first case in which the Court held that the District Court had jurisdiction and authority to issue a writ of mandamus in the first case, commanding the registration of qualified Negro voters.

The question of jurisdiction and power of Federal Courts to intervene was the principal matter involved. This question having been decided in the first appeal practically terminated the question involved in the second appeal.

The Circuit Court of Appeals sustaining the motion of the plaintiffs, made on June 2, 1927, to dismiss this appeal, put an end to the long drawn out litigation over the rights of the Negroes to vote.

As the result of the votes of the 2,000 Negroes registered in Okfuskee County by virtue of this litigation a Republican county judge and county commissioner favored by the colored people were elected. A Negro justice of the peace and several other Negro officials were also elected in that county.

The Negro and the Texas Democratic Primary

In 1918, the Negroes of Waco, Texas, went into the courts and demanded that they be permitted to vote in the so-called white primaries about to be held in that city. On February 28, 1918, Judge E. F. Clark of the Nineteenth District Court, in an injunction suit filed by several Negroes against E. L. Duke, et al., to restrain the holding of a "White Man's Primary," ruled that keeping Negroes from voting in the white primaries was a violation of Federal Law, of the state constitution, and also contrary to the Terrel Election Law. As a result of this ruling Negroes voted in the white man's primaries of Waco and Houston.

In 1922, the Supreme Court of the state ruled that any political party had the right in Texas to prescribe the qualifications for persons voting in its primaries and that therefore, the Democratic party had a right to hold a "White Man's Primary."

This decision, however, did not stop Negroes attempting to vote in Democratic primaries in the state. Negroes at Waco, Texas, were barred from participating in the 1922 Democratic primary under the ruling of Judge James P. Alexander of the Nineteenth Judicial Court at Waco.

During the early part of the year 1921, C. N. Love, W. L. Davis, J. B. Grigsby, William Nickerson, Jr., Newman Dudley, Jr., and Perry Mack of Houston, Texas, applied to the district court for an injunction to restrain the city Democratic executive committee and the election judges from holding a strictly white voters' primary, and to compel them to permit all electors, regardless of race, creed or color, to vote in the party primary. The court held that the question of voting under the primary election statutes was a political and not a legal one, and that it was without jurisdiction to interfere with the action of the executive committee. The plaintiffs appealed to the first court of civil appeals. This court also dismissed the suit. They then sued out a writ of error to the Supreme Court of Texas. This court dismissed the case for want of jurisdiction, but refused to write an opinion. The case was brought from that court to the Supreme Court of the United States on a writ of error.

October 20, 1924, this court ruled the case out on the ground that the "cause of action had ceased to exist."

The rule promulgated by the Democratic executive committee was for a single election only that had taken place long before the decision of the appellate court. No constitutional rights of the plaintiffs in error were infringed by holding that the cause of action had ceased to exist. The bill was for an injunction that could not be granted at that time. There was no constitutional obligation to extend the remedy beyond what was prayed.

Negroes voted in the 1922 Democratic primary election at San Antonio, Texas. Because of this, the committee on salaries and platforms recommended to the State Democratic Convention the following platform plank: "In view of the fact that certain counties in this state have not adhered to the recommendations of the state executive committee to exclude Negroes from participating in the primary elections, we direct our incoming legislature to so amend the law as to forever exclude Negroes from participating in any Democratic primary election held in any county of this state."

Texas Primary Law Declared Unconstitutional

In October, 1923, the state legislature of Texas passed a law prohibiting Negroes from participating in Democratic primaries.

The law was enforced throughout the state. At El Paso, Dr. L. A. Nixon (colored), and a regular Democrat of many years standing, who had voted in previous Democratic primaries, presented himself at the polls, and was denied the privilege of casting his ballot. He brought suit for $5,000 damages against the election judges, and to test the constitutionality of the law. This case was carried through the courts of Texas to the United States Supreme Court. On March 7, 1927, this court in a unanimous opinion declared the Texas law barring Negroes from voting in the Democratic primary elections to be unconstitutional.

Under the caption, "The Negro's Right to be a Democrat," The Literary Digest presented a summary of the views of the leading papers on the Texas decision. "Does it take color of the skin to make a Democrat? Isn't a man a Democrat who believes in the Jeffersonian principles of democracy?" The questions come from a newspaper in the capital of Texas, the southern state whose law forbidding Negroes to vote in a Democratic primary had just been declared unconstitutional by the Supreme Court. Such enthusiastic acceptance of the doctrine laid down by Mr. Justice Holmes is rare, but even in Texas we find no criticism of the court's opinion, but rather suggestions that the Texas law was unwise, and that the matter of excluding undesirables from the party ranks might better be left to party officials whose decisions in a purely social matter cannot be brought into conflict with the Constitution of the United States. From other southern states come similar observations, coupled with hints that the Democratic party of the South knows how to keep its complexion pure white without benefit of unconstitutional legislation. In the North the judicial opinion that no state law may restrain a Negro from being a Democrat if he so desires meets with considerable enthusiasm. The Nation finds here "A decision in the spirit of Massachusetts, in the abolitionist days of Justice Holmes's youth, when liberty was still a living part of the American tradition." The Brooklyn Citizen considers it "the most momentous decision the colored race has achieved in its fight for equal rights since the Civil War." For this, as The New York Times reflects, "is the first time that the Supreme Court has pronounced on a clear issue of the rights of black men, as compared with whites, under the constitutional amendments adopted after the Civil War."

What do they think about this extremely emphatic decision in the State of Texas? They are not altogether surprised, judging from the Texas newspaper comments that have reached us. The San Antonio Express gives this version of the origin of the law:

"Here in San Antonio, and elsewhere in Texas, not so many years ago, political bosses and their precinct workers herded Negroes to the Democratic primary polls in July and voted them 'solid' in the familiar old ways. Then in the following November the same Negroes would vote the Republican ticket straight."

So the law quoted by Justice Holmes was enacted. But The Express "seriously questions whether the Democratic committees, state and county, let alone the commonwealth, may bar out Negroes from their party primaries so long as the voting in such primaries actually is conducted under the regulation and protection of state laws, both civil and penal." For in this way the state does "take cognizance of party primaries, and thus do they become in effect a state concern." Similarly, The Dallas Times-Herald finds in the decision an indication "that the primary is no longer regarded as an informal election held within a party for nominating candidates, but is looked upon by the court as a full-fledged election!"

"The fact that the state is being called upon to assist the party in nominating its candidates gives the courts the authority to say who shall vote for the nominees. Naturally, Negroes are entitled to vote in an official election. The same argument is made by The Dallas News, which thinks that the law in question is an infringement of the rights of political parties, and besides, "as a matter of fact, the specter of Negro domination in Texas is utter foolishness." The Houston Post-Dispatch calls for the repeal of the whole law in question, as a "useless and senseless provision in a primary election law full of glaring faults." Of course, says The Houston Chronicle, "no legislative body in America has the right to classify men by color or race in the passage of laws." In the opinion of The Fort Worth Telegram, the primary idea presents a serious difficulty, and the only solution may be a return to the convention system. Finally, we have the statement from the Austin American, quoted at the opening of this article, which indicates wholehearted agreement with Mr. Justice Holmes and his colleagues.

Other southern states do not seem to be greatly perturbed. Attorney-General Knox of Mississippi says the election laws of his state have been upheld by the United States Supreme Court, and that "in order to qualify for suffrage a person must be able to read and write, and understand the Constitution of the United States and Mississippi." "The Georgia Primary law does not stipulate any color qualifications," says former Senator Hoke Smith, in The New York World. "There is nothing in the primary laws of South Carolina specifically barring any duly qualified citizen from participating in a primary," explains The Charleston News and Courier. The same condition obtains in North Carolina. We read in The Raleigh News and Observer:

"Democratic committees unofficially invite only white voters, and no colored voters have presented themselves in Democratic primaries. If they should try to take part in the Democratic primaries in the southern states, where there is a large Negro population, the Democrats would undoubtedly abandon a legalized primary as the method for making nominations."

But whatever changes are made in the primary laws of southern states, "will be with the view of preserving white supremacy," this declares The Atlanta Constitution, "will continue as now and under laws that are constitutional."

Negroes Petition Texas State Democratic Executive Committee as Entitled to Vote in Primary

Upon the announcement of the Supreme Court decision that the state law barring Negroes from Democratic primaries was unconstitutional, the Texas legislature enacted a new statute delegating to the executive committee of the Democratic party the power to fix membership qualifications.

Negroes attempting to maintain their right to vote in Democratic primaries requested injunctions to prevent election officials from barring them from the primaries. They were refused in two federal courts.

"On July 23, 1928, Judge J. C. Hutcheson, Jr., of the Southern Texas United States District Court in a ruling at Houston, denied J. B. Grigsby an injunction against Guy Harris, chairman of the Harris County Democratic Executive Committee in behalf of all members of his race in the county asking that election officials be restrained from barring Negroes from the state and primary elections on July 28. Judge Duval West of the Western Texas United States District Court, in a ruling at San Antonio on July 24, 1928, sustained the right of Democratic organizations to bar Negroes from the Democratic primary in Texas. Appeals from the decisions of Judges Hutcheson and West were made.

A furor was created at a meeting of the Texas State Democratic Executive Committee in January, 1930, when a number of Negroes appeared as applicants for recognition as entitled to vote in Democratic primaries. The committee had met to take action relative to those persons who bolted the party presidential nominees in 1928. It was charged, by some of the bolters seeking readmission, that in barring the bolters the committee deliberately invited every Negro in Texas qualified to vote to participate in the 1930 primaries. Commenting on the incident The Dallas (Texas) News of February 4, 1930, under the caption "The Negroes Want In," said:

"You cannot blame the Negroes behind the movement to petition the state Democratic executive committee for permission to vote in the Democratic primaries of Texas. The Negro is a citizen of Texas and the Democratic primary, in ninety-nine cases out of a hundred, determines in this state what men shall rule over the Negro citizen. The Negro who is interested in that is by his very interest evincing one of the basic qualifications of citizenship.

"The Negro's angle of view is easy to understand. The party's slant is a bit more complicated. It is one of the principles—call it one of the prejudices, if you insist—of the Democratic party in Texas that white men, on the average, make better officers than colored men, and that white men are and ought to be politically the dominant race in a population predominantly white. Moreover, the whole theory of party government breaks down if a party cannot receive whom it will to be of its own membership (within the limits of citizenship, residence and like qualifications, of course) and reject whom it will.

"The number of Negroes who would actually enter a Texas primary would not be large enough to imperil anything. The kind of Negro who would affiliate genuinely with the Democratic party in Texas would be of the better, substantial sort. His vote would do no harm, and his presence would cause no more disturbance than it does in the general election, where he has as good a legal right as anybody else."

At a meeting in June, 1930, the Democratic State Executive Committee, by a vote of 14 to 13, decided to restrict the Democratic "white" primary elections in Texas, to members of the white race. In the meantime the Negroes of the state began preparations to again carry the question into the courts. Commenting on the action of the executive committee, The Houston Informer, in its issue of June 28, 1930, said:

"By the term 'white' is meant all races in this state, except Negroes, which official act bestows the right of citizenship upon Mexicans, Chinese, Japanese and other polyglot races.

"Notwithstanding the decision of the United States Supreme Court, which outlawed the former civil statute in this state that excluded Negroes from participation in Democratic primary elections and recent ruling of the United States Circuit Court of Appeals in invalidating the Democratic primary ruling in Virginia—a law similar to the present Texas statute which empowers executive committees of political parties to prescribe the qualifications of their members—the Democratic party leaders in Texas, though divided on the proposition, seem determined to exclude colored citizens from their primary elections.

"It is now up to the Negroes of Texas to resort to court action in another attempt to exercise their constitutional rights; and, since federal officers will be voted for in the July primary election held by Texas Democrats, it appears to The Informer that a constitutional question is involved and that redress should be obtained in some federal district court in this state.

"Of course, those Negroes who are denied the right to vote in the forthcoming Democratic primary elections have a good cause for civil damages against election officials and party leaders after the election has been held, and candidates will have grounds on which to contest the election or elections. Negroes, who are otherwise qualified, are American citizens under the provisions of the Federal Constitution and its Amendments, and no state has the right or authority to abridge or curtail these rights. Going a bit further, no state can delegate to a political party powers that the state does not possess, no more than John Doe can grant or deed something to Bill Smith which the former does not own or possess. Employing state machinery in the conduct and operation of all its primary elections, the Democratic party (or any other political party so engaged) becomes a state agent. This has been The Informer's contention."

On July 15, 1930, the McClellan County (Waco, Texas) Democratic Executive Committee voted, unanimously, to permit Negroes to participate in the Democratic primary on July 26.

On July 19, 1930, Federal Judge C. A. Boynton, at El Paso, dismissed injunction proceedings brought to prevent Texas state Democratic officials from barring Negroes from the Democratic primary. The petition was filed by Luther Wiley, a San Antonio Negro, and named Governor Dan Moody, Attorney-General R. L. Bobbitt, D. W. Wolcox, state Democratic chairman, and other state and party officials defendants. Boynton held the Democratic primary is not an election in the sense of federal laws and therefore is not influenced by those sections of the Constitution guaranteeing there shall be no race qualifications for voting. The petition of R. C. Scott, a Waco Negro, asking a similar injunction, also was dismissed.

Negroes Win Right to Participate in Virginia Democratic Primary

March 30, 1928, Judge Beverly T. Crump, in the Law and Equity Court of Richmond, Virginia, ruled that Negro Democrats were not eligible to vote in the Democratic primary. He denied the petition of a Negro, James O. West, for a mandamus requiring the judges of the election at the first precinct of Madison ward to permit him to vote. On June 5, 1929, Judge D. Lawrence Groner, in the United States District Court for the Eastern District of Virginia, handed down a decision in the case of James O. West, in which it was ruled that the Virginia Primary Law is in contradiction of the Fourteenth and Fifteenth Amendments of the Constitution of the United States. An appeal from his decision was made by the Democratic party of Virginia.

The Norfolk Journal and Guide, a Negro newspaper, in commenting on the Virginia decision said: "When Judge D. Lawrence Groner in the United States District Court declared the state primary law which restricted participation in Democratic party primaries to white voters violative of the Fourteenth and Fifteenth Amendments, another barrier to full exercise of the suffrage on the part of qualified Negro voters was removed. Therein lies the importance of the decision to Negro citizens. The Democratic party primary rule was obviously set up to place certain disabilities upon qualified Negro voters. They should have no voice nor power in the selection of those who were to be voted for in the general elections, which were, in view of political conditions existing at the time of the adoption of the primary rule, mere ratifications of what took place in the primary. The disfranchisement of those qualifying under the rigid general election laws was thereby accomplished. Under the one-party system until recently paramount in Virginia and other southern states the Negro voter had to surmount a double barrier in order to make a ballot mean anything.

"Judge Groner's decision, does not mean however, that there will be an influx of Negro voters into the Democratic primaries. While the trend among the younger and more open-minded members of the race is away from entire allegiance to the Republican party, a large majority of those qualified to vote are still Republicans. It is very difficult to convince members of our group that are past forty years of age that we do not owe, collectively, a very sacred obligation to the Republican party. Changes in doctrine, practice, and policy, which the Republican party has undergone in the past two decades, make no difference with them. It makes no difference even, that the Republicans in Virginia have accomplished by different methods precisely what the Democrats had the candor to give legal status to. So the Democrats need not fear that there will be any considerable accretions to their ranks by reason of the court's decision."

The Norfolk Ledger-Dispatch said editorially: "No doubt, the decision of Judge D. Lawrence Groner, of the United States District Court for the Eastern District of Virginia, holding that the Democratic primary law of Virginia contravenes the Constitution of the United States, amazes and shocks many of the rank and file of the Democratic party. Yet when the Supreme Court of the United States, on March 7, 1927, handed down its opinion in the Texas case, it forecast the eventual denial of the validity of the Democratic primary law of Virginia in just such a case as Judge Groner decided yesterday, and in just such calm and reasoned opinion."

"It is true that in Texas the statutes of the state confine participation in the primaries in question to white persons, while in Virginia that restriction is set up by party law. But the party laws have been adopted in pursuance of authority conferred by sections 227 and 228 of the Code of Virginia, as amended. If the General Assembly itself may not under the decision just reported, enact a law restricting participation in primary elections of white persons, then it follows that it cannot delegate power to adopt such a resolution to a political party. The result is that the party rule extending the right to vote in primaries only to white persons otherwise qualified is invalid to protect officials who may deny the right to vote to any person on account of color.

"Before Judge Groner, in what will be known as the Virginia case or the West case, the issue was sharply defined. It was this: Can the General Assembly vest a group of individuals—a political party, if we like, with authority to adopt restrictions which it cannot itself adopt, under the Federal Constitution, and in the act thus delegating authority provide that such restrictions shall have the force of law? That in effect, was precisely the question before Judge Groner.

"The General Assembly of Virginia having provided for the primary as a method (though optional) for the nomination of candidates, and the Supreme Court of Virginia having declared it when adopted an inseparable part of the election machinery, it would seem necessarily to follow that the legislature cannot by delegation or otherwise give validity to a claimed right which it is itself prohibited by the Constitution from enacting into law. . . . . . .

To The Ledger-Dispatch, the logic of that reasoning and conclusion seems inexorable—whatever the effect of the decision may be. At the moment, it would seem that the only possible way of continuing to confine participation in primaries to white persons, if that is considered necessary, would be to abolish the formally legalized primary, to rid it of the sanction of the state, to deprive it of such safeguards as the state throws about it, and to convert it into a literally private affair insofar as the state was concerned. If that course were followed, we take it, the state, the federal government and the courts would have no more control over it than they have over who should be admitted to membership in a fraternal or beneficial order.

On June 30, 1930, the United States Circuit Court of Appeals sitting at Asheville, North Carolina, ruled that the Democratic party of Virginia has no right to bar Negroes and other races from its primaries. This ruling affirmed the decision of the District Court of Richmond. On September 13, 1930, the sixty days' time limit, for noting an appeal from Judge Groner's ruling, to the United States Supreme Court, expired. It would appear that the Negroes of Virginia had established their right to participate in the Democratic primary in that state.

On September 13, 1930, the sixty days' time limit, for noting an appeal from Judge Groner's ruling, to the United States Supreme Court, expired. On September 16, it was reported from Richmond that "election officials in local primaries will be instructed by the city electoral board to vote Negroes who satisfy the officials that they are Democrats under the same condition applying to white voters." This was in accordance with the ruling of the United States District Court.

The Negro and the Democratic Primary in Arkansas and Florida

At a meeting of the Pensacola, Florida Democratic executive committee on March 15, 1928, a resolution was passed defining those who could take part in the city primary to be held April 10, 1928. The resolution passed pointed out that "only duly qualified white Democratic electors are declared to be and are held as members of the Democratic party in Pensacola, and are therefore, entitled to vote in the primary election." This resolution was in accordance with the regular call for the primary which had been issued and the action was taken with a view to offset Negro voters, it was claimed, when it was discovered that more than 1,000 Negroes had registered as Democrats. This situation was pointed out and the committee was called together to take action.

On April 10, 1928, Henry E. Goode, a Negro, was denied the privilege of voting in the Democratic primary at Pensacola, Florida. He filed a suit for $5,000 damages against Paul Riera, Thomas Johnson and Clifford Bell, managers of the election booth where the denial was made.

Judge Richard M. Mann, of the Second Division Circuit Court, Little Rock, Arkansas, on November 26, 1928, issued a temporary order restraining judges and clerks in the city primary of Little Rock from denying Negroes the ballot. This ruling resulted from a petition filed in the Pulaski County chancery court by Dr. J. M. Robinson and nine other Negroes asking the court to restrain election officials from denying Negroes the right to participate in primary elections.

"Section 2 of the Democratic rules under which Negroes have been barred provides that 'the Democratic party of Arkansas shall consist of all eligible and legally qualified white electors, both male and female, who have openly declared their allegiance to the principles and policies of the Democratic party as set forth in the platform of the last preceding Democratic national and state conventions, who have supported the Democratic nominees at the last preceding elections, and who are in sympathy with the success of the Democratic party in the next succeeding election."

Judge Mann ruled that these restrictions discriminated against Negroes and were not in accord with decision of the United States Supreme Court invalidating a Texas statute forbidding Negroes the ballot in Democratic primaries.

Negroes voted in the Little Rock Democratic primary on December 2, 1928, for the first time since the party law was passed which denied them the right to vote. A report of the voting said that, while white voters in general accepted the ruling of the court, there were those whose ire was aroused by the decision. One of the latter group, a doctor, struck a Negro postman on the head as he cast his ballot. The white physician was arrested and charged with disturbing the peace.

A move to restrain Democratic party officials from barring Negroes at any primary in Arkansas was made, December 8, 1928, by Negroes who obtained a temporary order November 27 enabling members of their race who could qualify as Democrats to vote in the recent city primary.

Permission was given by the chancery court, where the litigation was pending, to include E. L. Compere, chairman of the Democratic State Central Committee and H. L. Lambert, its secretary, as defendants. When brought in November, the suit named only the judge and clerks in the city primary as defendants.

With the state committee leaders as defendants, the suit was expected to settle definitely the status of the Negroes who regarded themselves as Democrats through having supported candidates of that party in the past. The Negroes asked that the restraining order be extended in scope to give them access at the Democratic polls throughout Arkansas, and that the Democratic officers be enjoined permanently from enforcing the party rule limiting participation in primaries to white persons.

On August 29, 1929, Chancellor Dodge announced the dismissal, for want of equity of the suit filed in Pulaski County chancery court on November 27, 1928, by Negroes who sought the privilege of voting in the Democratic primaries. The chancellor ruled that "no question of the validity of Arkansas' primary laws was involved in the litigation. The Negroes were not barred from primaries by statute. The state laws do not undertake to prescribe the requirements for voting in primaries. Negroes were prevented from taking part in the primaries by the party rule. An appeal from the ruling of Chancellor Dodge was made.

A petition was filed in the United States Supreme Court on July 17, asking this tribunal for a ruling whether political party organizations in the various states could lawfully prohibit Negroes from participating in their primaries. Pointing out the uniform success of the democratic candidates in the Arkansas elections, the protestants claimed that being denied the right to vote in the primaries deprived them of their most important constitutional rights.

On March 24, 1930, the Supreme Court of Arkansas in denying the appeal, declared that no state law had been passed depriving qualified electors of the right to vote on account of color, but that as a party rule with which the state was unconcerned did this, the appeal was without the jurisdiction of the Arkansas courts.

"Being a voluntary political organization and not an agency of the state," the court's opinion said, "the Democratic party had the right to prescribe rules and regulations defining qualifications of membership and to provide that only white people could become members without coming within the prohibition of either the Fourteenth or Fifteenth Amendments."

Primary election laws were defined by the court as instrumentalities to legalize the primary but not to enforce the holding of such primaries, or to define party machinery applicable thereto.

"A political party," the opinion read, "such as the Democratic party in Arkansas, is an unincorporated association of persons sponsoring certain ideas of government or maintaining certain political principles or beliefs in the public policies of government."

Referring to the Texas case of Nixon vs. Herndon, in which the Supreme Court of the United States declared unconstitutional a Texas statute barring Negroes from Democratic primaries, the Arkansas Supreme Court distinguished between what in that case was a state law and this, a party rule. An appeal to the United States Supreme Court was made.

Why the Negro Would Divide His Vote

Under the title "Let the Negro Give and Take" The Atlanta Independent gives the Negroes' point of view with respect to the white primary: "Let the Democrats of the South abolish the white primary, and hold party primaries like the Democrats of the North do, and the Negro will divide his votes both locally and nationally.

"Let the Democratic party, like the Republican party, establish a national primary policy, based on principles and not on race and religious prejudice, and the Negro will divide his votes, and vote for men and measures rather than party policies. Let the Democrats of the South use some of the common sense that the Democrats use in the North and make a political ally instead of a political alien. Why deny the Negro the freedom of the ballot in the South so long as northern Democrats give him the ballot, vote him, send him to Congress, elect him to the legislature, as aldermen, councilmen, senators, civil service commissioners and share with him the emoluments of war? Liberalize both your political and economic policy and invite the Negro to vote with you and share with you the duties and responsibilities of state. He wants to vote with his neighbors. He believes his neighbor's interest is his best interest. White supremacy will not be imperilled or threatened by this broad and humane policy. No minority group or people have ever been a serious menace to the rule of the majority in any government long at a time."

Negroes Register and Vote As Democrats in North Carolina

In the 1930 North Carolina senatorial primary between F. M. Simmons and J. W. Bailey a considerable number of Negroes registered. The largest number was at Raleigh (Wake County) where 375 registered as Democrats, 45 as Republicans and 2 as Independents. The registration of Negroes as Democrats in North Carolina attracted national attention and strong opposition within the state. This opposition was led by The Raleigh News and Observer. An editorial on this subject appearing in the June 2, issue of this journal said:

> There was no excuse, reason or justification for the introduction of the Negro into primary contests this year. With few exceptions, the Negro is not responsible.
>
> The Negro in North Carolina has been a Republican since he was enfranchised. He is a Republican whenever his vote will help that party. The attempt to introduce him as a disturbing element in the Democratic primary is a wrong alike to the Negro and to the Democratic party. Those who have been induced to register as Democrats would serve their race by voluntary declining to be used by any political faction. Democratic conventions and meetings and primaries have always been confined to white voters. There has been no change in the rule and policy. Except in a few local scrambles in Raleigh where some unworthy Democrats were willing to put the party in jeojardy to carry a selfish purpose, there has been no appeal by Democrats to the Negro. Even then it was repudiated by Democrats who saw the danger. This is the first time politicians have sought to induce Negroes to come into a state primary to kill hundreds of the votes of white Democrats. No matter who is guilty, the Democrats of North Carolina will not tolerate this unauthorized departure from a policy that has been in existence since 1868.

The right of Negroes to register and vote as Democrats was challenged by Bart M. Gatling, Wake County manager for Senator Simmons.

A number of the challenged Negroes declared they were Democrats and had voted the Democratic ticket before. Officials ruled, on the challenges, that the only questions that could be asked the Negro registrants were whether they had ever voted the Democratic ticket in the past and whether they intended to support the Democratic nominees in the November election.

Before this ruling was put into effect, several queries along the educational line developed that all the registrants were able to read and write, and held either high school or college diplomas.

On June 4, of 127 Negroes summoned to appear for hearing on that day, 70 were present and it was reported were given approval without exception by the precinct registrars and judges of election.

In the Wake Forest precinct of Wake County Negroes were not permitted to register. These Negroes sent the following protest to the county board of elections:

> Whereas, the recent registration at Wake Forest has proved to be irregular, illegal and unsatisfactory to many of the citizens residing in the township, in that the discrimination rule has been applied and used when qualified Negroes appeared for registration in order to bar them from registering; and
>
> Whereas, the registrar yielded the duties of his offices as registrar by asking and allowing outside parties to participate in conducting the examination of certain applicants which was a violation of section 17 of the election laws of North Carolina; and
>
> Whereas, said registrar made efforts to intimidate Negroes by sending them word that it was useless to come for registration and that they would surely be barred.
>
> Therefore, we, the undersigned citizens, do file our protests against said registration, and ask that a copy of this protest be sent the state board of elections.

At Wilson, (Wilson County) on June 9, 18 challenged Negroes were permitted to remain on the registration books as Democrats while, it was reported, more than two score local Negroes who had been on the books as either Democrats or Republicans were not challenged.

Not all of the North Carolina newspapers approved of the position taken by The Raleigh News and Observer. The Rocky Mount Telegram in its issue of June 2, pointed out:

> That the registration of Negroes in the capital city has been brought up and overplayed purely for political purposes is indicated by figures given in Associated Press dispatches from Raleigh. These figures show that there were 2,017 Negroes on the old primary registration books of Raleigh township as Democrats. Under the new registration, however, the registration about which all the stir has been needlessly generated, only about 500 Negroes are on the books.
>
> Yet with a decrease of approximately 1,500 in the Negro registration, somebody gives vent to a verbal explosion and seeks to manufacture an issue which will bring votes to a favorite candidate through fanning the fires of prejudice, of ill-feeling and of sentiment. The end cannot possibly justify the means and the danger which it brings to North Carolina.

The High Point Enterprise in its issue of May 27 asked:

> Ought the Democratic party of the South be closed hermetically against the Negro seeking to affiliate with it?
>
> The News and Observer, todays, says:
>
> There are no Negro Democrats in Raleigh. Nearly every southerner knows a few Negroes who regularly vote the Democratic ticket.
>
> The registration of more than a normal number of Negroes as Democrats is worthy of party notice in Raleigh or elsewhere in the state, and we agree with The News and Observer that the strictest supervision of the primary should be kept to guard against a false brigading of voters, of any color, for immediate political purpose. It is easier, naturally, to keep that guard where the Negro is trying to qualify spuriously for participation in a Democratic primary. But is it really the will of the Democratic party in the South that a Negro may not join it?
>
> The time is coming when all Negroes will be eligible to vote. Their lack of education is the only bar to them now and that they are overcoming. The southern states cannot prevent their voting beyond the day of their qualification. Several southern states have Negro majorities. All of them have such strong Negro minorities as to enable designing white men to swing elections with the use of small white minorities with all Negro adults voting. If not through the loyalty of intelligent Negroes to the best interests of the state rather than to racial pride, how can the better class whites hold these states indefinitely? An arbitrary cloture of the White Supremacy party to an honest Negro desiring affiliation is an interesting and sweeping proposal.

Results of Swapping Education for Non-Participation in Politics

The Fayetteville Observer of May 24, under the caption "The Negro Democrat" said:

> Editors of The Raleigh News and Observer are showing so much consternation over Negroes registering as Democrats to vote in the Democratic primary that we have a suspicion that the editors of The News and Observer have a suspicion that the Negroes are not going to vote for their candidates.
>
> Declares The News and Observer in no uncertain words:
>
> The Negro is a Republican and those who advised the Raleigh Negroes to register as Democrats were enemies of Democracy and white supremacy. This is true, no matter what they may call themselves.
>
> While we are glad that the matter of a few Negroes registering in the Democratic primary fails to raise our blood pressure abnormally, nevertheless it is time for southern white people to realize that the participation of Negroes in politics from now on promises to present a problem worthy of the most careful (and unimpassioned) consideration.
>
> Doubtless the blood of The News and Observer boils at the thought of the Negro as a Democrat for that organ is still living in the stirring days of the overthrow of the fusion government in North Carolina more than 30 years ago.
>
> Shortly thereafter Aycock swapped the North Carolina Negro an education for a generation of non-participation in politics.
>
> Whether we like it or not, that swap is now bearing fruit. Every year the Negro in North

Carolina under our system of universal education is becoming a more intelligent citizen. Every year more and more Negroes are able to hurdle the intellectual barrier set up at the downfall of the fusion regime.

And as the Negro becomes more and more educated, whether we like it or not, he is becoming more and more obsessed with the yearning to take part in government.

We are inclined to believe that it is more this yearning of the educated Negro than the machinations of unscrupulous white politicians that is causing the Negroes to turn to the Democratic party as that organ through which they are more apt to secure a voice in their own government.

As the Negro becomes more educated this yearning is going to increase and in the next generation the Negro vote is again going to become a vital factor in North Carolina politics.

White people of both parties should begin to realize this and to plan now how the increasing Negro vote is to be assimilated best into the political fabric of the commonwealth; to consider how the Negro may best be given a share in his own government with a minimum of friction with the theory of white supremacy.

Frankly, we wish the Negro could remain forever the happy non-political citizen he has been for the past generation, but frankly we do not see how this condition can be prolonged much longer in view of our system of universal education.

And frankly, we do see a great social and political danger in making any one political party a permanent Jim Crow car for the ever increasing number of Negro voters.

The problem is a delicate one that calls for judicious and calmly arrived at action on the part of thinking white people. It is not one to be banished by the impassioned waving of the red shirt.

Presidents and the Official Entertainment of Negroes

June 14, 1929, the wife of Oscar DePriest, Negro Congressman from the State of Illinois, was entertained at a formal and official tea in the White House at Washington, D. C., at which tea there was present also as guests, white ladies. In spite of the fact that the entertainment of Mrs. DePriest was only a part of the regular routine of having the wives of all the members of Congress to tea, severe criticism was launched against the administration for this incident. Resolutions condemning it were introduced in the legislatures of Florida, Georgia, Mississippi and Texas.

The charge was made in some quarters that the Hoover administration was setting a social equality precedent. An investigation revealed that instead of setting a precedent, precedent was being followed, for in at least fourteen other instances Negroes had been officially entertained by Presidents of the United States, as follows:

1864—Frederick Douglass dined with President Lincoln at the White House.

1865—At President Lincoln's second inaugural reception Frederick Douglass was entertained at the White House.

1870—Senator B. K. Bruce was entertained by President Grant and the wife of the Senator entertained the members of the diplomatic set at her home at a reception.

1871—P. B. S. Pinchback (at one time governor of Louisiana) was entertained by President Grant at the White House.

1878—President Rutherford B. Hayes was a cousin of President Patton (white) of Howard University, and was entertained by him at the university. At this entertainment President Hayes met John M. Langston, the first dean of the university law school, upon whom President Hayes later called socially at the Langston home.

1885—Frederick Douglass was entertained by President Hayes at the White House.

1886—The minister to Haiti was entertained by President Cleveland.

1903—John C. Dancy (recorder of deeds) and wife were entertained at the White House.

1903—Booker T. Washington, principal of Tuskegee Institute, dined at the White House with President Roosevelt.

1904—Judson W. Lyons, (register of the treasury) and wife were entertained at the White House by President Roosevelt.

1912—President Roosevelt entertained William H. Lewis, former assistant Attorney-General, at the former's home at Oyster Bay, New York, as an overnight house guest.

1926—President Coolidge entertained President Borno of Haiti on the occasion of his visit to the United States.

Bishop W. N. Ainsworth of the Methodist Episcopal Church, South, made the following comment:

"From the first years of American history, the President and his wife have entertained members of Congress and their wives, as well as the representatives of all foreign governments.

"Such occasions, while social, are not personal, but official. During these years, every color of human being from lily-white to ebony black, and all that lies between, has been entertained at the White House and by every occupant thereof. It is nothing new.

"The color scheme does not enter into the arrangement and cannot. Every legally elected Congressman or representative of a foreign government is entitled to the same consideration in regard to such official formalities.

"There is no more justification for the exclusion of a black man and his wife from such a function that there is to exclude a red, yellow, brown or white one. The President and his wife do not select any of them; the constituency does.

"It is about time for everybody to

quit seeing black only and having these blatant outbreaks about it.

"In my opinion, all of this excitement over the recent White House entertainment is a tempest in a teapot."

With regard to the furore that was stirred up by his wife's presence at the White House, Congressman DePriest, gave out the following statement:

"It's all a lot of moonshine for any one to suggest that a question of social equality was involved in my wife's going to a White House tea. My wife was invited not because she was white or black, Republican or Democrat. She was invited because she happened to be the wife of a man who was a member of Congress. That's all there was to that.

"These southern Democrats, these haters, are trying to stir up prejudice and help themselves politically in those southern states that voted against Al Smith and gave electoral votes for Hoover. The political effect will be to drive all colored votes back into the Republican party.

"There can be no social equality question as between races. Social equality is all a matter of individual taste. It isn't national or racial. For instance, there are men and women of my own race with whom I wouldn't care to have any social relations or contact. There are both blacks and whites with whom I would not want to associate. I associate with persons I like. I keep away from those I don't like."

Commenting on this The New York World said:

"This is so clearly put, so profound in its grasp of the issues involved that there is little to add to it."

Emergence of the Negro "Bloc"

William Hard, special correspondent of a number of southern papers sent the following from Washington under date of April 19, 1930:

"To the wet 'bloc' in the approaching congressional elections there must now be added the Negro 'bloc'; and the effect of both 'blocs' is to increase the chance of the Democrats for winning control of the House of Representatives.

"Oscar DePriest, Republican Negro representative in the Lower House of Congress, from the first district of Illinois, in Chicago, is principally responsible for the emergence of the Negro 'bloc,' which is called 'the people's movement.' The purpose of this movement essentially is to vote for Republican candidates or Democratic candidates or independent candidates in accordance solely with their attitude toward the Negro race. That such a bi-partisan or non-partisan 'bloc' should be originated by a Republican representative is almost without precedent. Authentic reports are that it is going strong in northern and border-state congressional districts in which Negro voters are thickly congregated.

"It might readily prove decisive in many of those districts, and it has its origin in four main discontents.

"First: The Republican Presidential campaign managers of last year discarded all efforts to please the Negroes in favor of efforts to please the southern whites.

"Second: The existing Republican administration has appointed virtually no Negroes to office.

"Third: The Negro division of the Republican national division of the Republican national committee has been closed down.

"Fourth: John J. Parker, of North Carolina, accused of opposing Negro participation in politics, has been nominated to be a Justice of the United States Supreme Court. This fourth discontent might have been in itself of minor consequence. It gets its importance from being the match which set the heap of the previous discontent on fire.

"Negroes have ironically but abundantly proved that they can vote for Democrats."

Legislation Affecting the Civil and Political Rights of Negroes

13TH AMENDMENT TO THE CONSTITUTION

Sec. 1. Neither slavery nor involuntary servitude, except as a punishment for crime whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction.

Sec. 2. Congress shall have power to enforce this article by appropriate legislation.

Adopted December 18, 1865.

Constitutional Amendments—The Thirteenth Amendment adopted December 18, 1865, made slavery in the United States unconstitutional. The Fourteenth and Fifteenth Amendments conferred upon the descendants of the slaves and upon the descendants of the free Negroes, the constitutional rights which had been denied them under the so-called

"Black Laws," passed by the different states. (*) Under the Amendments conferring upon Negroes all the fundamental rights of white men, race distinctions were not abolished but race discriminations were made illegal.

It is important at the outset to distinguish clearly between race distinctions, and race discriminations; more so, because these words are often used synonymously, especially when the Negro is discussed. A distinction between the Caucasian and the Negro, when recognized and enforced by the law, has been interpreted as a discrimination against the latter. In fact there is an essential difference between race distinctions and race discriminations. North Carolina for example, has a law that white and Negro children shall not attend the same schools but that separate schools shall be maintained. If the terms of all the public schools in the state are equal in length, if the teaching force is equal in numbers and ability, if the school buildings are equal in convenience, accommodations and appointments, race distinction exists but not a discrimination.

There is no discrimination so long as there is equality of opportunity, and this equality may often be attained only by a difference in methods. On the other hand, if the term of the Negro school is four months and that of the white eight; if the teachers of the Negro schools are underpaid and inadequately or wrongly trained, and the teachers of the white schools are well paid and well trained; if Negro children are housed in dilapidated uncomfortable, unsanitary buildings, and white children have new, comfortable, and sanitary buildings; if courses of study for Negro children are selected in a haphazard fashion without any regard to their peculiar needs, and a curriculum is carefully adapted to the needs of white children; if such conditions exist under the law, race distinctions exist which are at the same time discrimination against Negroes. A race distinction connotes a difference and nothing more. A discrimination necessarily implies partiality and favoritism.

REFERENCES: Stephenson—Race Distinctions in American Law, pp. 2-4.

14TH AMENDMENT TO THE CONSTITUTION

(Ratified July 28, 1868.)

Sec. 1. All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States, and of the state wherein they reside. No state shall make or enforce any law which shall abridge the privileges or immunities of a citizen of the United States; nor shall any state deprive any person of life, liberty, or property without due process of law, nor deny to any person within its jurisdiction the equal protection of the laws.

Sec. 2. Representatives shall be appointed among the several states according to their respective numbers, counting the whole number of persons in each state, excluding Indians not taxed. But when the right to vote at any election for the choice of electors for President and Vice-President of the United States, Representatives in Congress, the executive and judicial officers of a state, or the members of the legislature thereof, is denied to any of the male inhabitants of such state being twenty-one years of age, and citizens of the United States, or in any way abridged, except for participation in rebellion or other crime, the basis of representation therein shall be reduced in the proportion which the number of such male citizens shall bear to the whole number of male citizens twenty-one years of age in such state.

Sec. 3. No person shall be a Senator or Representative in Congress, or Elector of President and Vice-President, or hold any office, civil or military, under the United States, or under any state, who having previously taken an oath as a member of Congress, or as an officer of the United States, or as a member of any State Legislature, or as an executive, or judicial officer of any state, to support the Constitution of the United States, shall have engaged in insurrection or rebellion against the same, or given aid or comfort to the enemies thereof. But Congress may, by a vote of two-thirds of each House, remove such disability.

Sec. 4. The validity of the public debt of the United States authorized by law, including debts incurred for payment of pensions and bounties for services in suppressing insurrection or rebellion, shall not be questioned. But neither the United States nor any state shall assume or pay any debt or obligation incurred in aid of insurrection or rebellion against the United States, or any claim for the loss or emancipation of any slave; but all such debt, obligations, and claims shall be held illegal and void.

Sec. 5. The Congress shall have power to enforce, by appropriate legislation, the provisions of this article.

15TH AMENDMENT TO THE CONSTITUTION

(Ratified March 30, 1870)

Sec. 1. The right of the citizens of the United States to vote shall not be denied or abridged by the United States, or by any state, on account of race, color, or previous condition of servitude.

2. The Congress shall have power to enforce this article by appropriate legislation. (**)

***Federal Legislation*—The first Civil Rights Bill was passed by Congress, April 9, 1866. It prescribed that "all persons born in the United States and not subject to the foreign power, excluding Indians not taxed, are hereby declared to be citizens of the United States; and such citizens of every race and color, without regard to any previous condition of slavery or involuntary servitude, except as a punishment for crime * * * shall have the same right, in every state and territory in the United States, to make and enforce contracts, to sue, * * * and to full and equal benefit of all laws and proceedings, in the security of persons and property, as is enjoyed by white citizens, and shall be subject to like punishment and penalties, and to none other."**

The Civil Rights Bill of 1866 was in a large measure superseded by the Fourteenth Amendment, adopted July 28, 1868. The purpose of this Amendment was (1) to make the Bill of Rights (the first ten Amendments to the Constitution) binding upon the states as well as upon the nation; (2) to give validity to the Civil Rights Bill of 1866, and (3) to declare who were citizens of the United States.

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* See 1925-26 Negro Year Book, pp. 227-231.

** For Negro Suffrage in the Reconstruction Period including Negro members of legislatures see 1925-26 Negro Year Book, pp. 236-40.

Another Civil Rights Bill was passed March 1, 1875, which declared that all persons within the jurisdiction of the United States should be entitled to the full and equal enjoyment of the accommodations, advantages, facilities, and privileges of inns, public conveyances on land or water, theaters and other places of public amusements, subject only to the conditions established by law and applicable alike to citizens of every race and color, regardless of any previous condition of servitude.

This law was the last effort of Congress to guarantee to the Negro his civil rights. In 1883, the Supreme Court of the United States declared the Civil Rights Bill of 1875 unconstitutional.

That year five cases having to do with Civil Rights of Negroes reached the Supreme Court. "Two of them concerned the rights of colored persons in inns and hotels, two of their rights in theaters, and one in railroad cars. Mr. Justice Bradley, delivering the opinion of the court, took the ground that the first and second sections of the Civil Rights Bill were unconstitutional for these reasons: (1) They are not authorized by the Thirteenth Amendment, abolishing and prohibiting slavery, because the separation of the races in public places is not a badge of servitude . . . (2) The Civil Rights Bill is not authorized by the Fourteenth Amendment, because that refers to action by the state, while the Bill refers to individual discrimination. It is state action of a particular kind that is prohibited."

In June, 1913, the Supreme Court reaffirmed the ruling of 1883 and extended its application to Federal territory and navigable waters of the United States.

***State Legislation*—A number of states in the North have enacted Civil Rights Bills which undertake to guarantee equality of accommodation in public places.**

On May 16, 1865, Massachusetts declared that there should be no distinction, discrimination, or restriction on account of color or race in any licensed public place of amusement, public conveyance, or public meeting, imposed a fine of fifty dollars for the violation of this law. The next year it included theaters within the prohibition.

After the Federal Civil Rights Bill was declared unconstitutional in 1883, and the burden of securing to Negroes equality of accommodation in public places was placed upon the states, many of them outside of the South adopted bills which practically copied the Civil Rights Bill of 1875. The following is a list of the states that have such Civil Rights Bills with dates of their adoption:

Connecticut	1884 and 1905
Iowa	1884 and 1892
New Jersey	1884
Ohio	1884 and 1894
Colorado	1885 and 1895
Illinois	1885
Indiana	1885
Michigan	1885
Minnesota	1885, 1897 and 1899
Nebraska	1885 and 1893
Rhode Island	1885
New York	1893, 1895 and 1913
Pennsylvania	1887
Washington	1890
Wisconsin	1895
California	1897

Southern States Whose Laws Restrict the Suffrage(*)

Suffrage amendments have been adopted by the southern states in the following order: Mississippi, 1890; South Carolina, 1895; Louisiana, 1898; North Carolina, 1900; Alabama, 1901; Virginia, 1901; Georgia, 1908; and Oklahoma, 1910.

The substance of the laws restricting suffrage is that the prospective voter must have paid his full taxes and then, in order to register, must own a certain amount of property, or must be able to pass an educational test or must come under the grandfather clause.

Tax Test.—Alabama, Arkansas, Florida, Louisiana, Mississippi, North Carolina, South Carolina, Tennessee and Virginia require the payment of poll taxes as a prerequisite to voting. In Georgia all taxes legally required since 1877 must be paid six months before the election.

Property Test.—The property requirement in Alabama is forty acres of land in the state or real or personal property worth three hundred dollars ($300) on which the taxes for the preceding year have been paid.

In Georgia it is forty acres of land in the state or five hundred dollars ($500) worth of property in the state.

The Louisiana requirement is three hundred dollars ($300) worth of property and payment of personal taxes.

South Carolina prescribes three hundred dollars ($300) worth of property on which taxes for the preceding year have been paid.

Mississippi, North Carolina and Virginia have no property test.

Educational Test

Alabama requires that the applicant, unless physically disabled, must be able to read and write the Constitution of the United States in English.

In Georgia he must, unless physically disabled, be able to read and write the Constitution of the United States in English; or if physically disabled from reading and writing, to "understand and give a reasonable interpretation" of the Constitution of the United States or of Georgia, when read to him.

Louisiana requires that the applicant must be able to read and write and must make an application for registration in his own handwriting.

In Mississippi he must be able to understand or reasonably interpret any part of the constitution of the state.

In North Carolina the requirement is the ability to read and write the state constitution in English.

The Constitution of Oklahoma says the applicant "must be able to read and write any section of the constitution of the state."

South Carolina requires ability to read and write the Constitution.

Virginia requires that the applicant must make out his application in his own handwriting and prepare and deposit his ballot without aid.

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*For Negro suffrage before the Civil War see 1925-26 Negro Year Book, pp. 235-36.

Grandfather Clause

The Grandfather Clause permits a person who was not able to satisfy either the educational or property tests to continue a voter for life if he was a voter in 1867 (or in Oklahoma in 1866) or is an old soldier or the lineal descendant of such voter or soldier provided, except in Oklahoma, he registered prior to a fixed date.

The expiration of the date when such persons could register was in South Carolina, January 1, 1898; Louisiana, September 1, 1898; Alabama, December 20, 1902; Virginia, December 31, 1903; North Carolina, December 1, 1908; Georgia, January 1, 1915. The Oklahoma Grandfather Clause intended to be permanent, provided that:

No person who was on January 1, 1866, or at any time prior thereto, entitled to vote under any form of government, or who at that time resided in some foreign nation, and no lineal descendant of such person, shall be denied the right to register and vote because of his inability to so read and write such Constitution. The Supreme Court of the United States, June 21, 1915, declared the Grandfather Clause invalid. Mississippi had no Grandfather Clause.

Understanding and Character Clauses

Only two states, Georgia and Mississippi, have permanent understanding and character clauses. Although in Georgia a person may have neither property nor education he may be permitted to register if he is of good character and understands the duties and obligation of citizenship under a republican form of government.

The Mississippi law permits one who cannot read to register if he can understand and reasonably interpret the Constitution when read to him.

In Alabama, South Carolina and Virginia the Understanding Clause is a part of the Grandfather sections and became inoperative with the "Grandfather Clauses."

Vote in Each State Having Disfranchisement Law in Presidential Election Immediately Before the Passing of the Law, Immediately After, in Second Election After Passing of the Law, and in 1920, 1924 and 1928

STATE	Year Law Enacted	Persons of Voting Age and Party Vote	Vote in 1888, Election Year Immediately before Law Passed	Vote in 1892 Election Year Immediately after Law Passed	Vote in 1896, Second Election Year After Law Passed	Vote in 1920	Vote in 1924	Vote in 1928
Mississippi	1890	Persons of Voting Age	264,570	286,875	317,511	438,402	872,094	872,094
		Per Cent White	44.6	44.2	43.1	48.7		
		Per Cent Negro	54.8	55.7	56.2	51.1		
		Party Vote:						
		Democratic	85,467	40,288	64,864	69,277	100,475	124,598
		Republican	31,120	1,340	5,123	11,576	8,546	27,191
		All Others	258	11,097	485	1,639	3,494	263
		Total Votes Cast	116,845	52,727	70,472	82,492	112,515	152,052
		Per Cent Total Vote of Total Persons Voting	44.2	18.4	22.1	18.7	12.9	17.4
		Per Cent Democratic Vote White Persons Voting Age	72.3	31.8	46.8	32.2		
		Persons of Voting Age and Party Vote	Vote in 1892 Election Year Immediately before Law Passed	Vote in 1896 Election Year Immediately after Law Passed	Vote in 1900, Second Election Year After Law Passed	Vote in 1920	Vote in 1924	Vote in 1928
South Carolina	1895	Persons of Voting Age	245,148	264,232	283,325	389,199	776,969	776,969
		Per Cent White	44.1	45.0	46.0	52.8		
		Per Cent Negro	55.9	54.9	54.0	47.1		
		Party Vote:						
		Democratic	54,698	59,625	47,283	64,170	49,008	62,766**
		Republican	13,384	9,313	3,579	2,244	1,123	3,112
		All Others	2,410	0	0	26	620	44
		Total Votes Cast	70,492	68,938	50,862	66,440	50,751	65,924
		Per Cent Total Vote of Total Persons Voting	28.8	26.1	18.0	17.1	6.5	8.5
		Per Cent Democratic Vote White Persons Voting Age	60.7	61.9	36.3	38.7		

** Includes Smith and Anti-Smith Democrats.

(Continued on pages 114, 115, 116.)

Vote in Each State Having Disfranchisement Law in Presidential Election Immediately Before the Passing of the Law, Immediately After, in Second Election After Passing of the Law, and in 1920, 1924 and 1928

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Vote in Each State Having Disfranchisement Law in Presidential Election
Immediately Before the Passing of the Law, Immediately After, in Second Election After Passing of the Law, and in 1920, 1924 and 1928

STATE	Year Law Enacted	Persons of Voting Age and Party Vote	Vote in 1900 Election Year Immediately before Law Passed	Vote in 1904 Election Year Immediately after Law Passed	Vote in 1908 Second Election Year After Law Passed	Vote in 1920	Vote in 1924	Vote in 1928
Alabama	1901	Persons of Voting Age	413,862	453,561	493,261	573,892	1,135,529	1,135,529
		Per Cent White	56.1	57.0	57.9	62.4		
		Per Cent Negro	43.8	42.9	42.1	37.6		
		Party Vote:						
		Democratic	96,368	79,857	74,374	163,254	112,966	127,548
		Republican	55,634	22,472	25,308	74,690	45,005	113,681
		All Others	2,762	1,465	2,064	3,126	8,084	0
		Total Votes Cast	154,764	103,794	101,746	241,070	166,055	241,229
		Per Cent Total Vote of Total Persons Voting	37.4	22.9	20.6	42.0	14.6	21.2
		Per Cent Democratic Vote White Persons Voting Age	41.5	30.8	26.0	45.6		
		Persons of Voting Age and Party Vote	Vote in 1900 Election Year Immediately before Law Passed	Vote in 1904 Election Year Immediately after Law Passed	Vote in 1908 Second Election Year After Law Passed	Vote in 1920	Vote in 1924	Vote in 1928
Virginia	1901	Persons of Voting Age	447,815	478,099	508,383	613,653	1,192,550	1,192,550
		Per Cent White	67.3	68.2	69.1	71.2		
		Per Cent Negro	32.6	31.7	30.9	28.7		
		Party Vote:						
		Democratic	146,080	86,548	82,946	141,670	139,797	101,631
		Republican	115,865	47,880	52,573	87,456	73,359	115,348
		All Others	2,295	1,439	1,366	1,873	10,570	437
		Total Votes Cast	264,240	135,867	136,885	230,999	223,726	217,416
		Per Cent Total Vote of Total Persons Voting	59.0	28.4	26.9	37.6	18.8	18.2
		Per Cent Democratic Vote White Persons Voting Age	48.5	26.5	23.6	32.4		

(Continued on page 116.)

Vote in Each State Having Disfranchisement Law in Presidential Election Immediately Before the Passing of the Law, Immediately After, in Second Election After Passing of the Law, and in 1920, 1924 and 1928

STATE	Year Law Enacted	Persons of Voting Age and Party Vote	Vote in 1896 Election Year Immediately before Law Passed	Vote in 1900 Election Year Immediately after Law Passed	Vote in 1904, Second Election Year After Law Passed	Vote in 1920	Vote in 1924	Vote in 1928
Louisiana	1898	Persons of Voting Age	295,791	325,943	361,533	458,178	896,878	896,878
		Per Cent White	53.6	54.6	55.9	61.8		
		Per Cent Negro	46.3	45.2	43.9	38.0		
		Party Vote:						
		Democratic	79,009	53,671	47,708	87,354	93,218	164,655
		Republican	22,037	14,233	5,205	38,538	24,670	51,160
		All Others	0	0	995	0	4,063	0
		Total Votes Cast	101,046	67,904	53,908	125,892	121,951	215,815
		Per Cent Total Vote of Total Persons Voting	34.2	20.8	14.9	26.8	13.4	24.1
		Per Cent Democratic Vote White Persons Voting Age	49.7	30.2	23.5	30.1		
		Persons of Voting Age and Party Vote	Vote in 1896 Election Year Immediately before Law Passed	Vote in 1904 Election Year Immediately after Law Passed	Vote in 1908, Second Election Year After Law Passed	Vote in 1920	Vote in 1924	Vote in 1928
North Carolina	1900	Persons of Voting Age	387,605	452,998	486,765	1,202,518*	1,207,343	1,207,343
		Per Cent White	68.8	69.9	70.4	71.9		
		Per Cent Negro	31.1	29.8	29.2	27.7		
		Party Vote:						
		Democratic	175,066	124,121	136,995	305,447	284,270	288,108
		Republican	155,243	82,625	114,937	232,848	191,753	349,795
		All Others	681	485	378	463	6,664	0
		Total Votes Cast	330,990	207,231	252,310	538,758	482,687	637,903
		Per Cent Total Vote of Total Persons Voting	85.4	45.7	51.7	44.8	40.0	52.8
		Per Cent Democratic Vote White Persons Voting Age	65.6	39.2	39.7	35.4		

* Women voted in North Carolina and Oklahoma in the Presidential Election of 1920.

(Continued on pages 115, 116.)

Vote in Each State Having Disfranchisement Law in Presidential Election Immediately Before the Passing of the Law, Immediately After, in Second Election After Passing of the Law, and in 1920, 1924 and 1928

STATE	Year Law Enacted	Persons of Voting Age and Party Vote	Vote in 1904 Election Year Immediately before Law Passed	Vote in 1912 Election Year Immediately after Law Passed	Vote in 1916 Second Election Year After Law Passed	Vote in 1920	Vote in 1924	Vote in 1928
Georgia	1908	Persons of Voting Age	548,696	638,844	675,300	711,760	1,414,772	1,414,772
		Per Cent White	56.0	57.6	58.6	60.2		
		Per Cent Negro	43.9	42.3	41.0	39.7		
		Party Vote:						
		Democratic	83,472	93,076	125,845	107,162	123,200	165,382
		Republican	24,003	27,171***	31,878***	43,720	30,300	63,498
		All Others	882	1,026	967	465	13,077	124
		Total Votes Cast	108,357	121,273	158,690	151,347	166,577	229,004
		Per Cent Total Vote of Total Persons Voting	19.7	19.0	23.5	23.1	11.8	16.2
		Per Cent Democratic Vote White Persons Voting Age	27.1	25.3	31.6	25.0		

		Persons of Voting Age and Party Vote	Vote in 1908 Election Year Immediately before Law Passed	Vote in 1912 Election Year Immediately after Law Passed	Vote in 1916 Second Election Year After Law Passed	Vote in 1920	Vote in 1924	Vote in 1928
Oklahoma	1910	Persons of Voting Age	399,120	467,846	509,006	904,852*	1,004,516	1,004.516
		Per Cent White	88.1	88.8	89.6	90.4		
		Per Cent Negro	7.9	7.7	7.6	7.3		
		Party Vote:						
		Democratic	122,363	119,156	148,113	215,808	255,798	219,206
		Republican	110,474	90,786	97,467***	243,464	226,242	394,052
		All Others	21,734	41,674	45,190	25,679	41,141	5,210
		Total Votes Cast	254,571	251,616	290.770	484,951	523,181	618,468
		Per Cent Total Vote of Total Persons Voting	63.8	53.8	57.1	53.6	52.1	61.6
		Per Cent Democratic Vote White Persons Voting Age	35.3	28.7	32.4	26.4		

* Women voted in North Carolina and Oklahoma in the Presidential Election of 1920.

** Includes Smith and anti-Smith Democrats.

*** Republicans and Progressives.

Disfranchisement Has Kept Democratic Party in South in Political Ditch

An analysis of the foregoing tables shows that:

The Democratic vote for Mississippi, in 1888, in the Presidential election immediately before the passage of the disfranchisement law in that state, was 85,467. This number of votes was not equaled until 1924, 36 years later, when with women voting the number was 100,475. The Democratic vote in Mississippi in 1888 was 72.3 per cent of the total white males of voting age. In 1920 it was 32.2 per cent, a decrease for the 32 years of 40.1 per cent.

The Democratic vote for South Carolina in 1892, in the Presidential election immediately before the passage of the disfranchisement law in that state, was 54,698. This was 5,690 more Democratic votes than was cast in the election of 1924, 32 years later at which time women were eligible to vote. In 1892 the Democratic vote in South Carolina was 60.7 per cent of the total white males of voting age. In 1920 it was 38.7 per cent a decrease of 22.0 per cent.

The Democratic vote for Louisiana in 1896, in the Presidential election immediately before the passage of the disfranchisement law in that state, was 79,009 or 49. 7 per cent of the total white males of voting age. In 1920 it was 30.1 per cent of the total white males of voting age, a decrease of 19.6 per cent.

In North Carolina where there was a large white Republican vote the total vote cast in 1896, in the Presidential election immediately before the passage of the disfranchisement law in that state, was 85.4 per cent of all males of voting age. In 1920 with women voting the total vote cast was 44.8 per cent of all persons of voting age. In 1924, with women eligible to vote, the total vote cast was 40 per cent of all persons of voting age and in 1928, 52.8 per cent.

The Democratic vote for Alabama in 1900, in the Presidential election immediately before the passage of the disfranchisement law in that state, was 41.5 per cent of all the white males of voting age. In 1920 it was 45.6 per cent, an increase of 4.1 per cent. The total vote cast in Alabama in 1924, with women voting was 14.6 per cent of all persons of voting age, and in 1928, 21.2 per cent.

The Democratic vote for Virginia, in 1900, in the Presidential election immediately before the passage of the disfranchisement law in that state, was 146,080 or 48.5 per cent of the white males of voting age. In 1920 it was 32.4 per cent. The Democratic vote in 1928 was 101,631 which was 44,000 less than it was 28 years earlier; whereas the Republican vote in 1900 and in 1928 was practically the same, 115,865 for the former year and 115,348 for the latter year. In other words, to defeat the Democrats, it was only necessary to poll 517 less Republican votes in 1928 than were polled in 1900. The total vote cast in Virginia in 1928, with women voting, was 18.2 per cent of all persons of voting age.

The Democratic vote for Georgia in 1904, in the Presidential election immediately before the passage of the disfranchisement law in that state was 27.1 per cent of the total white males of voting age. In 1920 the Democratic vote was 25.0 per cent of the total white males of voting age. In 1924, with women voting the total vote cast was 11.8 per cent of all persons of voting age and in 1928, 16.2 per cent.

When one makes a careful study of the results of voting in the states having disfranchisement laws, he can raise the question, whether, in keeping the Negro in the political ditch, the Democratic party, in these states, has not been compelled to remain in the ditch with him?

Vote in Each State Having Disfranchisement Law in Presidential Election
Immediately Before the Passing of the Law, Immediately After, in Second Election After Passing of the Law, and in 1920, 1924 and 1928

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DIVISION X

PROGRESS IN SIXTY-FOUR YEARS 1866-1930

	1866	1930	Gain in Sixty-four Years
ECONOMIC PROGRESS—			
Homes Owned	12,000	750,000	738,000
Farms Operated	20,000	1,000,000	980,000
Businesses Conducted	2,100	70,000	67,900
Wealth Accumulated	$20,000,000	$2,600,000,000	$2,580,000,000
EDUCATIONAL PROGRESS—			
Per Cent Literate	10	90	80
Schools for Higher Training *	15	800	785
Students in Public Schools	100,000	2,288,000	2,188,000
Teachers in all Schools	600	56,000	55,400
Property for Higher Education	$ 60,000	$ 50,000,000	$ 49,940,000
Annual Expenditures for all Education	$ 700,000	$ 61,700,000	$ 61,000,000
Raised by Negroes	$ 80,000	$ 3,500,000	$ 3,420,000
RELIGIOUS PROGRESS—			
Number Churches	700	42,000	41,300
Communicants	600,000	5,200,000	4,600,000
Sunday Schools	1,000	36,000	35,000
Sunday School Pupils	50,000	2,150,000	2,100,000
Value Church Property	$ 1,500,000	$ 200,000,000	$ 198,500,000

* Includes Public High Schools.

Property Owning

Recent reports on property owning show that in 1928, Negroes in Georgia owned, 1,444,294 acres of land assessed at $13,491,117. The value of their city property was $24,726,311. The total assessed valuation of all their property was $48,633,022. The Negroes of Virginia, in 1928, owned 1,981,258 acres of land assessed at $29,663,190. The value of their city property was $29,452,629. The total assessed valuation of all their real estate was $59,115,819. The Negroes of North Carolina, in 1928, owned 1,730,373 acres of land valued at $49,621,980. The value of their city property was $46,301,013. The total assessed valuation of all property, real and personal, of North Carolina Negroes, in 1928, was $110,869,405.

Along with the movement of Negroes to cities has come a marked increase in the amount of city property which they own. Reports on property owning in Georgia, North Carolina and Virginia indicate that there is a tendency for Negroes to purchase less farm lands than formerly. This decrease in the acquisition of farm lands is off-set, however, by an increase in the acquisition of city property.

It is still true, however, that the lands which they own amount to more than 22,000,000 acres or 34,000 square miles, an area greater than that of the five New England states, New Hampshire, Vermont, Massachusetts, Connecticut and Rhode Island.

The Negroes of Georgia, in 1928, owned 187,569 less acres of land than they owned in 1923 when the number of acres owned was 1,632,863. In North Carolina where the number of city lots owned by whites and Negroes is shown in the published tax returns it is found that in 1923 the number of city lots owned by Negroes was 46,065. In 1928 they owned 63,009 city lots an increase in number of 16,944 or 36.8 per cent.

Acres of Land Owned 1923 and 1928

STATE	ACRES OWNED		INCREASE	
	1923	1928	Amount	Per Cent
Georgia	1,632,863	1,444,294	—187,569 *	—13.0 *
North Carolina	1,652,389	1,730,373	77,984	4.7
Virginia	1,920,485 (1)	1,981,258	60,773	3.2

Value Farm Property 1923 and 1928

STATE	VALUE		INCREASE	
	1923	1928	Amount	Per Cent
Georgia	$15,567,057	$13,491,117	—$2,075,940 *	—15.4 *
North Carolina	48,343,205	49,621,980	1,278,775	2.6
Virginia	28,899,656 (1)	29,663,190	763,525	2.6

Value City Property 1923 and 1928

STATE	VALUE		INCREASE	
	1923	1928	Amount	Per Cent
Georgia	$20,179,465	$24,726,311	$4,546,846	22.5
North Carolina	30,332,118	46,301,013	15,968,895	52.6
Virginia	20,065,409 (1)	29,452,629	9,387,220	46.6

(1) For Year, 1922

*—decrease indicated by a minus sign.

DIVISION XI

THE NEGRO IN AGRICULTURE

It would appear that there has been no marked increase in the acreage production of the staple crops raised in the South. The average yield per acre of cotton in 1899 was 183.8 pounds per acre; the average yield in 1926 was 182.6 pounds per acre. The average yield of corn per acre in 1899 was 17.1 bushels per acre; the average yield in 1919 was 18.3 bushels per acre.

It would appear that we shall have to look in other directions than the average yield per acre to ascertain whether progress is being made in agriculture in the South. It is found that in spite of the loss in farm population—the agricultural products of the South are not decreasing. Certain factors have helped to maintain and in some instances increase production. The increasing use of machinery has resulted in an increase in production per man. The number of acres cultivated per farmer increased from 48.7 in 1910 to 49.0 in 1920 and to 50.4 in 1925. The development of cooperative marketing is an important factor because it is enabling both the white and Negro farmer to find a dependable profitable market for their poultry, swine, cattle and other products. Another important factor is the great increase in the extent to which farm boys in the South are being educated, through 4-H clubs and in other ways, for farming.

Success of Individual Negro Farmers

Negro farmers share in all the disadvantages which farmers in general have. There are, however, many fine examples of successful individual Negro farmers. The progress of these individuals is shown by the reports they make at Negro Farmer conferences and by the exhibits which they display at Negro fairs, community, county, and state.

Turner Rountree, a Negro tenant farmer, near Valdosta, Georgia, established a record in cotton producing. He gathered, from six and a-half acres, nine bales of cotton averaging 510 pounds to the bale. "Those conversant with cotton growing in Georgia," said The Savannah News, "are of the opinion that the product of this six and a-half acres of land hangs up a new record for Georgia farm activity and Georgia land." Virgil Kimball, a Negro farmer of Columbia County, Florida, set a mark, in 1927, for Florida cotton producers to shoot at, according to reports to the Florida State Chamber of Commerce. Kimball picked more than six thousand pounds of cotton from six and a-half acres and from an experimental plot of one and one-half acre gathered over 1,700 pounds. W. R. Sarratt of Cherokee County, Georgia, owns eighty-four acres of land. His house, which cost him $6,000, is equipped with a Delco lighting system. He paid $40 per acre for his land. It was "run down." By taking care of his terraces, deep plowing and rotation of crops, he has brought it up to a high state of cultivation. He raises his own corn, wheat, oats and meat. He has bought no flour in four years and eats wheat bread all the time; he has bought no corn since before the World War. He keeps one cow, two mules, a Fordson and a Ford touring car. Andrew Buckhalter of Rankin County, Mississippi, raised 125 bales of cotton on 190 acres of land, and besides raised enough corn and feed stuff not only to supply the needs of his farm but also to sell a goodly amount.

"An Example of Intensive Farming in the Cotton Belt" was the title of a bulletin issued in 1912 by the United States Department of Agriculture. The unusual thing about this bulletin was that it was a record of what had been accomplished on two acres of land in Wilcox County, Alabama, by Samuel McCord, an ex-slave, then over 75 years of age. McCord, in one year, on this two acres of ground produced seven bales of cotton and demonstrated what could be done by rotating crops. The department officials declared that this aged Negro had set a great example for other small farmers. McCord continued, actively, as a farmer until his death in 1928. The well known "Sam McCord Cotton Seed" bearing his name, is a tribute to his accomplishments in agriculture.

When the boll-weevil, followed by the drought, struck Jackson County, Georgia, William Thomas was the possessor of a farm of 161 acres for which he had pledged himself to pay $50 per acre. He did not lose courage, abandon the farm and like many others seek a home elsewhere. He looked about for a more practical way out of a bad situation, and found it. He began making and selling charcoal, a product made from charring wood and used for heating purposes. The first year he sold eleven hundred dollars worth, and he gradually increased his output until in 1926 his sales amounted to $1,474. In 1927 he made fifty bales of cotton on his farm, and the purchase price of the farm was almost paid.

The State of Indiana and the town of Tell City, in 1925, honored a colored tenant farmer for growing more than 100 bushels of corn per acre on a 5-acre plot. As 1924 was the hardest year in more than a decade to achieve such a mark, and only twenty farmers in the entire Hoosier state won the Purdue University gold medal for such production, the honor is all the more significant.

The Augusta (Georgia) Chronicle of March 13, 1927, carried out the following: "For Sale—8,000 bushels of corn and 10,000 bales of choice native hay. Phone 2140 J."

That is nothing extraordinary in itself, but to this section there is something striking about it. Investigation discloses the fact that the offerings are native grown and more than that produced by a colored farmer, or rather a family of farmers.

"J. F. Thompson came to Augusta some 35 years ago from Union Point and started work as a drayman on cotton row. Long years of service have incapacitated him for further work, but his son Charles carries on and Harold, another son, is the farmer of the family, augmented by his mother, who started the family out in agriculture.

"Harold began his work as a mere youth and rented land a short time until he bargained to buy a farm, the Taylor Hill place down the river, consisting of some 900 acres of land, and, when this was settled for, he bought, with the assistance of other members of the family, the Lombard and Holmes tracts, comprising another 400 acres and has under lease at present 150 acres more land, or a total of about 1,500 acres.

"The lesson of these colored farmers is one that ought to be inspirational throughout this entire section and a visit to the place, six or seven miles down the Savannah River road, will show the public what is being done there and what can be done elsewhere around Augusta.

"Anybody who has some 8,000 bushels of fine corn, and 10,000 bales of choice native hay to sell at this season has little to worry about making a success of agricultural operations."

Thomas King, a Negro farmer living near Hutchinson, Kansas, came to that vicinity several years ago as a common day laborer. He bought a few acres of land and continued to add to his holdings until they now amount to more than 600 acres. He specializes in wheat raising. It is reported that in one year he harvested 22,000 bushels of wheat from his farm.

Louis Dooly of Noxubee County, Mississippi, bought on credit, a farm of 256 acres for $2,500, a few cows and a cream separator. In three years' time he was meeting his payments so well that he decided to buy another piece of land of 144 acres. For this he promised to pay $5,275, with interest at six per cent. In six years he built his herd up to 55 cows, and reduced his notes down to $530 on the first place and $1,500 on the last one he bought. He raises no cotton whatever, but sells annually about $500 worth of hogs and a portion of the increase in his herd. In addition to this he has built and paid for a nice home and other improvements from the proceeds of his dairy.

"With a crop of citrus fruit on the trees and moving to the market that he expects to net him $9,000 this year, 'Jim' Wright, well known colored resident of DeLand, during the past 18 months has increased his citrus planting by 70 acres, 50 acres being planted to late Valencia oranges and 20 acres to tangerines.

"'Jim' Wright is one of the wealthiest colored men in this section of Florida, and all that he possesses has been earned in DeLand.

"Wright's first purchase of land, was after the freeze in 1895. For

$300 he bought 10 acres of land, half of it in a grove which had been frozen down. He paid $50 down on the purchase price and the rest in installments.

"Through hard work and applying himself to the task of cultivating his grove, Wright made a success. He took care of what he earned and invested in other real estate. In 1920 he erected the Wright building at the corner of South Florida and Voorhis avenues, where he conducted a mercantile establishment. Now he has leased the building and sold his stock, and devotes all his time to citrus growing." DeLand (Florida) News, December 31, 1928.

George Doakes of Muskogee County, Oklahoma, sold seventeen car loads of potatoes in one year for $18,000. Matthew G. Gross known as the "strawberry king," of Conecuh County, Alabama, has experimented for 25 years in growing the strawberry. He has got as high as 185 crates per acre, while the average yield per acre in Conecuh County is 75 crates. L. D. Fontenot is a successful rice grower in Jefferson County, Texas. He has 500 acres of farm land leased. Four hundred acres are planted in rice, and 60 acres in general farm crops, while 40 acres are used for grazing purposes for his livestock. For the production of his crops he owns two tractors (one McCormick and one Fordson), pulling eight foot and four foot binders, respectively, and one separator (threshing machine).

"The flavor of romance is not lacking in the recent sale of the Old Phil Cook plantation, in Lee County, Georgia, to a Negro who has been a tenant on its broad acres for 18 years.

"The plantation embraces 1,400 acres, and on it its owner, General Phil Cook, lived for many years. He represented the Third District in Congress, then became Georgia's Secretary of State, holding the latter office till his death. He was succeeded as secretary of state by his son and namesake, who had been born on the Lee County plantation, and who in turn held the office in which his father had died till his own death some years ago.

"The Cook place was sold at auction for the purpose of affecting a division among the heirs. The sale attracted a large crowd, but the bidding was not spirited, owing to the fact that large plantations are not now in demand. The Negro tenant to whom the place was knocked down obtained it for $16,000. He is John Murphy, a practical and successful farmer who is highly thought of in his community.

"This Negro farmer, the descendant of slaves, thus becomes the owner of a plantation that is fairly typical of those landed estates which in an earlier day were the pride of this section. Lee, Terrell, Randolph, Calhoun, Dougherty, Baker, Mitchell, Earley and Decatur counties embraced scores of great plantations ranging in area from one to three thousand acres each. Their owners constituted the landed aristocracy of this section, for they were men of wealth and influence whose sons and daughters enjoyed the best educational and social advantages, and whose country homes were models of elegance and comfort.

"During the Civil War these great southwest Georgia plantations sent tons of food supplies to the Confederate armies. So rich was their contribution to the support of General Lee's all-too-often hungry legions that this section came to be known as the 'Egypt of the Confederacy.'

"In later years the big plantation has had its troubles. The 'country aristocracy' moved to town, and its sons became merchants, lawyers, doctors and manufacturers, instead of farmers.

"Now one of these fine old plantations—a place that was a social center till long after the Civil War, whose owners made it yield abundant crops and maintained it in fine condition, but who in time felt the lure of the city and left 1,400 splendid acres to the tender mercies of croppers—is bid in at an auction sale by a descendant of those who, as slaves, helped 'make the glory that was' in a day of rural magnificence. Great changes have come to pass in 60 years, and the big plantation of a golden age can no longer hold its own." Albany (Georgia) Herald, April 11, 1929.

Agricultural Extension Work

A staff of 335 Negro cooperative extension workers is engaged in carrying to Negro farmers information on improved farming and homemaking methods. These are trained men and women cooperatively employed by the United States Department of Agriculture and the land-grant colleges of the 15 southern states. Of these, 171 are agricultural agents working in counties, 128 are home agents for one or more counties, four are in movable school work, and 28 are supervisors. Two field agents work from the federal department, J. B. Pierce of Hampton, Virginia, whose district includes the northern section of the area, and T. M. Campbell of Tuskegee Institute, Alabama, whose district comprises the Gulf States.

C. W. Warburton, director of the United States Agricultural Extension Service, in a recent report to the Secretary of Agriculture stated that:

"Negro farmers did more diversified farming and participated more generally in cooperative undertakings than ever before. Negro extension agents in sections of Oklahoma and Alabama, wishing to promote dairying, organized tours of their farmers to Starksville, Mississippi, that they might see for themselves the prosperity of Negro farmers in Mississippi who have included farm dairying in their enterprises. One outstanding extension event in Lowndes County, Alabama, was a cooperative turkey sale in which six carloads of turkeys were handled. Approximately 90 per cent of the turkeys brought into this sale were raised and owned by Negro farmers, the majority of them tenants. Credit for the success of this sale was given the Negro agent in this county.

"Perhaps the outstanding work of Negro home demonstration agents was in child care, health and sanitation in rural Negro homes. Their food production and preservation work was also successful."

Mrs. A. C. Oliver, who is district home demonstration agent in Mississippi for the United States Department of Agriculture, sums up poultry activities among women and girls in that state for the year 1929 as follows: "This year, 3,212 women enrolled in the poultry clubs, and 1,578 increased their incomes directly through the sales of their poultry products. Six housewives are keeping their girls in boarding school solely from sales of poultry products. One housewife in Sharkey County assisted her husband in the purchase of a new car with money cleared from the sale of $347.00 worth of eggs and chickens. A total of 2,826 women adopted improved practices relative to poultry work during 1929. Seven counties report a growing tendency to patronize the public hatcheries.

Federal Farm Board not the Same as Federal Farm Loan Board

Under what is designated as "The Agricultural Marketing Act," Congress, in 1929, created a Federal Farm Board and appropriated $500,000,000 "to promote the effective merchandising of agricultural commodities and to place agriculture on a basis of economic equality with other industries."

Since the creating, in 1929, of the Federal Farm Board there has been a tendency to confuse this board with the Federal Farm Loan Board which Congress created in 1916 and under which the Federal Farm Loan Banks operate. There is also a further cause of confusion relative to the Intermediate Credit Banks created in 1925 and operating under the Federal Farm Loan Board. The respective functions of the Federal Farm Loan Board, the Intermediate Credit Banks and the Federal Farm Board are set forth below:

Federal Farm Board—Important features relative to the borrowing of money from the Federal Farm Board are that money is to be loaned by the board to assist in:

(1) The effective merchandising of agricultural commodities and food products thereof;

(2) The construction or acquisition by purchase or lease of physical marketing facilities for preparing, handling, storing, processing, or merchandising agricultural commodities or their food products;

(3) The formation of clearing house associations;

(4) Extending membership of the cooperative association applying for the loan by educating the producers of the commodity handled by the association in the advantages of cooperative marketing of that commodity; and

(5) Enabling the cooperative association applying for the loan to advance to its members a greater share of the market price of the commodity delivered to the association that is practicable under other credit facilities.

It is also to be noted that:

(1) An individual farmer cannot borrow money for any purpose from the Federal Farm Board.

(2) A producer must join a properly organized cooperative marketing association to be directly benefited under the provision of the Agricultural Marketing Act.

(3) It is not necessary for a producer to join any organization other than a commodity cooperative association qualified to deal with the Federal Farm Board.

(4) The board cannot loan money to a commodity cooperative association, qualified to deal with it, for the purpose of growing the commodity. It can loan to such an organization only for the purpose of aiding them to market the commodity.

The Annual Tuskegee Negro Conference, in December, 1929, had as its principal speaker, James C. Stone, vice-president of the Federal Farm Board. Speaking to the Negro farmers present from all sections of the South, Mr. Stone said:

"If you are interested in procuring better returns for your produce and in realizing a more satisfying rural life, you will organize local units to be affiliated with the state farm bureau and to cooperate with similar units of white farmers in your respective counties.

"When you will have established such units you will be eligible for federal aid.

"Under the provisions of the law, the federal farm board is directed to work through cooperative marketing associations and other farmer-owned and farmer-controlled organizations. This makes it impossible to deal directly with the individual farmer."

The following outline of plans for extending aid to Negro farmers under the Agricultural Marketing Act were worked out in Alabama early in 1930 under the auspices of the Alabama State Farm Bureau, the Alabama Extension Service and the United States Department of Agriculture. It is understood that this plan is a model for other states to copy. The important features of the plan are:

Realizing the advantages that may come to the Negro farmer through the Agricultural Marketing Act and realizing the responsibility that rests upon the Extension Agent in promoting auxiliary organizations among the people in the county:

It is recommended that the greatest caution and tact be used in presenting the advantages of this act, to the farmer, that by his membership in the organization the wrong impression is not given, and that the farmer is in no way mislead; to the end, that he would feel by joining, he will in some way be entitled to assistance not contemplated in the Act. To this end we recommend that we undertake the organization of our farmers under the plan herein set forth.

1. There shall be separate local or community units officered by members of our own race.

2. No organization shall be set up that would separate commodity or commodities.

3. The Negro units shall have representation in county, state and national board of directors' councils, so that at all time the local Negro units will be informed on the whole workings of the national organization.

4. That the portion of the joining fee collected from the Negro members be reverted to the county units, to be used in the furtherance of the development of said units, same as in the white organizations.

And that rebates of handling charges in any business transaction be pro-rated to the Negro county unit according to the volume of business done after the expenses of such transactions have been paid.

5. The Negro farm agent within the county shall represent the Negro farm members of the Farm Bureau. He shall in cooperation with the Negro members, perfect a standing committee of the representative Negro farmers to cooperate with him.

6. Negro members of the Farm Bureau who pay their $5.00 fee become actual and regular members of the Farm Bureau. The $5.00 fee of the Negro farmers should be distributed as follows:

(1) $1.00 goes to the state office, $.50 of which goes to the American Farm Bureau and $.50 of which goes to the Alabama Farm Bureau, for overhead expenses including the publications.

(2) $2.00 is paid for insurance which the Negro Farm Bureau member will receive the same as white members.

(3) The remaining $2.00 shall be paid into the general treasury of the County Farm Bureau and after a fair share of the general expenses of the County Farm Bureau is borne out of the $2.00 the balance shall be set aside to be used for the promotion of the Negro work in the county.

The object of the above suggestions is to organize the Negro farmers for their economic aid in exactly the same manner as white farmers, though our organization which eliminates competition and unifies action of all common economic problems for the purpose of obtaining the benefits of the Federal Farm Board.

Suggestive Plan for Organizing Negro Farmers into Cooperative Marketing Units

A. Organization

1. Local units will be established in suitable communities.

2. The Negro farm agent will visit the community and call a meeting of Negro farmers.

3. A chairman and a secretary-treasurer will be elected.

4. Membership fees will be paid to the secretary-treasurer in the presence of the farm agent, for which individual receipts will be given. The local secretary-treasurer will turn over all monies to the farm agent with a list of names of persons paying the fee, for which the agent will give the secretary-treasurer of said local unit a receipt.

B. Affiliation with the county organization

1. The farm agent will turn over all monies to the secretary-treasurer of the county farm bureau.

2. The secretary-treasurer of the county farm bureau will give to the farm agent individual duplicate receipts. He will also give the agent a receipt for the total amount turned in from each local unit.

3. An advisory committee will be formed by the county agent, composed of a representative from each local unit in the county (preferably the local chairman) to assist the

agent in furthering the interest of Extension Service.

4. The Negro farm agent will be responsible for the delivery of life insurance policies to paid up members of local units.

C. Cooperation between white and Negro farm agents

1. The responsibility for the organization and operation of local units rests upon the Negro farm agent, and he will cooperate with the white agent, making all contacts between local Negro units and the county organization.

2. All contacts between individual members of local Negro units and the county farm bureau should be made by the Negro farm agent.

Federal Farm Loan Banks—In 1916, the United States Congress created the Federal Farm Loan Board and established Federal Farm Banks through which owners of farm lands might borrow money on their lands at a rate not to exceed six per cent. These loans may run from five to 40 years. The loans are to be repaid to the government on the amortization plan; that is, by installments through a period of years, which payments would include the interest and a specified part of the payment, so that at the end of a stated period both the principal and interest would be paid.

To borrow from a federal land bank a farmer should apply for membership in the nearest national farm loan association; or, ten or more farmers, in a community may form a national farm loan association. The prospective borrowers should hold an organization meeting and elect from their members a board of five or directors and this board should elect a loan committee of three, a president, a vice-president and a secretary-treasurer, who is bonded officer. The secretary-treasurer may or may not be a member of the association.

These ten or more farmers should make application in writing to the federal land bank for loans to the aggregate amount of $20,000 and for a charter to do business. They must sign and acknowledge articles of association and forward them to the federal land bank. The loan committee is to agree upon the valuations of the property to be offered as security and send a report of these valuations with the application for the loans. The federal land bank will then send its appraiser to inspect the land offered as security for the loans applied for, and, if satisfactory, the loans will be authorized when the charter is granted to the association. The bank then advances the money through the secretary-treasurer of the local association. In the application signed by borrowers each must indicate how much money he desires and must list the value of the land to be mortgaged as security.

The money may be spent only to discharge indebtedness incurred for the purchase of land, for the payment of a mortgage of debt already existing, for purposes specified in the law, for the purchase of live stock or for any kind of productive improvements such as fertilizer, needed buildings, drainage, etc.

No one farmer may borrow more than $10,000 nor less than $100. No national farm loan association may start with less than $20,000. Prospective farm owners, that is, those who are about to purchase land for their own use may, under certain conditions, join a farm loan association. Loans up to 50 per cent of the value of the land and 20 per cent of the value of the improvements may be secured. That is, if a farmer's land is appraised at $10,000 he would be entitled to borrow $5,000 and if the improvements were worth $2,000 he could borrow $1,000 more or a total of $6,000. Many Negro farmers through farm loan associations of their own or through farm loan associations of white farmers are taking advantage of the federal farm loan opportunities.

The location of the Federal Farm Loan Banks through which Negro farmers in the South may secure loans and the state comprising the district each bank serves are as follows: The Federal Land Bank of Baltimore, for Pennsylvania, Delaware, Maryland, Virginia and the District of Columbia; the Federal Land Bank of Columbia, for North Carolina, South Carolina, Georgia and Florida; the Federal Land Bank of Louisville, for Tennessee, Kentucky, Indiana and Ohio; the Federal Land Bank of New Orleans, for Alabama, Louisiana and Mississippi; the Federal Land Bank of St. Louis, for Illinois, Missouri, and Arkansas; the Federal Land Bank of Wichita, for Kansas, Colorado, New Mexico, and Oklahoma; the Federal Land Bank of Houston, for Texas. For further information about how to organize farm loan associations, etc., write: The secretary of the Federal Land

Bank of the district in which you reside.

Federal Intermediate Credit Banks—These banks operating under the Federal Farm Loan Board, were created by an Act of Congress in 1925. There are 12 Federal Intermediate Credit Banks located in the same cities as the 12 Federal Farm Land Banks. The officers and directors of the several Federal Land Banks are the officers and directors of the several Federal Intermediate Credit Banks.

Federal Intermediate Credit Banks are authorized "to make loans or advances direct to any cooperative association organized under the laws of any state and composed of persons engaged in producing, or producing and marketing, staple agricultural products, or livestock, if the notes or other such obligations representing such loans are secured by warehouse receipts, for shipping documents covering such products, or mortgages on livestock, provided, that no such loan or advance shall exceed 75 per cent of the market value of the products covered by said warehouse receipts or shipping documents, or of the livestock covered by said mortgages."

Farm Tenure

NUMBER OF WHITE AND COLORED FARMERS IN SOUTH BY TENURE: 1925, 1920, 1910, 1900

	Number of Farmers							
Tenure	White				Colored			
	1925	1920	1910	1900	1925	1920	1910	1900
Total	2,299,963	2,283,750	2,207,406	1,879,721	831,455	922,914	890,141	740,670
Owners	1,324,653	1,379,636	1,326,044	1,183,806	194,540	217,589	218,467	186,676
Managers	10,259	16,548	15,084	17,172	667	1,770	1,200	1,593
Tenants	965,051	887,566	866,278	678,743	636,248	703,555	670,474	552,401
	Percentage Distribution							
Total	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
Owners	57.6	60.4	60.1	63.0	23.4	23.6	24.5	25.2
Managers	0.4	0.7	0.7	0.9	0.1	0.2	0.1	0.2
Tenants	42.0	38.9	39.2	36.1	76.5	76.2	75.3	74.6

It is seen from the above table that the number of white and colored farm owners was greater in 1925 than in 1900, but less in 1925 than in 1920. There was a decrease in the five-year period, 1920-1925, of colored owners, 23,049; and of colored tenants, 67,307. White farm owners in the South showed a decrease in this five-year period of 54,983. In contrast there was an increase in white tenants of 77,485.

When the individual states of the South are examined it is found that in the period, 1920-1925, there were five states which had an increase of colored farm owners, namely: Delaware, Maryland, Virginia, West Virginia and Florida. There were six states which had an increase in the number of colored tenants, these states are: Maryland, Virginia, West Virginia, North Carolina, Oklahoma and Texas.

Although there was a decrease in the number of white farm owners for the South in this period, there were seven states which showed an increase in the number of white farm owners, these states are: Delaware, Maryland, Virginia, West Virginia, North Carolina, Florida and Tennessee. It is also found that while there was an increase in the number of white tenants in the South for the period, 1920-1925, there were four states which showed a decrease in the number of white tenants. These states are: Delaware, Maryland, Georgia and Kentucky.

Length of Stay of Tenants on Farms

The movement from farm to farm of white and colored tenants in the South is of interest. It appears that white farm tenants move more often than colored farm tenants. Information from the 1920 census shows that 24.8 per cent of the white tenants of the South had lived less than one year on the farms on which they were when the census was taken; 29.0 per cent one year; 27.7 per cent two to four years; 11.0 per cent five to nine years; 7.4 per cent ten years and over. The number of years the colored tenants had lived on the farms which they were renting when the census was taken for 1920 was: Less than one year, 15.4 per cent; one year, 24.7 per cent; two to four years, 33.8 per cent; five to nine years, 14.2 per cent; ten years and over, 11.8 per cent.

WHITE AND NEGRO FARMERS IN THE SOUTH BY TENURE, BY STATES, 1900-1925

		Delaware		Maryland		District of Columbia		Virginia		West Virginia		North Carolina		South Carolina		Georgia		Florida	
		White	Negro	White	Negro	White	Negro	White	Negro	White	Negro	White	Negro	White	Negro	White	Negro	White	Negro
1925	Total	9426	831	42280	6721	130	9	143576	50147	89666	714	202516	80966	82186	90581	165018	84077	47205	12012
	Owners	6153	362	31032	4106	76	5	110444	33143	74408	535	132724	22081	41601	18361	76933	11747	38764	6822
	Managers	64	10	831	105	18	1	1162	76	657	5	403	20	334	34	1283	124	968	42
	Tenants	3209	459	10417	2510	36	3	31907	16928	14601	174	69389	58865	40251	72179	86802	72206	7473	5148
1920	Total	9268	872	41699	6209	184	20	138456	47786	86785	504	193473	76290	83683	109010	180545	130187	41051	12954
	Owners	5655	355	29256	3549	91	9	105414	30949	71698	403	129099	22277	44965	22759	86081	16042	32167	6320
	Managers	131	13	1111	151	18	1	1937	197	1082	8	832	96	555	183	1448	207	1728	101
	Tenants	3482	504	11332	2509	75	10	31105	16640	14005	93	63542	53917	38163	86068	93016	113938	7156	6533
1910	Total	9914	922	42551	6372	205	12	135904	48114	95977	708	188069	65656	79636	96798	168468	122559	35295	14721
	Owners	5772	406	29569	3050	110	8	101436	32228	75420	558	123877	21443	43978	20372	82930	15698	28101	7298
	Managers	107	16	901	87	14	1	1445	180	865	7	1044	74	732	131	1296	123	1174	101
	Tenants	4035	500	12081	2335	81	3	33023	15706	19692	143	63148	44139	34926	76295	84242	106738	6020	7322
1900	Total	8869	818	40169	5843	252	17	123052	44834	92132	742	169773	54864	69954	85401	141865	82826	27288	13526
	Owners	4348	332	26251	3262	128	5	87589	26566	70995	534	110352	17520	40447	18970	77154	11375	22432	6552
	Managers	116	15	947	105	18	2	1897	238	1046	8	936	121	874	180	1394	208	917	93
	Tenants	4405	471	12971	2476	106	10	33566	18030	20091	200	55785	37223	28633	66251	63317	71243	3939	6881

		Kentucky		Tennessee		Alabama		Mississippi		Arkansas		Louisiana		Oklahoma		Texas	
1925	Total	247807	10717	218022	34647	152310	85321	107086	150142	158708	63283	72937	59513	177170	20048	383920	81726
	Owners	170488	4954	139410	9217	78224	14724	61494	19314	84413	11063	42816	9570	72538	8688	163135	19841
	Managers	265	16	306	18	390	58	646	32	577	39	473	30	482	12	1400	45
	Tenants	77054	5747	78306	25412	73696	70539	44946	130796	73718	52181	29648	49913	104150	11348	219385	61840
1920	Total	257998	12628	214592	38182	160896	95203	110882	161219	160322	72282	73404	62059	173263	18725	357249	78784
	Owners	174008	5319	138242	9840	89887	17202	68131	23179	97274	15373	46268	10986	83729	9488	177671	23539
	Managers	934	35	754	53	614	127	797	192	6411	95	736	92	850	85	2380	134
	Tenants	83056	7274	75596	28289	70395	77874	41954	137848	62407	56814	26400	50981	88684	9152	177198	55111
1910	Total	247455	11730	207704	38308	152458	110443	109645	164737	151085	63593	65667	54879	169521	20671	347852	69918
	Owners	164403	5929	133425	10700	86847	17082	67040	25026	91987	14002	42264	10725	74254	11150	174631	21232
	Managers	953	40	775	51	594	52	719	106	717	46	873	77	624	27	2251	81
	Tenants	82099	5761	73054	27557	65017	93309	41886	139605	58381	48885	22530	44077	94643	9494	170970	48605
1900	Total	223429	11238	190728	33895	129137	94083	92124	128679	131711	46983	57809	58160	94775	13225	286654	65536
	Owners	150594	5402	122771	9426	79362	14110	61048	20973	84794	11941	38323	9378	50018	10191	154500	20139
	Managers	1543	63	1204	82	802	72	823	107	739	80	955	79	492	49	2469	91
	Tenants	71299	5773	66753	24387	48973	79901	30253	107599	46178	34962	18531	48703	44265	2985	129685	45306

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	Managers	107	16	901	87	14	1	1445	180	865	7	1044	74	732	131	1296	123	1174	101
	Tenants	4035	500	12081	2335	81	3	33023	15706	19692	143	63148	44139	34926	76295	84242	106738	6020	7322
1900	Total	8869	818	40169	5843	252	17	123052	44834	92132	742	169773	54864	69954	85401	141865	82826	27288	13526
	Owners	4348	332	26251	3262	128	5	87589	26566	70995	534	110352	17520	40447	18970	77154	11375	22432	6552
	Managers	116	15	947	105	18	2	1897	238	1046	8	936	121	874	180	1394	208	917	93
	Tenants	4405	471	12971	2476	106	10	33566	18030	20091	200	55785	37223	28633	66251	63317	71243	3939	6881

		Kentucky		Tennessee		Alabama		Mississippi		Arkansas		Louisiana		Oklahoma		Texas	
1925	Total	247807	10717	218022	34647	152310	85321	107086	150142	158708	63283	72937	59513	177170	20048	383920	81726
	Owners	170488	4954	139410	9217	78224	14724	61494	19314	84413	11063	42816	9570	72538	8688	163135	19841
	Managers	265	16	306	18	390	58	646	32	577	39	473	30	482	12	1400	45
	Tenants	77054	5747	78306	25412	73696	70539	44946	130796	73718	52181	29648	49913	104150	11348	219385	61840
1920	Total	257998	12628	214592	38182	160896	95203	110882	161219	160322	72282	73404	62059	173263	18725	357249	78784
	Owners	174008	5319	138242	9840	89887	17202	68131	23179	97274	15373	46268	10986	83729	9488	177671	23539
	Managers	934	35	754	53	614	127	797	192	6411	95	736	92	850	85	2380	134
	Tenants	83056	7274	75596	28289	70395	77874	41954	137848	62407	56814	26400	50981	88684	9152	177198	55111
1910	Total	247455	11730	207704	38308	152458	110443	109645	164737	151085	63593	65667	54879	169521	20671	347852	69918
	Owners	164403	5929	133425	10700	86847	17082	67040	25026	91987	14062	42264	10725	74254	11150	174631	21232
	Managers	953	40	775	51	594	52	719	106	717	46	873	77	624	27	2251	81
	Tenants	82099	5761	73054	27557	65017	93309	41886	139605	58381	48885	22530	44077	94643	9494	170970	48605
1900	Total	223429	11238	190728	33895	129137	94083	92124	128679	131711	46983	57809	58160	94775	13225	286654	65536
	Owners	150594	5402	122771	9426	79362	14110	61048	20973	84794	11941	38323	9378	50018	10191	154500	20139
	Managers	1543	63	1204	82	802	72	823	107	739	80	955	79	492	49	2469	91
	Tenants	71299	5773	66753	24387	48973	79901	30253	107599	46178	34962	18531	48703	44265	2985	129685	45306

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PER CENT DISTRIBUTION OF WHITE AND COLORED TENANTS IN THE SOUTH, BY NUMBER OF YEARS ON FARM: 1920

Color and Tenure	Less than 1 Year	1 Year	2 to 4 Years	5 to 9 Years	10 Years and Over
All Tenants	20.6	27.1	30.4	12.5	9.4
Share Tenants, including Croppers	22.8	29.0	30.0	11.1	7.2
Share Tenants Proper	21.8	26.9	29.8	12.7	8.8
Croppers	24.0	31.4	30.2	9.2	5.3
Share-cash Tenants	17.4	23.6	32.2	16.2	10.6
Cash Tenants, including Standing Renters	13.0	20.6	32.4	17.2	16.7
Cash Tenants Proper	13.5	21.6	32.2	16.7	15.9
Standing Renters	12.0	18.7	32.6	18.2	18.4
Unspecified Tenants	18.9	24.6	27.3	14.2	15.0
White Tenants	24.8	29.0	27.7	11.0	7.4
Share Tenants, including Croppers	26.4	30.2	27.0	10.1	6.3
Share Tenants Proper	24.5	28.3	28.1	11.6	7.5
Croppers	30.5	34.2	24.7	6.9	3.8
Share-cash Tenants	20.8	25.7	30.5	15.1	7.9
Cash Tenants, including Standing Renters	18.5	24.5	30.9	14.7	11.3
Cash Tenants Proper	18.3	24.7	31.0	14.7	11.4
Standing Renters	19.8	23.6	30.7	14.7	11.2
Unspecified Tenants	20.3	25.1	26.7	13.7	14.2
Colored Tenants	15.4	24.7	33.8	14.2	11.8
Share Tenants, including Croppers	18.0	27.3	34.0	12.4	8.4
Share Tenants Proper	14.8	23.2	34.2	15.5	12.2
Croppers	19.6	29.5	33.8	10.7	6.3
Share-cash Tenants	11.5	19.9	35.3	18.2	15.2
Cash Tenants, including Standing Renters	8.6	17.6	33.5	19.2	21.1
Cash Tenants Proper	8.0	17.9	33.7	19.0	21.2
Standing Renters	9.4	17.1	33.3	19.4	20.9
Unspecified Tenants	13.3	22.5	29.8	16.2	18.2

AVERAGE WAGES PAID TO HIRED FARM LABOR, IN THE SOUTH, JANUARY, 1927-1929

State	Per Month, With Board January 1927	1928	1929	Per Month, Without Board January 1927	1928	1929
Delaware	$35.00	$30.00	$33.00	$51.00	$45.00	$47.00
Maryland	35.25	34.00	34.75	50.75	49.75	50.25
Virginia	29.00	30.00	30.00	41.00	43.00	41.00
West Virginia	32.75	35.50	32.25	48.50	49.50	47.25
North Carolina	29.00	28.25	27.00	39.00	40.50	40.00
South Carolina	21.50	20.00	19.00	28.25	29.00	27.00
Georgia	19.00	19.75	18.50	27.25	27.75	26.50
Florida	26.00	24.00	23.00	37.00	35.00	35.00
Kentucky	26.50	25.50	25.75	35.50	35.50	36.25
Tennessee	23.75	24.00	23.00	30.50	31.00	32.50
Alabama	21.00	20.00	22.00	30.00	27.50	31.00
Mississippi	21.95	22.00	21.75	31.00	31.25	31.50
Arkansas	23.50	24.50	25.00	34.50	36.00	36.00
Louisiana	23.25	22.50	25.00	35.50	34.25	36.00
Oklahoma	29.25	28.00	27.75	42.75	41.25	40.75
Texas	27.00	28.00	28.75	39.00	41.00	41.50

State	Per Day, With Board January 1927	1928	1929	Per Day, Without Board January 1927	1928	1929
Delaware	$2.40	$2.25	$2.25	$3.15	$2.80	$3.00
Maryland	2.20	1.95	1.95	2.90	2.65	2.65
Virginia	1.60	1.60	1.55	2.10	2.05	2.00
West Virginia	1.70	1.65	1.65	2.35	2.30	2.20
North Caroina	1.50	1.50	1.40	1.90	1.90	1.85
South Carolina	1.00	95	1.00	1.30	1.30	1.25
Georgia	.95	1.00	1.00	1.30	1.35	1.30
Florida	1.50	1.10	1.15	1.90	1.60	1.55
Kentucky	1.30	1.25	1.30	1.70	1.65	1.70
Tennessee	1.15	1.10	1.15	1.45	1.45	1.50
Alabama	1.10	1.10	1.10	1.50	1.40	1.50
Mississippi	1.20	1.15	1.15	1.55	1.55	1.50
Arkansas	1.20	1.15	1.20	1.60	1.60	1.50
Louisiana	1.30	1.15	1.25	1.65	1.55	1.60
Oklahoma	1.65	1.60	1.55	2.20	2.15	2.15
Texas	1.40	1.45	1.45	1.85	1.85	1.85

The Size of Farms

When the size of the total farms of the United States is considered it is found that the greatest increase has been in the group of farms ranging from 10 to 49 acres. There has been a consistent increase in this group of farms for the 45 year period, 1880-1925. Farms under 10 acres increased from 1880-1910, decreased from 1910-1920 and increased from 1920-1925. Farms of from 50 to 99 acres increased each decade from 1880-1920 but decreased from 1920-1925. Farms of from 100 to 499 acres increased for the 30 years, 1880-1910 and decreased from 1910-1920 and from 1920-1925. Farms of 500 acres and over increased in number each decade from 1880-1920 and decreased from 1920-1925.

When the size of farms in the South is considered it is found that farms under 10 acres increased each decade from 1880-1910, decreased from 1910-1920 and increased from 1920-1925. Farms ranging in size of from 10 to 49 acres increased each decade from 1880-1920 and decreased from 1920-1925. Farms ranging from 50 to 99 acres increased each decade from 1880-1920 and decreased from 1920-1925. Farms ranging from 100 to 499 acres increased in size each decade from 1880-1910 but decreased from 1910-1920 and from 1920-1925. Farms of over 500 acres decreased each decade from 1880-1925. The number of such farms in 1880 was 72,286 and in 1925, the number was 51,835.

The average size in acres of both white and colored farms in the South appears to be decreasing. The average size of farms of white farmers in 1900 was 172.1 acres and in 1920 it was 135.2 acres. The average size of farms of colored farmers was, in 1900, 52.1 acres and in 1920, 44.8 acres.

NUMBER OF FARMS BY SIZE FOR THE UNITED STATES: 1880-1925

Size Group	Number of Farms					
	1925	1920	1910	1900	1890	1880
Total	6,371,640	6,448,343	6,361,502	5,737,372	4,564,641	4,008,907
Under 10 Acres	378,535	288,772	335,043	267,229	150,194	139,241
10 to 49 Acres	2,038,692	2,011,495	1,918,499	1,664,137	1,168,327	1,036,323
50 to 99 Acres	1,421,078	1 474,495	1,438,069	1,366.038	1,121,485	1,032,810
100 to 499 Acres	2,326,155	2,456,107	2,494,461	2,290,282	2,008,694	1,695,983
500 and Over	207,180	217,224	175,430	149,686	115,941	104,550
	Percentage Distribution					
Total	100.0	100.0	100.0	100.0	100.0	100.0
Under 10 Acres	5.9	4.5	5.3	4.7	3.3	3.5
10 to 49 Acres	32.0	31.2	30.1	29.0	25.6	25.9
50 to 99 Acres	22.3	22.9	22.6	23.8	24.6	25.8
100 to 499 Acres	36.5	38.1	39.2	39.9	44.0	42.3
500 and Over	3.3	3.3	2.8	2.6	2.5	2.6

NUMBER OF FARMS IN THE SOUTH BY SIZE: 1880-1925

Size Group	Number of Farms					
	1925	1920	1910	1900	1890	1880
Total	3,131,418	3,206,664	3,097,547	2,620,391	1,836,372	1,531,077
Under 10 Acres	184,321	133,771	160,158	125,500	70,056	59,680
10 to 49 Acres	1,407,782	1,425,746	1,296,363	1,024,036	629,909	494,819
50 to 99 Acres	713,032	750,771	694,737	583,047	384,386	310,310
100 to 499 Acres	774,448	837,810	884,156	822,822	683,294	593,982
500 and Over	51,835	58,566	62,133	64986	68,927	72,268
	Percentage Distribution					
Total	100.0	100.0	100.0	100.0	100.0	100.0
Under 10 Acres	5.9	4.2	5.2	4.8	3.8	3.9
10 to 49 Acres	44.9	44.5	41.9	39.0	34.3	32.3
50 to 99 Acres	22.8	23.4	22.4	22.3	20.9	20.3
100 to 499 Acres	24.7	26.1	28.5	31.4	37.2	38.8
500 and Over	1.7	1.8	2.0	2.5	3.8	4.7

AVERAGE SIZE OF FARMS IN SOUTH OF WHITE AND COLORED FARMERS, BY GEOGRAPHIC DIVISION, 1920, 1910, 1900

	Average Size of Farms in Acres					
	1920		1910		1900	
	White	Colored	White	Colored	White	Colored
The South	135.2	44.8	141.3	47.9	172.1	52.1
South Atlantic	102.6	47.5	113.9	49.7	131.7	54.1
East South Central	89.7	39.4	94.7	41.8	108.0	47.1
West South Central	212.6	47.4	215.0	54.2	291.0	56.3

Farm Population

The United States Census for 1920 and the agricultural census for 1925 give the number of persons living on farms and divides the total population into farm, village and urban. The village population being that part of the rural population living in towns and villages with less than 2,500 inhabitants. On this basis it is found that the percentage distribution of the total population of the country is: farm population, 29.9 per cent; village population, 19.0 per cent and urban population, 51.1 per cent. The percentage distribution of the white population is almost the same as that for the total population, that is, farm population, 27.8 per cent, village population, 19.1 per cent and urban population, 53.1 per cent. The percentage distribution of the Negro population on the other hand is: farm population, 48.9 per cent; village population, 17.2 per cent and urban population, 33.9 per cent. The percentage distribution of the Negro population in the South is: farm population, 56.6 per cent, village population, 18.3 per cent and urban population, 25.1 per cent.

Decrease in Farm Population—There was a marked decrease in farm population in the South for the period 1920-1925. The decrease of the total farm population of the South for the five years was, 1,799,267. The white farm population decreased 1,009,531 and the colored 789,736. There were seven southern states in which the loss in the total farm population from 1920-1925 was over one hundred thousand. These states and their losses are: Mississippi, 141,375; Kentucky, 141,861; Arkansas, 147,209; South Carolina, 162,808; Texas, 163,241; Alabama, 169,453; and Georgia, 375,629. Three states had a loss of over fifty thousand in their colored farm population from 1920-1925. These states are: Arkansas, 61,218; Mississippi, 73,539 and Alabama, 79,576. Two other states had a loss of over one hundred thousand in their colored farm population. They are: South Carolina, 111,270 and Georgia, 232,961.

FARM POPULATION FOR THE SOUTH BY COLOR FOR DIVISIONS AND STATES: 1920-1925

Division and State	Total Farm Population 1925	Total Farm Population 1920	White Farm Population 1925	White Farm Population 1920	Colored Farm Population 1925	Colored Farm Population 1920
The South	15,028,567	16,827,834	10,721,317	11,730,848	4,307,250	5,096,986
South Atlantic	5,660,560	6,416,698	3,731,910	4,066,843	1,928,650	2,349,855
Delaware	44,662	51,212	38,933	42,250	5,729	8,962
Maryland	249,319	279,225	201,001	258,481	48,318	62,994
District of Columbia	682	894	614	676	68	218
Virginia	980,162	1,064,417	697,031	755,190	283,131	309,227
West Virginia	455,204	477,924	450,730	473,872	4,474	4,052
North Carolina	1,446,881	1,501,227	987,001	1,023,111	459,880	478,116
South Carolina	911,885	1,074,693	382,593	434,131	529,292	640,562
Georgia	1,309,584	1,685,213	785,241	927,909	524,343	757,304
Florida	262,181	281,893	188,766	193,473	73,415	88,420
East South Central	4,631,856	5,182,937	3,325,598	3,666,573	1,306,258	1,516,364
Kentucky	1,163,001	1,304,862	1,110,666	1,231,434	52,335	73,428
Tennessee	1,173,316	1,271,708	1,005,506	1,068,030	167,810	203,678
Alabama	1,166,432	1,335,885	730,145	820,022	436,287	515,863
Mississippi	1,129,107	1,270,482	479,281	547,087	649,826	723,395
West South Central	4,736,241	5,228,199	3,663,809	3,997,432	1,072,432	1,230,767
Arkansas	999,840	1,147,049	726,840	812,831	273,000	334,218
Louisiana	696,179	786,050	380,259	424,140	315,920	361,910
Oklahoma	925,690	1,017,327	827,646	900,977	98,044	116,350
Texas	2,114,532	2,277,773	1,729,064	1,859,484	385,468	418,289

Decrease in Farm Population and Per Cent of Decrease 1920-1925 By Color for Divisions and States

Division and States	Decrease in Farm Population 1920-1925			Per Cent of Decrease in Farm Population 1920-1925		
	Total	White	Colored	Total	White	Colored
The South	1,799,267	1,009,531	789,736	10.7	8.6	15.5
South Atlantic	756,138	334,933	421,205	11.8	8.2	17.9
Delaware	6,550	3,317	3,233	12.1	7.9	36.1
Maryland	29,906	57,480	14,676	10.7	22.2	23.3
District of Columbia	212	62	150	23.7	9.2	68.8
Virginia	84,255	58,159	26,096	7.9	7.7	8.4
West Virginia	22,720	23,142	*422	4.8	4.9	10.4
North Carolina	54,346	36,110	18,236	3.6	3.5	3.8
South Carolina	162,808	51,538	111,270	15.1	11.9	17.4
Georgia	375,629	142,658	232,961	22.3	15.4	30.8
Florida	19,712	4,707	15,005	7.0	2.4	17.0
East South Central	551,081	340,975	210,106	10.6	9.3	13.9
Kentucky	141,861	120,768	21,093	10.9	9.9	28.7
Tennessee	98,392	62,524	35,868	7.7	5.9	17.6
Alabama	169,453	89,877	79,576	12.7	11.0	15.4
Mississippi	141,375	67,806	73,569	11.1	12.4	10.2
West South Central	491,958	333,623	158,335	9.4	8.3	12.9
Arkansas	147,209	86,009	61,218	12.8	10.6	18.3
Louisiana	89,871	43,881	45,990	11.4	10.3	12.7
Oklahoma	91,637	73,331	18,306	9.0	8.1	10.4
Texas	163,241	130,420	32,821	7.2	7.0	7.8

* Increase

DIVISION XII

THE NEGRO IN BUSINESS

In spite of the failure, from 1925-1930, of a number of banks which they operated and one of the most important of their life insurance companies, "The Standard Life of Atlanta, Negroes continued to make progress in business. Negro buyers became more and more conscious of their economic power and began to use it in the form of boycotts when they did not receive the courtesy that they felt their economic position deserved.

In Baltimore, in the latter part of 1928, when it was charged that "try on" privileges were refused, charge accounts discontinued to colored patrons because they were colored and colored buyers were made to feel that their trade was not wanted, The Herald Commonwealth, a Negro newspaper, analyzed the buying power of the Negro population as about a million dollars a week and advised "colored buyers, when they are advised, expressly or by discourtesy of the management or by withdrawal or refusal of necessary privileges or accommodation that their patronage is not wanted, to withdraw it and bestow it upon the houses which welcome and appreciate their trade."

The Norfolk Journal and Guide, in a comment on the buying power of Negroes stated that this power so long considered as negligible, is more highly regarded now than ever. "An important potential consumer market is represented by any group of nearly twelve million people. Equally important are the potential retail purchases of the thousand retail Negro establishments."

The importance of Negro markets in the United States is indicated by the following estimate by the National Negro Business League of the annual expenditures of Negroes for the standard commodities:

Groceries	$2,200,000,000
Clothes	1,400,000,000
Shoes	550,000,000

The volume of Negro trade in a group of cities surveyed by the United States Chamber of Commerce is indicated by the following table in which the population percentages have been inserted:

City	Sales to Negroes	Negro Percentages of City's Population	Percentage of Purchases made by Negroes
Atlanta	$ 7,846,800	42	21
Baltimore	18,000,000	18	12
Birmingham	16,000,000	38	12
Houston	5,646,000	24	19
Jacksonville	6,546,000	45	38
Mobile	4,273,000	36	33
New Orleans	12,134,000	31	21
Norfolk	14,000,000	61	23
Richmond	9,800,000	29	27
St. Louis	10,500,000	9	5
Pittsburgh	8,000,000	3	4

Program National Negro Business League

In 1926, the National Negro Business League at its annual meeting adopted a program which included the following:

First: A national organizer to travel, organize local leagues and strengthen leagues already organized. This field worker will be a man conversant with modern business systems and business promotion. His chief function in travelling will not be to be entertained by local leagues, but to render service to them in helping them to strengthen and develop their enterprises through increased efficiency and cooperative efforts.

Second: The League will undertake to nationalize National Negro Trade Week through newspaper and magazine articles and will invite the cooperation of national advertisers and other established agencies for business development. The League will employ every means possible to "sell" Negro business to the Negro and to America.

Third: To maintain an information and exchange bureau which will keep Negro business men of the country informed of business opportunities along their particular lines; maintain sources of information on business problems; keep names and addresses of trained workers who may be available for positions and list positions open in establishments where Negroes are employed.

Fourth: To publish a monthly bulletin giving brief but comprehensive reports of the League's activities and the unusual achievements of the race along business lines.

Fifth: Within the limits of its resources, the League will seek competent and expert assistance in making a nation-wide survey of Negro business enterprises.

At the 1928 meeting of the National Negro Business League, R. R. Moton, president of the League, made the following comment:

"We must demonstrate our capacity to cooperate among ourselves, before demanding any cooperation where the resources of others are at stake.

"Business is the ultimate test of our ability to cooperate. Somehow we must learn this fundamental lesson. It will be costly; there will be some loss in the process, but we must keep it up until we have developed within the race a group of men of definite capacity and unquestioned integrity, who can lead the way to larger achievements for the benefit of the whole race."

Survey Negro Business Enterprises

The National Negro Business League in 1928 made a survey of Negro business enterprises in 33 cities. Of the 2,757 enterprises studied, grocery stores lead with 19 per cent; barber shops representing 14 per cent, second; cleaning, pressing and tailoring establishments, 11.3 per cent are third; restaurants, 11 per cent, are fourth; and drug stores, auto mechanics and service tie for fifth place with 6 per cent each.

Some oddities in the tabulations are represented in the number of white persons employed in Negro establishments. One hundred and forty-eight (148) or 1.2 per cent of the total persons employed in Negro enterprises are white. Contractors and builders lead with 69 white persons employed, and grocery stores follow with 51 white persons employed. Four white barbers work in Negro shops, while smaller numbers work in Negro restaurants, tailor shops, moving and express companies, soft drink stands, mechanical industries service, hardware stores, and miscellaneous manufacturing establishments.

Some of the more important needs indicated by the survey were:

(a) More adequate financing and credit facilities for legitimate business enterprises.

(b) The problem of the investment of the surplus funds of Negro fraternal organizations to the benefit of the race more directly and profitably than at present.

(c) Elimination of overcrowding of certain fields with small, undercapitalized, poorly managed, "shoe-string" individual businesses making it practically impossible for any of them to succeed.

(d) Selling the value of advertising more extensively to our business men.

(e) Developing new fields of business among Negroes.

(f) The perpetuation of many of our older businesses from one generation to another. All too many die with the passing of the founders, largely through lack of foresight in training younger men to take the places of those passing away.

(g) Specialized training of larger numbers to meet the growing demand of Negro business organizations.

C. M. A. Stores

Many Negro businesses are adopting the modern tendency of merging and consolidating for self-protection and expansion. A notable example is the organization, under the auspices of the National Negro Business League, of grocery stores operated by Negroes into cooperative associations, under the title C. M. A. stores; that is, (Colored Merchants Association). Among the cities reported to have such associations are: Birmingham, Montgomery and Selma, Alabama; Atlanta, Georgia; Chicago, Illinois; Louisville, Kentucky; Jackson, Mississippi; Omaha, Nebraska; Brooklyn and New York City, New York; Winston-Salem, North Carolina; Tulsa, Oklahoma; Philadelphia, Pennsylvania; Dallas, Texas, and Norfolk, Virginia. In order to perfect a permanent organization of National C. M. A. stores and to promote large scale buying for local organizations, national headquarters have been established at the New York office of the National Negro Business League, 145 W. 41 Street.

Another example was the consolidation, in 1929, of the Liberty Life Insurance Company of Chicago, the Northeastern Life Insurance Company of Newark, New Jersey, and the Supreme Life Insurance Casualty Company of Columbus, Ohio, into a new company under the name "The Supreme Life Insurance Company" with headquarters in Chicago and $26,000,000 of business in force.

It was reported, in 1926, that an automobile association similar to the American Automobile Association had been formed in Washington, D. C., and incorporated under the laws of the State of Delaware with the name "The Federal Automobile Association." The National Motors Assurance Association, with headquarters at Nashville, Tennessee, was organized in 1929. The purpose of this Association is to give to the colored motorist the assurance of safe, economical and convenient travel on a national scale.

Mr. James A. Jackson, business specialist, United States Department of Commerce, summarizes the status of Negro business in 1930 as follows:

"The growing commercial-mindedness of the Negro is evidenced in many ways. Perhaps the most important indication is the increased interest manifested by the race in acquiring a knowledge of better business practices and correct methods. The increasing number of national trade and professional organizations with many local industrial and commercial bodies show by their very existence that those already in business are grasping after information as to modern practices. The trade journals published under the auspices of Negro organizations and the frequency with which publications prepared for general distribution are found in Negro-operated business places is further evidence that many of those now in business are making intelligent effort to meet modern conditions.

"The increase in number and efficiency of Negro business schools, and the attention being accorded to the financial and business administration departments of standard colleges and high schools, emphatically marks the close of the trial and error system of acquiring business knowledge and the substitution of facts for mere desire as a foundation for the business affairs of the group.

"The large number of Negroes finding employment in business places operated by others in the Negro districts of many cities, a number that is constantly growing, is another source of gratification. This not only provides employment but creates the opportunity for practical experience which will be reflected in later business ventures on the part of some of those now so employed.

"There is a general distribution of this innovation from coast to coast and from North to well into the South. It is a tacit recognition of the value of the Negro market and Negro ability to serve.

"Fraternal associations and church conferences have come to recognize the necessity of developing the commercial phases of progress and virtually every denomination has exhibited active interest in assisting the United States Department of Commerce to distribute its lessons in business efficiency to the American Negro.

"Then, too, American business itself is more and more recognizing that merchandising by, and among Negroes is a substantial part of the general process of distributing commodities; and because of that a more general tendency to accord to Negro merchants educational assistance is noticeable.

"At present the files of the small business section of the domestic commerce division contain information to the effect that Negroes are engaged in more than 60 different lines of manufacture and 179 different types of retail merchandising."

Some Individual Successes in Business

Negroes have entered the automobile business. Homer Roberts operates, in Chicago, his own sales and display room devoted exclusively to the sale of new cars. Albert A. French has been recently appointed a direct factory Ford dealer in Baltimore. His sales and service building is located in "auto-row" and has the very latest mechanical equipment and devices in the service department. Mr. French is reported to have been identified, in various capacities, with the Ford interests for about sixteen years. He was in business for himself as a Ford dealer in Philadelphia prior to going to Baltimore.

Starting, in 1916, with two Packard automobiles for rental business and one taxi cab, William H. Peters and Samuel Hamilton of New York City, were reported, in 1930, to be the largest Negro taxi cab operators in the United States. Their business is said to represent a half million dollars investment. The firm has 250 special built taxi cabs and a working force of more than 750 persons.

Other examples of businesses in which Negroes are succeeding are: The People's Ice Cream Company, of Pensacola, Florida, employing 28 persons and turning out 500 gallons of ice cream daily.

What is said to be the largest and finest department store owned and operated by Negroes in the United States is the T. J. Elliot Department Store at Muskogee, Oklahoma. This store carries a general stock of goods inventoried at approximately $90,000 and employs 25 salesmen and saleswomen.

Arthur Herndon, who began making high grade candies in Spartanburg, South Carolina, some 20 years ago now operates the Southern Candy Company, an incorporated manufacturing concern employing a dozen men in its modern plant.

Thomas Pritchard, a Negro, who operates the Dixie Kitchen at Manila, Philippine Islands, has 140 employees and is reported to serve some 2,500 persons daily.

The Hefflin Manufacturing Company of Los Angeles, California, is a Negro concern devoted to the manufacturing of furniture with toy making as a side line. Their factory is valued at over $200,000.

A Negro corporation operates an enameling plant at Palmyra, New Jersey, and manufactures enameled signs. Some 50 persons are employed in the manufacturing and the wholesale and retail distribution of the signs.

Paul R. Williams is a successful architect in Los Angeles and is a member of the American Institute of Architects.

With the completion of the concrete skeleton of the first unit of the $10,000,000 Walnut Plaza Apartment building in Philadelphia, a record was established for reenforced concrete work. The structure, which is ten stories, on a site 262 feet by 148 feet, building measurements, was completed in sixty-nine days, insofar as the concrete work is concerned. Frederick Massiah, a Negro, engineer and contractor held the contract for this phase of the development. It is understood that the contractor had a contract from the builders, Armstrong and Latta, white, with a limited clause in it, specifying that the work had to be completed within a certain number of days. A bond also was necessary as is the case with big developments guaranteeing that the work had to be completed at a certain date. This necessitated the hiring of a small floating population of an average of two hundred and fifty men per week. They were employed in all phases of concrete work, and their work at times was so rapid, and the progress of the development moved with such exact precision, that it was often necessary to send rush calls to the steel mills for more steel. Thirty-eight carloads of material were used each week and every six days there had to be two carloads of steel delivered on the job. All told, there are 700 tons of steel in the first unit of the development.

During the course of constructing the concrete skeleton, a class of engineering students from the University of Pennsylvania visited the development to study the methods of the contractor. Among other developments of which Mr. Massiah was the concrete contractor is the new Browning-King building at 16th and Chestnut streets and the sixteen story apartment building at 19th and Panama streets. The only elliptical concrete dome in the United States, which graces the Church of the Ascension of Our Lord at F. and Westmoreland streets, was built by Mr. Massiah.

Archie A. Alexander, a young colored engineer, recently completed the erection of a $2,500,000 central heating plant for the University of Iowa. This marks the conclusion of contracts worth $5,000,000 in twelve years by Alexander. In commenting upon the successful career of this young engineer, The Gazette-Republican (white) published at Cedar Rapids, Iowa, says:

"Fifteen years ago the University of Iowa awarded the degree of bachelor of science in engineering to a young Negro. Starting, in 1915, in a field practically closed to his race, he has forged to the front until he is recognized as one of the leading contracting engineers in Iowa and the midwest. For two years after his graduation from Iowa, he worked as a designing engineer for a Denver company. Then he became a contracting engineer, getting small paving jobs at the start, but gradually increasing his field until now he has built many bridges, viaducts, sewage systems and buildings, including the central heating plant. Practically, all of the skilled workmen on Alexander's jobs are white men and their comments on their boss give a direct commentary on the character of the man. Alexander goes about his job with a pack of blue prints in his hands, a gleam in his eyes as he directs the rearing of a monument to himself that will outlast even the memorial to his class." It will be recalled that this is the same Alexander who became the first of a great trio of colored tackles on the University of Iowa football team.

The building world was surprised in 1925 to learn that the contract for the foundation of the Hospital Center of New York City had been let to the Irving Fireproof Centering Company, a colored company of which Samuel A. Irving is the founder and head. As the Columbia-Presbyterian Medical Center was one of the largest and most important building projects then under construction in New York, several hundred contractors sent in bids. The Irving Fireproof Centering Company was the successful bidder for the foundation work. The buildings included in the Center are the Presbyterian and Columbia Medical schools, the State Psychiatric Institute and Hospital, the Neurological Institute, Babies' Hospital, Sloane Hospital for Women, Vanderbilt Clinic, and the Presbyterian Hospital School for Nursing. These buildings contain over 23,000,000 cubic feet, or one and a-half times the space in the Woolworth building. According to Mr. Irving, more concrete was used in the foundation of this group of buildings than he had ever used before in a single building operation.

Paul E. Johnson, of Chicago, is a manufacturer of therapeutic lamps. His line includes incandescent carbon and a special heat or infra-red lamp, made in different types and styles. These lamps are used in the field of medicine to relieve pain, for the treatment of tuberculosis, ulcers, anemia and nervousness. Johnson's lamps are also used in the industrial field for aging woods, curing tobacco, tanning leather, making patent leather, sterilizing water, testing dyes, etc.

Life Insurance as an Investment

A considerable number of Negroes, in recent years, have used life insurance as a form of investment. According to the North Carolina Mutual Life Insurance Company the following persons carry insurance policies of $25,000 or more:

Watt Terry, millionaire real estate broker of New York and Brocton, Massachusetts, $545,000; John A. Kenney, physician, Newark, New Jersey, $225,000; C. C. Spaulding, president, North Carolina Mutual Life Insurance Company, $200,000; Anthony Overton, president, Victory Life Insurance Company, Chicago, $158,500; J. M. Avery, president, and secretary, North Carolina Mutual Life Insurance Company, $131,000; W. F. Boddie, banker, Atlanta, Georgia, $130,000; A. E. Bush, president, Century Life Insurance Company, Little Rock, Arkansas, $130,000; Henry A. Boyd, publisher, Nashville, Tennessee, $115,000; John E. Nail, New York City, real estate, $115,000; W. F. Willoughby, physician, Englewood, New Jersey, $115,000; H. L. Hunter, physician, Hamilton, Ohio, $115,000; R. L. McDougald, business man, ~~Durham, North Carolina,~~ $90,000; Samuel A. Irving, contractor, New York City, $85,000; William H. Wortham, real estate, New York, $83,500; Richard M. Fowler, physician, Atlantic City, New Jersey, $77,000; Edgar P. Benjamin, lawyer, Boston, Massachusetts, $75,000; P. M. H. Savory, physician, New York, $65,000; James T. W. Granady, New York, $50,000; Channing H. Tobias, National Board Y. M. C. A., New York, $50,000; George M. Oliver, clergyman, New York, $40,000; Fitzherbert Howell, real estate, New York, $35,000; P. M. Murray, physician, New York, $30,000; J. A. Steele, plumbing contractor, New

York, $30,000; George C. Booth, physician, New York, $28,500; James S. Watson, lawyer, New York, $27,000.

Negro Insurance Companies

Insurance from the standpoint of capital concentrated is the largest field of business in which Negroes are engaged. It was reported at the 1930 meeting of the National Negro Insurance Association that the 21 companies in the Association had a total insurance in force of $260,174,467.00 of which $169,976,107.00 was industrial life and $90,198,360.00 was ordinary life. The total assets of these companies were $18,445,798.00.

LIST OF MORE IMPORTANT INSURANCE COMPANIES OPERATED BY NEGROES

Alabama

Provident Insurance Company ------ Mobile
Union Mutual Insurance Company -- Mobile
Union Central Relief Association - Birmingham

Arkansas

Century Life Insurance Company - Hot Springs

California

Golden State Guaranty Fund Insurance Company ---------------- Los Angeles

District of Columbia

Federal Life Insurance Company - Washington
National Benefit Life Insurance Company ---------------------------- Washington

Florida

Afro-American Insurance Company ---------------------------- Jacksonville
People's Industrial Insurance Company ---------------------------- Jacksonville
Central Industrial Insurance Company - Tampa
Citizens Industrial Life Insurance Company ---------------------------- Jacksonville

Georgia

Atlanta Life Insurance Company --- Atlanta
Georgia Mutual Insurance Company - Augusta
Guaranty Mutual Insurance Company ---------------------------- Savannah
People's Health and Life Insurance Company ---------------------- Savannah
Pilgrim Health and Life Insurance Company ---------------------------- Augusta

Illinois

Underwriters Mutual Insurance Company ---------------------------- Chicago
Unity Mutual Insurance Company -- Chicago
Supreme Liberty Life Insurance Company ---------------------------- Chicago
Pyramid Mutual Insurance Company - Chicago
Victory Life Insurance Company -- Chicago

Indiana

Gibraltar Health and Accident Insurance Company ---------------------- Indianapolis

Kentucky

Domestic Life Insurance Company - Louisville
Mammoth Life and Accident Insurance Company ---------------------------- Louisville

Louisiana

Louisiana Industrial Life Insurance Company ---------------------------- New Orleans
The Liberty Industrial Life Insurance Company ---------------------- New Orleans
Unity Industrial Life Insurance Company ---------------------------- New Orleans
Douglas Life Insurance Company ---------------------------- New Orleans
Globe Beneficial Association ----New Orleans
Pelican Industrial Life Insurance Company ---------------------------- Shreveport

New Jersey

Globe Beneficial Association -------- Newark

North Carolina

Bankers Fire Insurance Company ----Durham
Eagle Life Insurance Company ------Raleigh
North Carolina Mutual Life Insurance Company ---------------------------- Durham
Winston Mutual Life Insurance Company ---------------------------- Winston-Salem
King Mutual Life Insurance Company ---------------------------- Edenton

Ohio

Anchor Life Insurance Company -- Cleveland
Fireside Mutual Aid Association -- Cincinnati

Oklahoma

Security Life Insurance Company - Muskogee

Tennessee

Universal Life Insurance Company - Memphis

Virginia

Richmond Beneficial Life Insurance Company ---------------------------- Richmond
Southern Aid Society of Virginia - Richmond

Negro Banks

The Freedmen's Bank—During the Civil War, military savings banks were established at Beaufort, South Carolina, and Norfolk, Virginia, in order to give the colored troops centered at these points an opportunity to save their pay. These banks were so successful that the friends of the Negro decided to provide an opportunity for all the emancipated slaves to save their earnings. The matter was laid before Congress, and on March 3, 1865, by congressional enactment, "The Freedmen's Savings Bank and Trust Company was established."

Branches of the Freedmen's Bank were established at:

Atlanta, Georgia; Augusta, Georgia; Baltimore, Maryland; Beaufort, South Carolina; Charleston, South Carolina; Chattanooga, Tennessee; Columbus, Mississippi; Columbia, Tennessee; Huntsville, Alabama; Jacksonville, Florida; Lexington, Kentucky; Little Rock, Arkansas; Louisville, Kentucky; Lynchburg, Virginia; Macon, Georgia; Memphis, Tennessee; Mobile, Alabama; Montgomery, Alabama; Natchez, Mississippi; Nashville, Tennessee; New Bern, North Carolina; New Orleans, Louisiana; New York City; Norfolk, Virginia; Philadelphia, Pennsylvania; Raleigh, North Carolina; Richmond, Virginia; Savannah, Georgia; Shreveport, Louisiana; Alexandria, Louisiana; St. Louis, Missouri; Tallahassee, Florida; Vicksburg, Mississippi; Washington, D. C.; Wilmington, North Carolina.

Section V of the Act of Incorporation of the Freedmen's Bank said, "that the general business and object of the corporation hereby created shall be to receive on deposit such sums of money as may from time to time be offered therefore by or on behalf of persons heretofore held in slavery in the United States or their descendants, and investing the same in stocks, bonds, treasury notes and other securities of the United States."

In 1870, an amendment to the charter was secured by which one-half of the funds subject to investment might at the discretion of the trustees be invested "in bonds and notes secured by mortgages on real estate and double the value of the loan." This amendment permitted injudicious speculation and caused the suspension of the bank in 1873. During the time that the bank was in existence about $57,000,000 were deposited. Sixty-two per cent of the losses were repaid to the depositors as follows: November 1, 1875, 20 per cent; March 20, 1878, 10 per cent; September 1, 1880, 10 per cent; June 1, 1882, 15 per cent; May 12, 1883, 7 per cent.

"The accounts of the Freedmen's Savings and Trust Company were finally closed on December 1, 1920, and the comptroller of currency, as commissioner, reported to the Speaker of the House of Representatives that the sum of $1,733,475.71 had been paid on claims amounting to $2,939,925.22. The funds of this company were entirely exhausted on that date."

***The First Private Negro Banks*—The Capital Savings Bank of Washington, D. C., began business October 17, 1888. After being run for about sixteen years it failed.**

The True Reformers' Bank of Richmond was chartered March 2, 1888. It began business, April 3, 1889. The bank failed in 1910.

The Mutual Bank and Trust Company of Chattanooga, Tennessee, was started in 1889 and failed in the panic of 1893.

The Alabama Penny Savings Bank, Birmingham, Alabama, began business October 15, 1890. Failed, December 23, 1915.

There are now 51 Negro banks, capitalized at about $3,000,000 with resources of about $20,000,000. The volume of their annual business amounts to about $75,000,000.

DIRECTORY OF NEGRO BANKS

Alabama

Acme Finance Corporation ---- Birmingham
Tuskegee Institute Savings Bank -- Tuskegee Institute

District of Columbia

Industrial Savings Bank ------ Washington
The Prudential Bank ---------- Washington

Florida

The Ocala Savings Bank ---------- Ocala

Georgia

Liberty Savings & Real Estate Corporation ---------- Macon
Middle Georgia Savings & Investment Company ---------- Macon
Laborers' Savings & Loan Company ---------- Columbus
Citizens Trust Company ---------- Atlanta
Wage Earners Realty & Investment Company ---------- Macon

Illinois

Douglas National Bank of Chicago - Chicago

Kentucky

First Standard Bank ------------ Louisville
American Mutual Savings Bank -- Louisville

Maryland

Harry O. Wilson Bank ---------- Baltimore

Massachusetts

Eureka Cooperative Bank ---------- Boston
South End Cooperative Bank ------ Boston

Michigan

D. C. Northcross & Company, Bankers ---------- Detroit
People's Finance Corporation ------ Detroit

Missouri

People's Finance Corporation ---- St. Louis
Peoples' Finance Corporation -- Kansas City

North Carolina

Dime Bank -------------------- Kinston
Holloway, Murphy & Company ---- Kinston
Mechanics & Farmers Bank -------- Durham
Mutual Aid & Banking Company -- Newbern

Ohio

Cleveland's Peoples Finance Corporation ---------- Cleveland
Star Building and Loan Association - Toledo
Building & Loan Association ---- Springfield
Empire Savings & Loan Company - Cleveland
Building & Loan Association ---- Hamilton
Adelphi Building, Loan & Savings Company ---------------------Columbus

Oklahoma

Merchants & Farmers Bank -------- Boley
Inter City Finance Corporation --------Tulsa

Pennsylvania

Citizens & Southern Bank & Trust Company ---------------------Philadelphia

South Carolina

Victory Savings Bank ------------ Columbia
Mutual Savings Bank ---------- Charleston

Tennessee

Citizens' Savings Bank & Trust Company ---------------------Nashville

Texas

Farmers' Improvement Bank. -------- Waco
Farmers' & Mechanics Bank -------- Tyler
Fraternal Bank & Trust Company ---------- Fort Worth
Workmen's Savings & Loan Company ---------- Galveston

Virginia

Acorn Bank -------------------- Roanoke
Metropolitan Bank & Trust Company ---------- Norfolk
Commercial Bank & Trust Company ---------- Richmond
Sons and Daughters of Peace, Penny, Nickel and Dime Bank ---------- Newport News
Second Street Savings Bank ---- Richmond
Peoples' Dime Savings Bank & Trust Company ---------------------Staunton
Savings Bank of Danville -------- Danville
St. Luke's Penny Savings Bank -- Richmond
The Phoenix Bank of Nansemond -- Suffolk
Continental Savings Bank -------- Dendron

West Virginia

Mutual Savings & Loan Company - Charleston

DIVISION XIII

NEGRO LABOR

Migration Movement a Good Thing for the Negro and for the South

The migration of the Negro continued during the period 1925-1930 but with a lessened volume as compared with the period 1915-1920 or the period 1920-1925. The main stream of the migration from the South for the past five years as in earlier periods was to northern industrial centers. There was, however, a considerable migration to the West occasioned both by the growth of industry in that section and the development of cotton production in western Texas, New Mexico, Arizona, and California. There, likewise, has been during the past few years a considerable migration to Florida from the other southern states. This was caused by the large urban and rural development in that state.

The migration of the Negro is bringing about a change in the relationship and the attitude of the South toward the Negro. Before the migration, the South was mainly concerned with how it might control Negro labor rather than about the needs of the laborers and how they should be treated. A result of the migration has been to focus attention on the needs of the laborers and to cause a great deal of discussion about how they should be treated. It is causing the South to assume a new attitude toward Negro labor. This new attitude is finding expression in the tendency to pay Negroes higher wages, to accord them just treatment, including a tendency to give them better protection under the law and to provide better educational facilities for them. This latter tendency is shown by the increasing amounts which are being expended in providing better public school facilities.

Out of the great welter of discussion relative to the migration movement, there has emerged the more or less general view that the migration of the Negro will be a good thing for the South and the Negro. It will be a good thing for the South for the reason that the Negro population will be more evenly distributed over the entire country and it will tend to take away from the South the fear, real or alleged, of race domination, and remove many of the peculiar characteristics which today hamper its development.

The general effect on the South may be stated as follows: It will tend to accentuate the breaking up of the plantation system; it will increase the use of machinery in agriculture; it will help to bring about the diversification of farming; it will improve the social life of both whites and Negroes; it will tend to secure better treatment of tenants, white and black; it will secure better educational facilities; labor in the South, both white and black, will become more valuable and will be accorded better treatment; and it will help to break up the mass of Negroes. It already appears that the counties of the South in which the population is one-half or more Negro are decreasing in number and the proportion of Negroes in these counties in which Negroes are still in the majority is decreasing.

Prosecutions for Peonage

There was, during the period 1925-1930, a number of prosecutions, under the charge of peonage, of plantation owners and turpentine and lumber camp operators. Four men, in 1925, were sentenced at Anderson, South Carolina, to imprisonment in the federal prison at Atlanta, following their conviction in the United States court on charges growing out of the alleged holding of a Negro man in peonage. At Corpus Christi, Texas, five white men including the sheriff, two deputy sheriffs and a justice of the peace, were found guilty of peonage by a federal jury in 1927.

Two cases of peonage or virtual enslavement, discovered by agents of the Department of Justice, resulted in the arrest and indictment, in 1927, of four men, two of whom were wealthy plantation owners in Amite County, Mississippi. Joseph S. Anders and Loomie Blumfield, the two plantation owners, caused the deputy sheriffs of Tangipahoa Parish, Louisiana, to arrest a Negro at his home in that parish, for a debt which the two men claimed the Negro owed them, and to avoid threatened jail sentence the Negro is said to have agreed to work out the debt on the plantations. He was, without extradition proceedings, "smuggled" by automobile across the Louisiana-Mississippi state line. Webb Bellue and John D. Alford, also of Amite County, were indicted on charges of having sold Crawford Allen, fifty-year-old Negro, his wife and three children for $20. In this case it was charged that the two men seized the Negro and his family for an alleged $20 debt and transported them to their farm near Fluker, Louisiana, where they were forced to work several weeks without pay. Alford was sentenced to six months in the Tangipahoa Parish jail.

Florida Labor Laws and Their Operation

The most numerous instances of peonage came from Florida. This in spite of the fact that in 1923, after an expose by the New York World, the Florida legislature abolished the leasing and flogging of convicts. M. B. Davis and Charles Land, turpentine operators and three other persons of Calhoun County, Florida, charged with peonage were found guilty by a federal jury in May, 1925. The New York World, in its issue of November 24, 1929, carried an extended article by a special correspondent setting forth the extent and the evils of peonage as practiced in Florida. This correspondent pointed out that a law of that state, passed in 1919, "is responsible for the imprisonment of many an ignorant Negro; for no other crime than leaving his employer and for nothing more nor less than simple debt."

This law, Sections 7300 and 7304 of the General Laws of Florida, sets forth that: "Any person in this state who shall with intent to injure and defraud, under and by reason of a contract or promise to perform labor or service procure or obtain money or other things of value as a credit, or as advances, shall be guilty of a misdemeanor and upon conviction thereof shall be punished by a fine not exceeding $500 or by imprisonment not exceeding six months."

Section 7304. In all prosecutions for a violation of the foregoing section this failure or refusal without just cause, to perform such labor or service or to pay for the money or other thing of value so obtained or procured shall be prima facie evidence of the intent to injure and defraud."

The law is on its face and in the opinion of the best legal minds of the state unconstitutional. The correspondent was of the opinion that the great majority of the people of Florida held no brief for their 1919 law. The facts were given over to agents of the bureau of investigation, United States Department of Justice. The difficulties in the way of legal action were keenly summed up by a business man of Perry—a leader of his community.

"Yes, all you say is so. We know how conditions are. And you can talk your head off to the United States Government, and they can investigate to their hearts' content. Do you know why they can't get any convictions? Here's why: Suppose they arrest some operators. All right. Now bring them into court. They're men of wealth and respectability. They own big property. They elect the county and state officers. Who's the jury? Men who owe 'em money! Accuse 'em of peonage. They bring in records to show they don't owe a Negro a penny. The owner, the boss men, the bookkeeper, the commissary clerk, all testify. And what else? Every big company has favorite Negroes, who get good wages and act as straw bosses. They put them on the stand. They've been working for that company for years; paid every month and never mistreated. And against that line-up, you got a poor devil of an ignorant Negro off a chain gang! Think you can convict? Don't be absurd! Who would that jury believe?" So any moves of state or federal officers may be awaited with interest.

In December, 1929, a federal grand jury at Pensacola, Florida, returned no indictments for alleged violations of the Federal Peonage Act of the Florida turpentine camps. A jury in the United States middle Georgia district court, Americus division, returned a verdict acquitting W. D. Arnold of holding Claude King, white, and John Vanover, Negro, in peonage. The verdict was returned after the jury had deliberated an hour and three minutes. The trial consumed four days. The Columbus (Ga.) Enquirer-Sun in reporting this case stated that Arnold admitted killing a Negro several years ago, said he had lashed another and beat a third with an automobile jack because he had stolen a pistol, but denied he ever had held any of his laborers in peonage. His denial followed the reiterated statements of King and Vanover that they had been severely whipped by Arnold's orders while they were employed on his farm.

Several Webster County farmers, a peace officer and a banker took the stand and testified Arnold had a reputation for mistreating his farm hands. Arnold produced an equal number of witnesses who testified he was a good character." James Piggott, a wealthy planter of Washington Parish, Louisiana, was indicted, in 1929, by a federal grand jury on charges of peonage. He plead guilty and was sentenced in April, 1930.

The Negro in Industry

The following excerpts, on the Negro in industry, taken from the volume, "Negro in American Civilization," are important:

"By and large, American industry has put brains into displacing skilled labor by machinery but has taken unskilled labor for granted. It is only within the last few years that American industry has begun deliberately to use machinery to replace unskilled labor. Heretofore it has depended upon unskilled labor from Europe for its rough jobs and has used machinery largely as a replacer of skilled labor. In the interval between the abandonment of this policy and the inauguration of the new one, the Negro became almost indispensable.

"The continued specializing of process and product calls not so much for a long and unpleasant relationship of learning with a skilled worker, as for some specialized competence, such as dexterity, strength, endurance, and divided skill. The continued use of machinery is creating an increasingly large body of work of the grade to which Negro and women workers are most frequently limited.

"The general situation of the Negro worker in relation to income and wages are:

1. For unskilled work in the North there is little difference between wages paid to Negroes and wages paid to non-union whites.
2. In most sections of the South, for unskilled work, the wages for Negroes are less than the wages paid whites.
3. For skilled work in the North the scale of wages for whites and Negroes is practically the same, but Negroes do not get free access to work.
4. For skilled work in the South Negroes have greater access but in most sections there is a dual wage scale.
5. On piece rates in the North there is the same scale, but Negroes are seldom allowed the piece work bringing highest pay.
6. On piece work in the South there are occasional differences in scales as well as limitations to the work that brings the lowest returns.

"*Objections to Negro Labor*—Some of the causes of exclusion of Negroes from plants may be summarized as follows:

1. Traditional policy of the plant not to employ Negroes.
2. Fear of racial difficulties if whites and Negroes are introduced into the same plant.
3. Fear of the objection of white workers and resultant labor difficulties.
4. Traditional beliefs about the Negro which concern their mentality and character, and general inability to perform the work required.
5. Fear of bringing Negroes into contact with white women workers.
6. Lack of training of Negroes for certain jobs.
7. Unsatisfactory experience with Negro workers in the past.
8. Advocacy of certain jobs as belonging exclusively to the white race.
9. Expense that would be involved in making alterations in the building to accommodate white and Negro workers separately.
10. Objections of labor unions.

"The reactions of present employers on the question of skilled Negro workers may be grouped as follows:

(a) Those who think they cannot perform other than unskilled work because of limited intelligence;

(b) Those who think they can perform other than unskilled tasks but lack both training and the opportunity for training;

(c) Those who entertain the belief that Negro workers are inherently incapable of jobs requiring skill and responsibility, but who have not tested these beliefs by any experiment;

(d) Those who believe that they are capable of skilled responsible work; because they are at present engaged upon it, or have been known to perform it satisfactorily.

"The contradictions in the various statements concerning the efficiency of the Negro indicate that we are still in the realm of belief and opinion and not in the realm of ascertained fact.

"In spite of that, we find that the majority of employers (when measured both by the number of employers and by the number of people employed) say that the Negro is about as good as the white worker, and that some say he is better.

"With regard to the labor turnover of the Negro we are told in some quarters that he is unsatisfactory and not faithful and takes excessive time off. But a rather careful study has been made in certain localities and it is found that the Negro labor turnover is not so very much different from the white labor turnover. Moreover, we know that labor turnover depends largely upon management, and where we have a high turnover we do not talk about the worker any more; we want to know what is the matter with the employment policy of the industry concerned.

"Some plants with as many as 25 per cent Negroes in the total working force reported that they were responsible for 75 per cent of the turnover. However, this was in unskilled work where turnover generally is high, and an equal number of firms stated that the Negro turnover had not been, even at the start, any greater than for other racial groups.

"Too often the employer has turned to the southern Negro simply in the hope that he could be pulled out of a tight labor difficulty in this fashion. The result is that the employer puts the newcomer on what might be termed turnover work—work not fitted to the man's training, and upon which there would be a constant change of employees under any circumstances."

Harvey J. Borders of Buffalo, New York, employed at the Pullman car shops, is said to hold the world's record on wheel turning on the new Seller's wheel-lathe. The capacity of the lathe is sixteen pairs of wheels a day of eight and three-fourths hours. In two weeks time, Borders was turning out 22 pairs of wheels per day and a week later he reached his highest mark of 29 and one-half pairs in one day. His highest mark for one week was one hundred and thirty-five pairs of wheels. Between August 25, 1922 and March 30, 1926, he turned out 21,000 pairs of wheels, which is 8,000 more than any other turner's work recorded in the same length of time.

Sam Dabney, colored coal miner of Harvey, West Virginia, is reported to be the champion coal digger and loader of the state. Dabney, loaded 554 tons of coal in 26½ working days, besides doing day work. The figures received show that he worked at coal loading for 196 hours on a basis of eight hours a day and that he loaded an average of 2.1 tons of coal every hour that he worked.

Negro Women in Industry

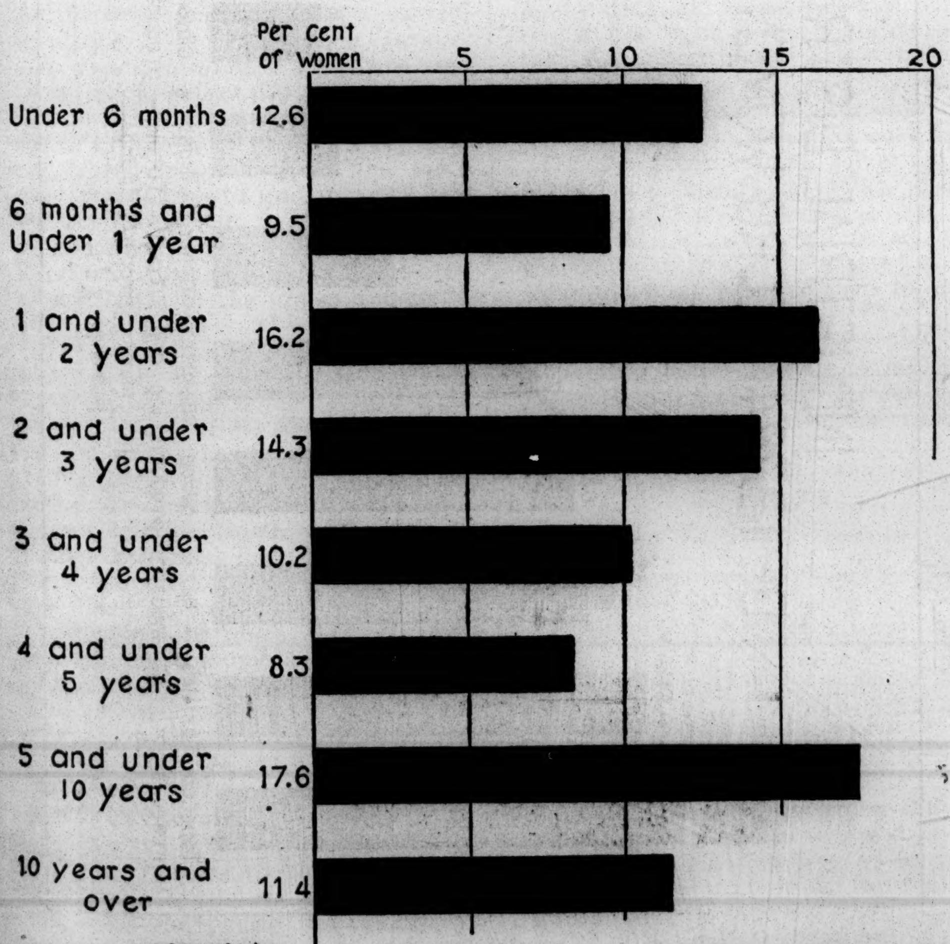
A survey of Negro women in industry in fifteen states by the women's bureau of the Department of Labor furnishes the following interesting facts:

Number of states studied	15
Number of establishments visited	682
Number of Negro women employed	17,134
Number of establishments in manufacturing and mercantile industries	312
Number of Negro women employed in these, exclusive of women known to be sweepers or cleaners	12,284
Number of women in manufacturing plants	12,123
Number of women in general mercantile establishments	161

"The types of work in which Negro women were found may safely be said to represent, for them, distinct if somewhat slow industrial progress. Large numbers were still engaged in sweeping and in cleaning of various kinds and many of these have been omitted from the present study. Others worked at tasks that would properly be classified under general labor. Still others were in employments that, while scarcely unusual in themselves, were notable because they represented the carrying over of the older traditional occupations, sometimes with changes in method, into the newer industrial system. A considerable number operated machines of different kinds, many of which involved only simple operations or movements repeated indefinitely, but some of which required dexterity or a degree of skill. A few were found in supervisory posts or in positions involving more or less responsibility. Two of these were in a pickle factory and seven were in a plant making house furnishings. In each of these cases one of the women had entire charge of engaging and supervising all Negro women in the establishment, while the others supervised departments, instructed, or inspected. In a shirt factory more recently visited and not included in the general tabulations the duty of engaging and supervising Negro women devolved upon a Negro woman. In a nut plant one Negro woman was in charge of nineteen in the sorting department. Two timekeepers were found—one in a tobacco and one in a glass factory. Occupations that required the greatest skill were those of the spinners in textile plants, of the loopers and seamers in hosiery mills, of the operators of power sewing machines and of metal presses, of the riviters in bag factories, of the core makers in metal plants, of a few of those working in wooden-box making, and of those found in one printing and publishing house in which Negro women were carrying on all parts of the work, however skilled, including monotype operating, composing, and proof reading.

"Week's earnings were ascertained for 5,588 women in 209 establishments in eleven states, year's earnings of 330 women in 55 establishments in nine states. Differences in time of survey, in type of industry, and in locality narrow the scope of the accurate comparisons that are possible from the data secured. In four states the median of the week's earnings of all women reported was $5.70 or less, in two states it was $11.30 or more; earnings in the other five states ranged from $6.10 to $8.65. The highest of all medians of a week's earnings in any industry were those of women in general mercantile establishments and in slaughtering and meat packing in a state surveyed in 1920, the lowest were those of women in a lumber and veneer mill in 1922 and of women in a clothing plant in 1920.

TIME IN THE TRADE
2,819 NEGRO WOMEN IN 12 STATES



U.S. Dept. of Labor
Women's Bureau

"The earnings of pieceworkers showed much greater fluctuations than did those of timeworkers, and in many occupations some pieceworkers had earnings far below those of any timeworker in the same occupation.

"The highest year's earnings were $1,139 received by a meat trimmer in 1920. In 1922, a handsewer in a bag factory received $895, and in the same year a machine operator in a metal plant received $747. A twister in a tobacco factory in 1925 earned $916. The lowest year's earnings were those of a roving hauler in cottonyard goods in 1922, $172."

Mexican Labor Competes with Negro Labor

During the past several years there has been a large immigration of Mexican laborers into the United States. They are found in the southwest in the beet and cotton fields and to some degree in other agricultural work such as truck farming and sheep herding. They are used to a large extent as section hands and in other unskilled work on railroads in the southwest. They have penetrated from the west and southwest further north and into the mid-west. There are fairly large colonies in several of the mid-west cities. They are used as unskilled and semi-skilled labor in the mines and in the steel industries.

Their low standard of living allows their employment at an even lower wage than is paid Negro laborers. Because of its cheapness, Mexican labor has become a serious competitor of Negro labor. In many cases the Mexican worker, as he moves to the North and East, replaces the unskilled Negro worker. This competition of Mexican and Negro labor is reflected in the efforts in Congress to place Mexican immigration on the quota basis because of the alleged inability of the cotton grower east of the Mississippi to compete with the cotton grower west of the Mississippi who employs Mexican labor.

Some Replacements Negro Labor by White Labor

In the period between 1925-1930 there was considerable discussion in the press concerning the taking over by whites of certain jobs that were traditionally "Negro." That any jobs are traditionally "white" or "Negro" may be questioned, for there are practically no occupations in which there are not some Negroes nor are there any occupations engaged in by Negroes that are not engaged in by whites. There may be changes in some aspect of the occupation but that does not necessarily indicate an economic loss to the race. For instance, the number of Negro barber shops catering to white trade is decreasing but with the rise in the standard of living of large groups of Negroes the number of Negro barbers increases to meet the demand within their own racial group. The very fact that Negro barbers are organizing throughout the country indicates their strength in the trade. In Kansas City, Missouri, and in New Orleans barbers have organized unions to protect and advance their trade. A state-wide organization, the "Barbers Protective Association of Virginia," was effective in the fight in the legislature of that state against the State Barbers' Licensing Bill, an act generally recognized as discriminating against Negro barbers. In Chicago and New York the general union conducted an extensive campaign to include Negro barbers and hair dressers. Again, the Negro waiter, when compared with the white waiter, is in somewhat the same position with respect to competition with waitresses. The point of the matter is that females are competing successfully with males in the occupation of waiting. As a result there is a very large increase of both white and Negro waitresses.

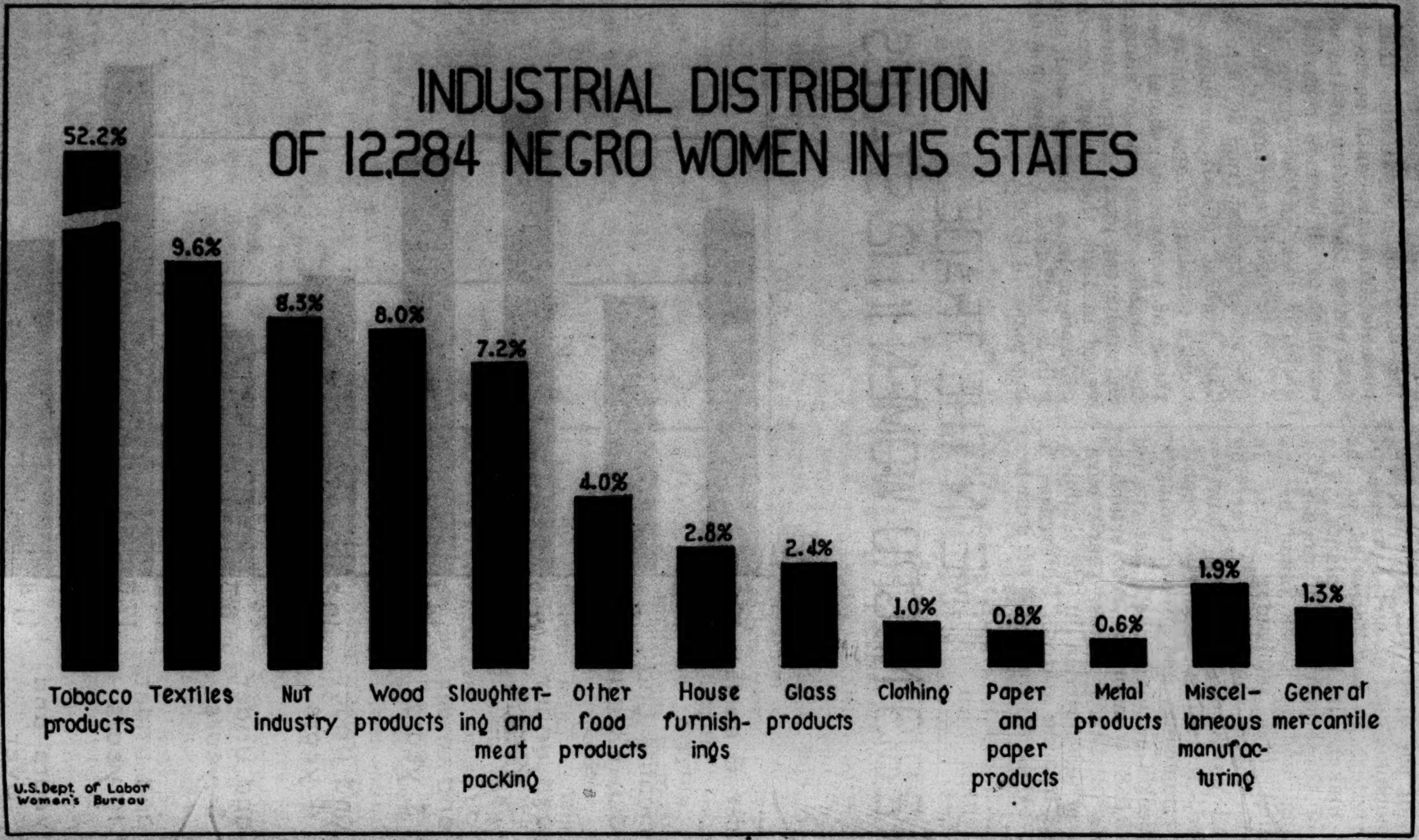
WAITERS AND WAITRESSES
1910 and 1920

Sex	1910	1920	Increase	Per Cent
		WHITE		
Male	63,386	76,712	13,326	21.0
Female	78,048	102,486	24,438	31.3
Total	141,434	179,198	37,764	26.7
		NEGRO		
Male	32,676	31,681	−995*	− 3.0*
Female	7,377	14,155	6,778	91.9
Total	40.053	45,836	5,783	14.4
		CHINESE, JAPANESE, ETC.		
Male	2,503	3,671	1,168	46.7
Female	248	280	32	12.9
Total	2,751	3,951	1,200	43.6

* Decrease

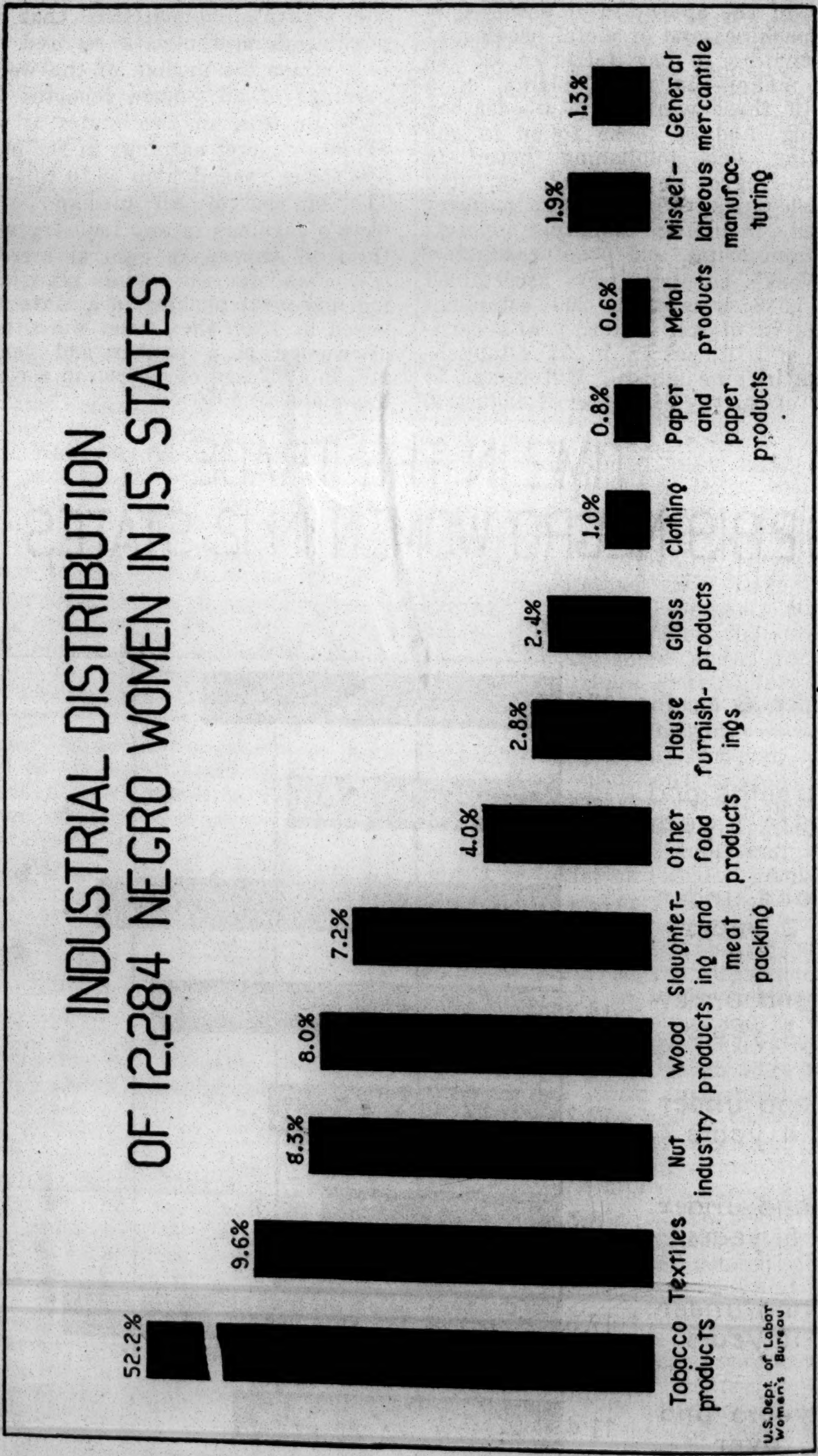
There was doubtless some replacement of Negroes by white laborers throughout the country. The principal factors promoting this change were:

(1) The industrialization of the South bringing with it a changed at-



INDUSTRIAL DISTRIBUTION OF 12,284 NEGRO WOMEN IN 15 STATES

U.S. Dept. of Labor
Women's Bureau


INDUSTRIAL DISTRIBUTION
OF 12,284 NEGRO WOMEN IN 15 STATES
52.2%
Tobacco products
9.6%
Textiles
8.3%
Nut industry
8.0%
Wood products
7.2%
Slaughtering and meat packing
4.0%
Other food products
2.8%
House furnishings
2.4%
Glass products
1.0%
Clothing
0.8%
Paper and paper products
0.6%
Metal products
1.9%
Miscellaneous manufacturing
1.3%
General mercantile
U.S. Dept. of Labor
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titude towards work on the part of the white southerner, and

(2) Country-wide unemployment beginning in 1927 and increasing steadily. On the other hand, instances of new types of employment opportunities for Negroes are as frequent as examples of their replacement. In urban centers where Negroes are isolated in their own sections, there is a nation-wide tendency for white merchants depending on the patronage of these sections to employ Negroes in positions of salesmanship. Jobs dependent on political preference multiply with the accumulation of political strength on the part of the Negro.

The "Black Shirts"

In the summer of 1930, an organization known as the "Black Shirts" or the "American Fascisti," was organized at Atlanta, Georgia. It was reported that one of the objects of the order was to oust Negroes from their situations and to replace them with whites. In the petition for a charter, it was set forth: "That it is the purpose of said organization to inculcate and foster in the minds of its members and the public generally, white supremacy; charity among its members, and fellowship; the obedience to law and order; the upholding of the Constitution and laws of the United States and the several states thereof; the instruction of its members in the fundamental principles of free government; the combating of all influence that seeks to undermine and overthrow the principles of democracy and the republican form of government; to promote friendship and good fellowship among its members and the public generally; care for its sick; bury its dead, and do any other act of charity and benevolence which its governing board or the members or its different lodges and subdivisions may decide to do."

Strong opposition developed against the order of "Black Shirts." The Grand Jury of Fulton County in which Atlanta is located petitioned on September 5, 1930, the Fulton Superior Court to sustain an injunction suit instituted to prevent the issuance of the charter. The resolutions of the Grand Jury were as follows:

"Resolved, that a condition in the opinion of the grand jury confronts us in which all good citizens are vitally interested. We refer to the activities of the 'American Fascisti' or 'Black Shirts.'

"The housewives of Atlanta are very much alarmed at the methods being used by members of this organization to intimidate their domestic servants.

"Many employers of Negro labor in this city have been approached by members of this organization and a demand has been made upon them to discharge all Negro help in their employ.

"Be it further resolved, that such methods as are employed by this organization are inimical to the best interests of both the white and colored races. This movement has reached such proportions as to arouse the best thinking people of Georgia who feel that many unfortunate circumstances are liable to arise and might even go beyond the control of constituted authorities. Believing that an ounce of prevention is worth several pounds of cure, we are addressing this resolution to the judges of the superior court of Fulton County with the hope that some measure of prevention might be promptly applied.

"Be it further resolved, that we believe it to be contrary to public policy for the State of Georgia to issue a charter to such an organization, and we appeal to the constituted authorities to refuse the charter to the 'American Fascisti' or the 'Black Shirts.' "

In an Associated Press report of September 7, 1930, issued by Holt J. Gewinner, adjutant general of the order, it was said that the "Black Shirts":

"Never have made a demand on a single merchant or manufacturer in the City of Atlanta or any place else that they discharge Negro employees.

"We have asked and are asking now that our good citizens, whenever they have a job open that a white man can hold, give the job to the white man, thereby assisting our movement in driving the bolsheviks from our country.

"We have affidavits filed with the solicitor's office in this county where forgers have been caught forging the writer's name to various letters and passing them out to manufacturers.

"We are the best friends the Negro has ever had, and all we ask is that he stay in his place. The reason for this request is due to the literature that is being circulated among our good Negroes telling them to fight for their rights, politically and socially. These documents we have in our possession.

"We fight communism, radicals and insane factions. One other thing we stand for: We do not practice and preach prejudice religiously or otherwise.

"We are giving this statement in view of the danger we see ahead emanating from the Red, or Communist party, who are sending white men out among the Negroes attempting to stir up racial trouble."

The Negro in Domestic Service

Negro domestic servants in the South get less wages than any other servants in any sections of the country except Mexicans in certain towns in Texas and whites in towns where college girls work for room and board. This is one of the interesting facts revealed in a recent survey of domestic servants made by Grace Robinson, a writer on the staff of Liberty magazine.

"Jackson, Mississippi, is one of the cities paying the lowest wages, out of the thirty-one cities surveyed. In Jackson, cooks, who are all colored, are paid from $4 to $10 a week. Columbia, South Carolina, comes next with a wage of $5 a week to a general houseworker. Chauffeurs are paid $20 a week, furnished a uniform and expected to do other work besides on the car. Mobile, Alabama, pays $5 a week for general housework and $6 to $15 for cooks, according to the survey. Cooks in this town get extra pay for late parties. New Orleans pays $5 to $12 for cooks and $10 to $15 for chauffeurs. Housemaids get $4 to $6; housemen, $5 to $6; butlers, $8 to $15; and laundresses $4 to $9. Memphis pays $10 to $15 for cooks and $15 to $20 for chauffeurs. El Paso, Texas, hires some colored help, but a lot of Mexican; and pays general houseworkers $4 to $10 and Mexican day workers $1.62 a day. In Baltimore, the scale is slightly better with general houseworkers getting from $8 to $12 a week and cooks from $10 to $15 a week. Kansas City, Missouri, pays $30 to $75 monthly for general houseworkers; $50 to $100 for butlers.

"New York pays the best scale although only a part of the servants in the big city are colored. General houseworkers get $65 to $100, cooks $75 to $250 and chauffeurs $100 to $200. Eleven cities out of the thirty-one did not want colored help at all, many stating that the family troubles of Negroes made them undesirable servants. Scandinavians are preferred by eight cities and Negroes by seven. Four of these seven cities literally "cry" for colored help. The biggest complaints against colored help are their family troubles; their wild times over Saturday night, the laying off to go to funerals and for illnesses. In their favor it is said they are "astonishingly patient" and able to get a great amount of work done "when so minded." Of course, from southern white people, the complaint was made that the younger generation of Negroes was too educated and too independent. One mistress bewailed the fact that she could not get a girl "like in the old days" for fifty cents a day to work from sun-up to sun-down.

Complaints on white servants are numerous, the most damaging being from Omaha, Nebraska, where white maids were reported as having a tendency to steal and also a tendency toward immorality. Southern mistresses do not complain of Negroes stealing, except that they take home baskets of left-overs. "But with a wage of $4 a week, how would a poor servant live?"

School to Train for Better Domestic Service

The Community Employment Service School was established in Atlanta, Georgia, in the early part of 1930. Any Negro who desires training for domestic and personal service is admitted to the school. Three teachers are employed. The work is practical as well as theoretical. The school is located in a Duplex bungalow, modern in appointment, arranged in accordance with good taste and equipped with all conveniences found in a modern home. Among the subjects taught are: general house work, cooking, maid service, butler service, simple landscape gardening, care of automobiles, simple mechanics and chauffeuring. The school is under the auspices of the Atlanta Community Chest. The Julius Rosenwald Fund has given $25,000 for its support, to be used over a period of five years.

Efforts to Increase Economic Opportunities of Negroes

For the purpose of strengthening the economic position of the Negro workman, the Industrial Relations Department of the National Urban League proposed the following:

I. Securing new occupational opportunities for Negroes.
II. Urging young people to train to do definite tasks creditably and advising workers to avoid the mistakes that have occasioned criticism.
III. Interpreting Negro labor to organized labor and organized labor to Negroes as a means of breaking down the barriers which interfere with the occupational freedom of Negro workers, and
IV. Spreading information regarding the successes of Negro workers and the limitations that retard full use of their services.

Through industrial campaigns, called "Negro in Industry Week," the department has tried to enlarge economic opportunities for Negroes. Campaigns of this type were conducted in Boston, Philadelphia, Kansas City, Milwaukee, Springfield (Ill.); Chicago, Columbus (Ohio); St. Louis, St. Paul, Minneapolis and Pittsburgh. Under the slogan "Don't spend your money where you can't work," The Chicago Whip has waged a fight for employment of Negroes in mercantile and industrial plants situated in the Negro sections of Chicago and largely dependent on Negro patronage for support. The precedent set by The Whip has been followed in other cities by the following papers: Gary American, Louisville News, Atlanta Independent, New York Age, Norfolk Journal and Guide, Kansas City Call.

The following, from The Amsterdam News of New York City, is a sample of the tactics these newspapers employed: "Stores of every description, drug stores, chain grocery stores, butcher shops, markets, cigar stores, department stores, dry goods and notion stores, hardware stores, laundries, etc., located in this vicinity are here in the belief that a profitable business can be done in this section. Most of them refuse to employ Negroes in any capacity. A few employ them in menial jobs. Many of them practice discrimination of the rankest kind, the theatres going so far as to wantonly segregate Negroes while Negroes are performing on the stage.

"Pressure must be brought to bear upon every concern doing business in Harlem that Negroes must be employed by them if they expect the patronage of Negroes.

"Spend money only in stores where Negroes are employed not merely as porters but as clerks, cashiers, managers and other worth-while positions. Open the door of opportunity for your children. If you are competent to fill a position in any enterprise depending for the major part of its support upon Negroes, have no hesitancy, apply for it. If your girl or boy is competent to fill a position in any such store, direct them to apply. The plan is simple. Make it unprofitable for a concern to do business in Harlem without employing Negroes and profitable for the merchant who does employ them."

Union Labor Negro and White Cooperates

By the terms of a new wharf labor agreement, in 1925, it was decided that an equal number of white men and Negroes would thereafter be employed in loading and unloading ships at Galveston, Texas City, and Houston. No question of relative efficiency was involved. It was simply a matter of bringing about an equitable distribution of the enormous pay roll controlled by employers of wharf labor. For the past several years, about 65 per cent of longshoremen labor has been done by Negroes. Several complications had heretofore stood in the way of a realignment. Both the Negro and the white locals were called upon to make concessions. The white unions gave up the distinction they had hitherto drawn between the loading of cotton and other classes of freight. That was primarily a concession to the employers. It simplifies the conduct of stevedoring operations, since the same local will hereafter handle cotton and other cargo. The number of locals were reduced from four to two. The white and colored longshoremen of New Orleans were amalgamated, in 1924-1925, in an effort to win better working conditions and higher wages. They met as one body. Harry Keegan was made president and Mose Johnson, former president of the Negro longshoremen, vice-president.

Negro and white motion picture operators were victors in a nine-month strike against a concern operating several theatres in the Harlem section of New York City. Men of both races struck together and won together under the leadership of Operators' Local 306.

The National Civic Union, a Negro organization of Memphis, Tennessee, established a subordinate union at the Happy Feed Mills for the purpose of having better understanding between employers and employees.

In the coal miners strike, in what is known as the Central Competitive Field of Illinois, Indiana, Ohio and western Pennsylvania, Negroes participated, both as union and non-union miners. In some cases it appears that the Negro union miners were among the most zealous and faithful of the strikers, on the other hand it was said that Negro non-union labor was the dominant factor in breaking the strike. The National Miners' Union recently organized in Pittsburgh in opposition to the Union Mine Workers, elected a Negro, William Boyce, as its vice-president. Twenty-eight colored women employed by the North American Laundry organized in 1927, what was said to be the first strike of colored women in New York City. They were trying to bring their week's wage up to $16. They were receiving $12 to $14 a week. They worked from 8. a. m. to 7 p. m. with three-quarters of an hour for luncheon. Eighty-five Negro women walked out of the Maras Importing Company, Chicago, packers of figs and dates, in 1926, when their already meager piece rate was cut one-half cent. The Women's Trade Union League and the Chicago Federation of Labor aided the women in their strike.

Negro Railway Employees Win Fight for Fairer Consideration

The Brotherhood of Dining Car Employees of the New York, New Haven and Hartford Railroad secured, in 1926, an agreement with the company guaranteeing them fair working hours: 240 hours a month or eight hours a day. In 1929, the Brotherhood ended a nine year fight with the same line for monthly relief with pay for dining car cooks and waiters. Monthly relief with pay is a long established custom for train service and Pullman car service employees, general throughout the industry. New Haven was the exception and, even in this respect, made dining car employees the sole victims. Even after the director-general of railroads ordered relief with pay during the war-time government control of railroads, the New Haven dining car division continued its pre-war custom of relief without pay. Some of the accrued but denied pay on this account was subsequently recovered by the union. After return of the roads to private management the cooks-waiters fight for relief began. In a conference a controversy between the Southern Railway System, lines east, and the Brotherhood of Dining Car Employees in regard to the interpretation of a contract between them with respect to the rates of pay insofar as they are affected by a construction of the rules was agreeably settled.

The contract between the Southern Railway, lines east, and the Brotherhood provides for a basic eight-hour day. Under the rules, the company contended that a dining car employee was not entitled to pay for overtime unless he had done more than 240 hours service in a month. The Brotherhood contended that in cases where regular runs required less than the maximum number of hours, the employee was entitled to extra pay for all extra work performed. The company through its representative agreed to the latter interpretation of the rules and to pay overtime whenever an employee was used on other than his regular run. This construction of the rules will provide definite schedules of work and of lay offs.

It was also agreed that there would be no further dismissals of employees without hearing by the superintendent of the lines east; and employees so dismissed if they desired, were to be restored to duty with pay for time lost.

Pay increases for approximately 1,100 cooks and waiters on the Pennsylvania Railroad, east of Erie, Pittsburgh and Buffalo, were agreed to in a conference of the railroad's dining car management and a committee of cooks-waiters, members of Local No. 1 of the Brotherhood of Dining Car Employees in 1929.

During the past 20 years there have been efforts, from time to time through bills introduced into the legislatures of various states, to oust the colored train porter. These bills have the general title of, "The Full Crew Bill" and are said to have the backing of the Brotherhood of Locomotive Engineers and Firemen and other organizations of railroad employees. The provision of such a bill is that a minimum full crew shall consist of an engineer, a fireman, a brakeman and a flagman on all passenger trains carrying more than three coaches. Such a bill was introduced, in 1929, in the Illinois legislature. "The Full Crew Bill" would do away with the colored train porter who carries a switch-key the same as the brakeman and performs similar duties. The bill would not affect the porters in the Pullman service.

Charles Sideboard, district organizer of the Association of Colored Trainmen, won his suit for $7,500, in a test case against the Yazoo & Mississippi Railroad Company.

Sideboard was a train porter and he contended that under a contract made by the Brotherhood of Railroad Trainmen, he having performed the duties of a brakeman, was entitled to the pay of a brakeman and not that of a porter.

The $7,500 judgment given Sideboard by the court represented the difference in salary between that of a porter and that of a brakeman since 1925, when the company reduced his salary about 50 per cent in violation of the contract with the Brotherhood.

Railroad lawyers contended that neither Sideboard nor the other porters were covered by the contract of the Brotherhood, and further contended that Sideboard had accepted checks with the words printed thereon "In full of all services."

Judge E. L. Brien decided that the porters were covered by the contract; that there was nothing for the jury to consider.

He held that the contract did cover the porters, and that as provided in the contract, the porters having performed the duties of brakemen were according to the agreement entitled to the pay of a brakeman, and that the attempted reduction in the salaries of these workers was not in effect.

The Railroad Labor Board, in a dispute between the Illinois Central and the Association of Colored Railway Trainmen over an alleged violation of the yardmen's agreement at the Memphis terminal by the restriction of colored switchmen's seniority to head-on service only, has decided that the provisions of the rules of the schedule of wages governing service, age or seniority rights of yardmen in the Memphis terminal, shall be complied with without any discrimination in favor of or against either white or colored yardmen. In its opinion, the board said that colored switchmen, under the rules, have equal privileges of exercising rights as white switchmen on all yard crew positions other than foreman—such as so-called head-end men, rear-end men, long-field men, liners, etc. To grant white switchmen the right to exercise a seniority in preference to such positions and to refuse colored employees the right to exercise a similar preference, is a discrimination that is a violation of the provisions of the rules, concluded the Labor Board. Decision No. 3534.

State Federation of Labor Adopts Resolution in Interest of Negro Labor

At the 1925 annual session of the Virginia Federation of Labor objection was raised by some of the white delegates to the admission of colored delegates. The committee on credentials, however, approved and admitted the colored delegates through the regular badges of the organizations issued to them.

The Pennsylvania State Federation of Labor, in 1926, adopted the following resolution in the interest of Negro labor:

> WHEREAS, there still exist local unions that discriminate against Negro workers, and
>
> WHEREAS, it is against the interests of all workers both white and colored, to divide the ranks of labor along the lines of race, sex or religion, therefore,
>
> Be It Resolved: That the Pennsylvania State Federation of Labor convention goes on record as opposing race discrimination wherever it manifests itself, and further, be it
>
> RESOLVED, that the State Federation of Labor of Pennsylvania pledges itself to do everything in its power to do away with race

discrimination and instructs its delegates to the American Federation of Labor convention to use its influence in order to establish complete race equality in all trade unions affiliated with the American Federation of Labor.

The Pennsylvania Federation of Labor, in 1927, passed a resolution in which all labor unions were urged to admit Negroes to membership on equal terms with white men. The resolution also instructed the Pennsylvania delegate to the convention of the American Federation of Labor to introduce a similar resolution there.

The Pullman Porters Benefit Association is a company union operating on what is called the Employees' Representative Plan. It had its beginning in 1915 and became operative in 1921. In 1925, a few porters organized under the leadership of A. Philip Randolph, against the Pullman Company's Union on the grounds that the employee representation plan was company organized, company owned, and company controlled. The new organization was called the Brotherhood of Sleeping Car Porters. Its announced objectives were:

(1) A living wage, beginning at a minimum of $150 a month, accompanied by the abandonment of tipping.

(2) A reduction of working hours, from a possible 400 hours to 240 hours a month.

(3) A place provided in sleeping cars for porters when their duties permit rest.

The case of the Brotherhood of Sleeping Car Porters was presented to the United States Meditation Board in 1926 and again in 1927. The Meditation Board determined that the Brotherhood was a bona-fide union and represented a majority of the porters and maids in the service. In 1929, the Brotherhood of Sleeping Car Porters requested membership in the American Federation of Labor, but in the opinion of the Federation it was not strong enough to function nationally. Therefore, instead of issuing to the Brotherhood a charter of affiliation to the American Federation of Labor, the Federation chartered under its own immediate jurisdiction as directly affiliated local unions, the locals of porters which had formerly composed the Brotherhood.

Communist Party Propaganda for Organizing Negro Workers

The Communist party through the American Negro Labor Congress and the Trade Union Unity League has been actively engaged in propagandizing and attempting to organize Negro workers throughout the country. This was a part of the Communist party's program to organize the workers of all races throughout the world. The earlier centers for this agitation to organize Negro workers in the United States, were: Boston, New York, Chicago, Detroit, Pittsburgh, Topeka (Kans.), and Milwaukee, (Wis.). More recently in Cleveland, Buffalo, Baltimore, Washington and Philadelphia in the East, and in Oakland and San Francisco in the West, Negroes and whites have joined together in the activities of the party. Organizers have also gone into southern communities with a so-called militant campaign for the organization of white and Negro workers on a full equality basis. Norfolk, Virginia, and Atlanta, Georgia; Birmingham, Alabama, and some of the mill towns in North Carolina (Gastonia, Charlotte and Winston-Salem) have been the scenes of this campaign. In Atlanta, an ancient Georgia stone code enacted in 1833 against inciting to insurrection, was invoked. The white and Negro agitators put under arrest. They were later released on bond.

In the summer of 1925 a call was issued for the first American Negro Labor Congress to meet in Chicago, October 26 to 31. A provisional committee signing this call consisted of: William Bryant, business manager of Asphalt Workers' Union, Milwaukee, Wisconsin; Edward L. Doty, organizer of Negro plumbers, Chicago; H. V. Phillips, organizer of Negro Working Class Youth, Chicago; Elizabeth Griffin, president of Negro Women's Household League; Charles Henry, representative of unorganized Steel Workers, Chicago; Otto Hall, Waiters and Cooks Association, Chicago; Louis Hunter, Longshoremen's Protective and Benevolent Union, New Orleans, Louisiana; Otto Houiswood, African Blood Brotherhood, New York City; Aaron Davis, Neighborhood Protective Association, Toomsuba, Mississippi; John Owens, organizer of Negro Agricultural Workers, Ripley, California; Rosina Davis, secretary of Chicago Negro Women's Household League; E. A. Lynch, fraternal delegate from West African Seamen's Union, Liverpool; Jack Edwards, representative, Negro Pullman Car

Workers, Chicago; Sahir, Karimji, fraternal delegate from Natal Agricultural Workers, South Africa. Lovett Fort-Whiteman was the national organizer of the congress.

On October 24, 1925, a resolution calling on Negro labor to discountenance all efforts at sowing bolshevism and communism within its ranks was passed by the African Methodist Episcopal Church district conference in Kirkwood, Missouri. "We emphasize the value of our race group of standing squarely back of capital in this country," the resolution declared, "to that end that we may continue the economic development set in motion during the last five years." On this same date William Green, president of the American Federation of Labor, warned Negroes affiliated with the American Federation of Labor "not to participate in a movement backed by Russian communists in this country to lure the American Negro into their revolutionary organization. It will not be held to benefit the Negro but to instill into the lives of that race that most pernicious doctrine—race hatred."

Resolutions American Negro Labor Congress

The following resolutions were adopted by the American Negro Labor Congress:

The Negro workers, who constitute one-seventh of the workers of America, are today an important factor which must be incorporated within the organized labor movement if a genuine and successful effort is to be made to maintain and improve the standards of the worker, black and white. The World War, the migration of the people from the farms to the cities, the industrialization of the South, and the stoppage of European immigration, have established the Negro workers as an indispensable and powerful labor force.

In order to improve the conditions of the Negro workers and to insure the standards of the white workers also, it is absolutely necessary that the workers of both races be organized in the trade union movement. Trade unions are the organizations which are created by the workers to prosecute their fight against the employers for higher wages, better conditions and a proper standard of living.

Only by the effective organization of the Negro and white workers in the union is it possible to avoid union competition and re-cutting between these workers which will result in their common degradation. This was clearly demonstrated by the great steel strike of 1919 which was defeated because the steel barons would draw upon the vast army of unorganized Negro workers, pitting them against the whites to the great injury of both.

This perilous situation demands that the white and black workers must be united solidly in the union and demonstrates that trade unions which fail to effect the unity of all workers, regardless of race, sex, nationality, religion or color on the sole basis of their common interests as workers, fail in the most necessary task for the protection and advancement of the workers.

The unions, therefore, should neither exclude Negroes nor wait until they are out on the picket line to start the necessary work of uniting them but should begin at once to conduct a thoroughgoing, efficient nation-wide drive to organize the colored workers. They must forever break with the vicious and suicidal policy followed by many white unions in the past and still persisted in by some of the most highly skilled labor aristocrats who bar the Negro workers either by open clauses in their constitutions or by secret understandings and must throw the doors of the union wide open to the Negro workers welcoming them upon a basis of full equality.

The American Negro Labor Congress calls for the immediate removal of all bars and discrimination within the unions and demands equality of treatment in wages, opportunity for employment and representation in union administration; and instructs its members to fight energetically to effect this in all unions.

This congress condemns all scabs, Negroes who improperly recruit strike-breakers, and whites who dissent. It resents the branding of Negroes as strikebreakers and points to the fact that where Negroes have been fairly treated they have made as loyal and aggressive union men as any other group of workers.

This congress further condemns all efforts from whatever source to segregate the Negro workers in separate unions and demands that all such discrimination be abolished immediately.

Any divisions in the trade unions and all dual or secession movements will be firmly opposed by this congress, but it declares that the Negro workers must organize their own unions to protect themselves and to fight their way into the unions as equals.

The American Negro Labor Congress hereby instructs its officers and members to unite with all progressive bodies in the American Federation of Labor to eradicate the various evils of race discrimination in the unions and to achieve that unity of black and white workers which alone can insure their elevation and emancipation.

In April, 1926, local officials of the Boston American Federation of Labor made it plain that the members of the American Negro Congress, who were barred from the great organizing campaign parade in that city, were barred not because they were Negroes, but because their organization, in the opinion of the labor leaders, is affiliated with the Communist organization, the Workers' Party of America.

A group of 100 colored men and women, armed with banners, claimed that as representatives of the American Negro Congress they had the right to march through any streets through which it was permitted any other labor organization to march.

President John J. Kearney, of the Central Labor Union, warned the colored group that they could not march as their presence in the line would cause people to believe that the American Federation of Labor favored the Communist sentiments inscribed on their banners.

They did not march, but when the paraders reached Faneuil Hall they found the colored folk assembled in the front rows and so-called Communist placards were posted up all over the "Cradle of Liberty."

The group was allowed to stay as everybody was welcome, regardless of race or color, but the signs were either taken down or turned face to the wall.

The Public Should Not Be Alarmed by Communist Propaganda

Concerning the efforts of the communists to convert Negroes to communism, William Pickens, field secretary of the National Association for the Advancement of Colored People, wrote the following, in 1927, to The Philadelphia Public Ledger.

To the editor of The Public Ledger:

Sir:—There are very few Negro Communists in the United States. More than a tenth part of the American population are Negro people, but not even a twentieth part —perhaps not one-fiftieth—of American Communists are Negroes. And yet, because some newspapers have just "discovered" the names and addresses of a few of these colored Communists, there is a great alarm and cry of "Help! Murder! Congress must do something about it!"

The fact is, nothing has been "discovered" except to those persons who are very ignorant of colored people's affairs. It is well known that there are some Negro Communists, and the constant wonder is that there are not more, considering the status of colored Americans. And it is also known that these Communists, like all other party politicians, have been doing and will doubtless continue to do what they can to convert others to their way of thinking. But the outstanding fact is, that a much smaller proportion of Negroes than of whites has heeded the call of Communism, in spite of the relatively much more unfavorable situation of the Negro population.

It need not be forgotten that similar alarming misstatements were made concerning "German Propaganda" among American Negroes during the World War. In order to make this Russian menace sound still more alarming, some one speaking of Negro students that have gone to be educated in the "Eastern University" at Moscow says:

"From fifty to a hundred of these instruments of propaganda have been shipped out of the United States," etc.

But this should read this way: Just take that minimum figure fifty and take away the zero and you have the correct number, five. Only five American Negro students, could, after a long campaign, be induced to take advantage of the Soviet Government's world-wide offer for people to come and study under free scholarships in their university at Moscow, but more than 1200 students of other colors accepted, white, yellow, eastern and western—American white people, English white people, German white people, French white people and many peoples from Asia.

Only one Negro from Africa accepted. One of the five American Negro students died, so that the remaining "peril" is: One African, four live American Negroes and one dead one. What a menace this is to the government and people of these United States!

The Russian government asked for only twelve American Negro students at the time and all the hard efforts of American Communists could find only five that would accept.

Communist International Resolution on Negro Question in United States of America

The Communist International issued from Moscow on October 26, 1928, the following resolution on the Negro Question in the United States:

1. The industrialization of the South, the concentration of a new Negro working class population in the big cities of the East and North and the entrance of the Negroes into the basic industries on a mass scale, create the possibility for the Negro workers, under the leadership of the Communist party, to assume the hegemony of all Negro liberation movements, and to increase their importance and role in the revolutionary struggle of the American proletariat.

The Negro working class has reached a stage of development which enables it, if properly organized and well led, to fulfill successfully its double historical mission:

(a) To play a considerable role in the class struggle against American imperialism as an important part of the American working class; and

(b) To lead the movement of the oppressed masses of the Negro population.

2. The bulk of the Negro population (86 per cent) live in the southern states; of this number 74 per cent live in the rural districts and are dependent almost exclusively upon agriculture for a livelihood. Approximately, one-half of these rural dwellers live in the so-called "Black Belt," in which area they constitute more than 50 per cent of the entire population. The great mass of the Negro agrarian population are subject to the most ruthless exploitation and persecution of a semi-slave character. In addition to the ordinary forms of capitalist exploitation, American imperialism utilizes every possible form of slave exploitation (peonage, share-cropping, landlord supervision of crops and marketing, etc.) for the purpose of extracting super-profits. On the basis of these slave remnants, there has grown up a super-structure of social and political inequality that expresses itself in lynching, segregation, Jim Crowism, etc.

NECESSARY CONDITIONS FOR NATIONAL REVOLUTIONARY MOVEMENT

3. The various forms of oppression of the Negro masses, who are concentrated mainly in the so-called "Black Belt," provide the necessary conditions for a national revolutionary movement among the Negroes. The Negro agricultural laborers and the tenant farmers feel most the pressure of white persecution and exploitation. Thus, the agrarian problem lies at the root of the Negro national movement. The great majority of Negroes in the rural districts of the South are not "reserves of capitalist reaction," but potential allies of the revolutionary proletariat. Their objective position faciliates their transformation into a revolutionary force,

which, under the leadership of the proletariat, will be able to participate in the joint struggle with all other workers against capitalist exploitation.

4. It is the duty of the Negro workers to organize through the mobilization of the broad masses of the Negro population the struggle of the agricultural laborers and tenant farmers against all forms of semi-feudal oppression. On the other hand, it is the duty of the Communist party of the United States of America to mobilize and rally the broad masses of the white workers for active participation in this struggle. For that reason the party must consider the beginning of systematic work in the South as one of its main tasks, having regard for the fact that the bringing together of the workers and toiling masses of all nationalities for a joint struggle against the landowners and the burgeoisie is one of the most important aims of the Communist International, as laid down in the resolutions on the national and colonial question of the Second and Sixth Congresses of the Comintern.

For Complete Emancipation of Oppressed Negro Race

5. To accomplish this task, the Communist party must come out as the champion of the right of the oppressed Negro race for full emancipation. While continuing and intensifying the struggle under the slogan of full social and political equality for the Negroes, which must remain the central slogan of our party for work among the masses, the party must come out openly and unreservedly for the right of the Negroes to national self-determination in the southern states, where the Negroes form a majority of the population. The struggle for equal rights and the propaganda for the slogan of self-determination must be linked up with the economic demands of the Negro masses, especially those directed against the slave remnants and all forms of national and racial oppression. Special stress must be laid upon organizing active resistance against lynching, "Jim Crowism," segregation and all other forms of oppression of the Negro population.

6. All work among the Negroes, as well as the struggle for the Negro cause among the whites, must be used, based upon the changes which have taken place in the relationship of classes among the Negro population. The existence of a Negro industrial proletariat of almost two million workers makes it imperative that the main emphasis should be placed on these new proletarian forces. The Negro workers must be organized under the leadership of the Communist party, and thrown into joint struggle with the white workers. The party must learn to combine all demands of the Negroes with the economic and political struggle of the workers and the poor farmers.

American Negro Question Part of World Problem

7. The Negro question in the United States must be treated in its relation to the Negro questions and struggles in other parts of the world. The Negro race everywhere is an oppressed race. Whether it is a minority (U. S. A., etc.), majority (South Africa) or inhabits a so-called independent state (Liberia, etc.), the Negroes are oppressed by imperialism. Thus, a common tie of interest is established for the revolutionary struggle of race and national liberation from imperialist domination of the Negroes in various parts of the world. A strong Negro revolutionary movement in the United States of America will be to influence and direct the revolutionary movement in all those parts of the world where the Negroes are oppressed by imperialism.

8. The proletarianization of the Negro masses makes the trade unions the principal form of mass organization. It is the primary task of the party to play an active part and lead in the work of organizing the Negro workers and agricultural laborers in trade unions. Owing to the refusal of the majority of the white unions in the United States of America, led by the reactionary leaders, to admit Negroes to membership, steps must be immediately taken to set up special unions for those Negro workers who are not allowed to join the white unions. At the same time, however, the struggles for the inclusion of Negro workers in the existing unions must be intensified and concentrated upon, special attention must be given to those unions in which the statutes and rules set up special limitations against the admission of Negro workers. The Primary duty of the Communist party in this connection is to wage a merciless struggle against the American Federation of Labor bureaucracy, which prevents the Negro workers from joining the white workers' unions. The organization of special trade unions for the Negro masses must be carried out as part and parcel of the struggle against the restrictions imposed upon the Negro worker and for their admission to the white workers unions. The creation of separate Negro unions should in no way weaken the struggle in the old unions for the admission of Negroes on equal terms. Every effort must be made to see that all the new unions organized by the left wing and by the Communist party should embrace the workers of all nationalities and of all races. The principle of one union for all workers in each industry, white and black, should cease to be a mere slogan of propaganda, and must become a slogan of action.

Party Trade Union Work Among Negroes

9. While organizing the Negroes into unions and conducting an aggressive struggle against the anti-Negro trade union policy of the American Federation of Labor, the party must pay more attention than it has hitherto done to the work in the Negro workers' organizations, such as the Brotherhood of Sleeping Car Porters, Chicago Asphalt Workers' Union, and so on. The existence of two million Negro workers and the further industrialization of the Negroes demand a radical change in the work of the party among the Negroes. The creation of working class organizations and the extension of our influence in the existing working class Negro organizations, are of much greater importance than the work in bourgeois and petty-bourgeois organizations, such as the National Association for the Advancement of Colored People, the Pan-African Congress, etc.

10. The American Negro Labor Congress continues to exist only nominally. Every effort should be made to strengthen this organization as a medium through which we can extend the work of the party among the Negro masses and mobilize the Negro workers under our leadership. After careful preparatory work, which must be started at once, another convention of the American Negro Labor Congress should be held. A concrete plan must also be presented to the congress for an intensified struggle for the economic, social, political and national demands of the Negro masses. The program of the American Negro Labor Congress must deal specially with the agrarian demands of the Negro farmers and tenants in the South.

11. The importance of trade union work

imposes special tasks upon the Trade Union Educational League. The Trade Union Educational League has completely neglected the work among the Negro workers, notwithstanding the fact that these workers are objectively in a position to play a very great part in carrying through the program of organizing the unorganized. The closest contact must be established between the Trade Union Educational League and the Negro masses. The Trade Union Educational League must become the champion in the struggle for the rights of the Negroes in the old unions, and in the organizing of new unions for both Negroes and whites, as well as separate Negro unions.

WHITE CHAUVINISM EVIDENCED IN THE AMERICAN PARTY

12. The C. E. C. of the American Communist party itself stated in its resolution of April 30, 1928, that the party as a whole has not sufficiently realized the significance of work among the "Negroes." Such an attitude toward the party work among the Negroes is, however, not satisfactory. The time is ripe to begin within the party a courageous campaign of self-criticism concerning the work among the Negroes. Penetrating self-criticism is the necessary preliminary condition for directing the Negro work along new lines.

13. The party must bear in mind that white chauvinism, which is the expression of the ideological influence of American imperialism among the workers, not only prevails among different strata of the white workers in the United States of America, but is even reflected in various forms in the party itself. White chauvinism has manifested itself even in open antagonism of some comrades to the Negro comrades. In some instances where Communists were called upon to champion and to lead in the most vigorous manner the fight against white chauvinism, they instead yielded to it. In Gary, white members of the Workers party protested against Negroes eating in the restaurant controlled by the party. In Detroit, party members, yielding to pressure, drove out Negro comrades from a social given in aid of the miners on strike. Whilst the party has taken certain measures against these manifestations of white chauvinism, nevertheless those manifestations must be regarded as indications of race prejudice even in the ranks of the party, which must be fought with the utmost energy.

14. An aggressive fight against all forms of white chauvinism must be accompanied by a widespread and thorough educational campaign in the spirit of internationalism within the party, utilizing for this purpose to the fullest possible extent the party schools, the party press and the public platform, to stamp out all forms of antagonism, or even indifference among our white comrades toward the Negro work. This educational work should be conducted simultaneously with a campaign to draw the white workers and the poor farmers into the struggle for the support of the demands of the Negro workers.

TASK OF PARTY IN RELATION TO NEGRO WORK

15. The Communist party of the United States of America in its treatment of the Negro question must all the time bear in mind this two-fold task:

(a) To fight for the full rights of the oppressed Negroes and for their right to self-determination and against all forms of chauvinism, especially among the workers of the oppressing nationality.

(b) The propaganda and the day-to-day practice of international class solidarity must be considered as one of the basic tasks of the American Communist party. The fight—by propaganda and by deeds—should be directed first and foremost against the chauvinism of the workers of the oppressing nationality as well as against bourgeois segregation tendencies of the oppressed nationality. The propaganda of international class solidarity is the necessary prerequisite for the unity of the working class in the struggle.

The center of gravity in educating the workers of the oppressing countries in the principles of internationalism must inevitably consist in the propaganda and defense by these workers of the right of segregation by the oppressed countries. We have the right and duty to treat every socialist of an oppressing nation, who does not conduct such propaganda, as an imperialist and as a scoundrel. (Lenin, selected articles on the national question).

16. The party must seriously take up the task of training a cadre of Negro comrades as leaders, bring them into the party schools in the United States of America, and abroad, and make every effort to draw Negro proletarians into active and leading work in the party not confining the activities of the Negro comrades exclusively to the work among Negroes. Simultaneously, white workers must specially be trained for work among the Negroes.

17. Efforts must be made to transform the "Negro Champion" into a weekly mass organ of the Negro proletariat and tenant farmers. Every encouragement and inducement must be given to the Negro comrades to utilize the party press generally.

NEGRO WORK PART OF GENERAL WORK OF PARTY

18. The party must link up the struggle on behalf of the Negroes with the general campaigns of the party. The Negro problem must be part and parcel of all and every campaign conducted by the party. In the election campaigns, trade union work, the campaigns for the organization of the unorganized, anti-imperialist work, labor party campaign, International Labor Defense, etc., the central executive committee must work out plans designed to draw the Negroes into active participation in all these campaigns, and at the same time to bring the white workers into the struggle on behalf of the Negroes' demands. It must be borne in mind that the Negro masses will not be won for the revolutionary struggles until such time as the most conscious section of the white workers show, by action, that they are fighting with the Negroes against all racial discrimination and persecution. Every member of the party must bear in mind that "The age-long oppression of the colonial and weak nationalities by the imperialist powers, has given rise to a feeling of bitterness among the masses of the enslaved countries as well as a feeling of distrust toward the oppressing nations in general and toward the proletariat of those nations." (See resolution on Colonial and National Question of Second Congress.)

19. The Negro women in industry and on the farms constitute a powerful potential force in the struggle for Negro emancipation. By reason of being unorganized to an even greater extent than male Negro workers, they are the most exploited section. The American Federation of Labor bureaucracy naturally exercises toward them a double hostility, by reason of both their color and sex. It therefore, becomes an important task of the party to bring the Negro women into the economic and political struggle.

20. Only by an active and strenuous fight on the part of the white workers against all forms of oppression directed against the Negroes, will the party be able to draw into its ranks the most active and conscious Negro workers—men and women—to increase its influence in those intermediary organizations which are necessary for the mobilization of the Negro masses in the struggle against segregation, lynching, Jim Crowism, etc.

21. In the present struggle in the mining industry, the Negro workers participate actively and in large numbers. The leading role the party played in this struggle has helped greatly to increase its prestige. Nevertheless, the special efforts being made by the party in the work among the Negro strikers cannot be considered as adequate. The party did not send enough Negro organizers into the coal fields, and it did not sufficiently attempt, in the first stages of the fight, to develop the most able Negro strikers and to place them in leading positions. The party must be especially criticized for its failure to put Negro workers on the presidium of the Pittsburgh Miners' Conference, doing so only after such representation was demanded by the Negroes themselves.

22. In the work among the Negroes, special attention should be paid to the role played by the churches and preachers who are acting on behalf of American imperialism. The party must conduct a continuous and carefully worked out campaign among the Negro masses, sharpened primarily against the preachers and the churchmen, who are the agents of the oppressors of the Negro race.

PARTY WORK AMONG NEGRO' PROLETARIAT AND PEASANTRY

23. The party must apply united front tactics for specific demands to the existing Negro petty bourgeois organizations. The purpose of these united tactics should be the mobilizing of the Negro masses under the leadership of the party, and to expose the treacherous petty bourgeois leadership of these organizations.

24. The Negro Miners Relief Committee and the Harlem Tenants League are examples of joint organizations of action which may serve as a means of drawing the Negro masses into the struggle. In every case the utmost effort must be made to combine the struggle of the Negro workers with the struggle of the white workers, and to draw the white workers' organizations into such joint campaigns.

25. In order to reach the bulk of the Negro masses, special attention should be paid to the work among the Negroes in the South. For that purpose, the party should establish a district organization in the most suitable locality in the South. Whilst continuing trade union work among the Negro workers and the agricultural laborers, special organizations of tenant farmers must be set up. Special efforts must also be made to secure the support of the share croppers in the creation of such organizations. The party must undertake the task of working out a definite program of immediate demands, directed against all slave remnants, which will serve as the rallying slogans for the formation of such peasant organizations.

Henceforth the Workers (Communist) party must consider the struggle on behalf of the Negro masses, the task of organizing the Negro workers and peasants and the drawing of these oppressed masses into the proletarian revolutionary struggle, as one of its major tasks, remembering, in the words of the Second Congress resolution, that "the victory over capitalism cannot be fully achieved and carried to its ultimate goal unless the proletariat and the toiling masses of all nations of the world rally of their own accord in a concordant and close union." (Political Secretariat, Communist International, Moscow, U. S. S. R., October 26, 1928).

Communist Party Makes Estimate of Its Activities Among Negroes

In December, 1928, the Communist party issued the following estimate of its activities among Negroes in the United States:

In the main, the party cannot be satisfied with its work among the Negroes. But since the last convention and especially since the criticism of the party by the sixth Communist International Congress, some headway has been made in the party's Negro work: The establishment of the Negro department; full time Negro organizers in a number of districts; the regular appearance of Negro comrades in the election campaign; contacts established with Negro workers especially in the South; energetic fight against white chauvinism.

A number of serious errors has been made in our Negro work: Insufficient leadership by the central executive committee; underestimation of the Negro work; white chauvinism in the ranks of the party, especially in the South; surrender to white chauvinism in Detroit (Gietz); weakness of party membership among the Negroes and weak Communist cadre and insufficient proletarian Negro forces attracted to our party; an un-Communist attitude towards the church among some of the leading Negro comrades. (Moore)

A decisive turn in the policies of the party towards the Negro work is necessary.

1. The attitude of underestimating the Negro work must be combatted vigorously, the work among the Negroes is not to be considered as a special task of the Negro comrades but it is the task of the entire party. The party must appear as the unhesitatingly energetic champion of the oppressed Negro race.

2. The industrialization of the South, the concentration of a huge Negro population in the big cities, the creation of a Negro industrial proletariat in the basic industries on a mass scale, makes the organization of the Negro workers who are overwhelmingly unorganized and constitute a large section of the unorganized masses, one of our basic tasks of the party.

3. The party must establish a base among the Negro tenant farmers, share croppers, and agricultural workers, in the South, forming organizations of these significant sections of the Negro population.

4. A merciless struggle shall be conducted against all remnants of white chauvinism in our party ranks as well as in the ranks of the working class as a whole.

5. The maximum effort should be made toward developing an effective Communist party cadre among the Negro workers; increased emphasis should be placed on drawing proletarian forces into the party.

6. While maintaining as its central slogan the struggle for the full racial, social, political equality of the Negro race, the party must take every necessary idealogical measure to give the membership an adequate understanding of the basis of the Comintern decision on the question of national self-determination of the Negroes, and the party as a whole must come out as the advocate of this slogan.

7. The party must fight for the leadership by the Negro proletariat of all race movements.

Communist Program for Organizing Work Among Negroes

A program for organizing work among Negroes in the United States was outlined in a resolution unanimously adopted in 1929 at the Trade Union Unity League convention in Cleveland. It states:

> The Trade Union Unity League must become the champion of the struggle for the rights of the Negroes in the old unions, and in the organizing of new unions for both Negroes and whites, as well as separate Negro unions, in industries controlled by the revolutionary unions and in which we have no new militant union. The organization of special trade unions for the Negro workers in these industries must be carried out as part and parcel of the struggle against the restriction imposed upon the Negro workers and for their admission to the white workers' unions.
>
> The creation of separate unions should in no way weaken the struggle in the Trade Union Unity League, through its contracts in the old unions and by all possible means outside of these unions must wage a merciless struggle against the American Federation of Labor bureaucracy which prevents the Negro workers from joining the white workers' unions. In all locals of the reformist unions in which the influence of the left wing is strong, Negroes shall be admitted in direct violation of American Federation of Labor restrictions.

Into the South

The resolution points out that the main field of organization work among Negroes is in the South, where increasingly rapid industrialization is bringing them to the factories, mines and mills.

A fight on race prejudice is proposed, with special Negro literature to be issued from the T. U. U. L. national office full representation on all T. U. U. L. committees, and a constant linking together of the Negro and white workers in militant campaigns for immediate demands through strike action.

Factors that make for the success of organizers among the Negroes are the rising resentment of Negro working masses against the attacks upon them by bourgeoisie, land owners, the American Federation of Labor, the campaign on wage cuts, speed-up, the mechanization of agriculture, and the growing war danger.

The Issue of Communism and the Issue of Race

1929 witnessed a series of strikes in the textile mills of Tennessee, North Carolina and South Carolina, in which both the American Federation of Labor and the Communists were involved.

William Z. Foster, secretary of the Trades Union Unity League and a director of the Communist program for organizing southern industries, said that while the organization did not consider race equality as the most important part of its program it would take an uncompromising stand for full social, political and racial equality of the Negro. He declared that race equality is part of the revolutionary program and that it is ultimately inevitable under any circumstances. He elaborated his meaning by the following comparison:

"The Negro is now in the situation that the Jew was in Russia before the Russian revolution. The Jew was oppressed, slain by thousands in pogroms, regarded everywhere as an inferior race. Today the Jew has gained full social equality in Russia, and the old theory of race inequality has disappeared like a myth. We believe that the same thing will happen in the South for the Negro.

"Where white men and black men work together, we will organize them together. That is the first and most important step toward racial equality. The employer now plays one race against another. The white and black workers must stand together or the one will be used against the other."

The Nation, New York City, in discussing the unionizing of textile workers by Communists in mill districts in North Carolina, said in its issue of April 24, 1929:

> Behind this issue of Communism in this strike is the issue of race. The National Textile Workers Union believes in admitting Negroes and whites upon the same basis, and in a few instances Negroes have joined the union. The instant that the manufacturers discovered this union policy in respect to Negro workers, a new attack was begun in the press. Hand bills were distributed reading: "You believe in White Supremacy?"
>
> The strikers themselves remain wholly unconverted to the ideal of race equality. They were eloquent and emphatic. "The nigguhs can join the union if they want to," said one of them, "but they cayn't meet under the same roof with us. No, suh! Not in the same room. Not in the same room at the mill neither. Anyways I ain't seen a nigguh's name on the books of this union yet. The Nothun folks cayn't tell us how to run the nigguh's; we know how to do that ourselves."
>
> On the other side of the strike the determination is just as strong to maintain white supremacy.

As for the Negro strikers, there are only a handful of them because so small a proportion of the mill workers are colored.

Dr. Will W. Alexander, director of the Commission on Interracial Cooperation, in an article in the April 1930 issue of Opportunity, A Journal of Negro Life, on "Negroes and Organized Labor in the South" discusses this aspect of the campaign to organize the South.

"The American Federation of Labor faces many difficulties in its present effort to organize southern factory workers. Not the least of these is the presence of large numbers of Negro workers who must be taken into consideration in anything affecting southern labor. The national federation has fine paper policies to which they are sincerely committed. There is no doubt that the national leaders are quite in sympathy with these oft-stated purposes to include all workers in the organization, irrespective of races." Dr. Alexander outlines the handicaps to including Negroes in the organization in the South as follows: (1) The handicap of traditional fear and prejudice going back to the monopoly of skilled trades by slaves during slavery. (2) Southern white workers are individualists and when outsiders from the North suggest including Negroes in unions suspicion will arise among them.

The American Federation of Labor and the Negro

So important was the movement towards organization in the South that the American Federation of Labor at its annual convention in Toronto, Canada, was forced to declare itself in regard to its part in this first important struggle of labor in the South. The federation adopted as the most important plank in its new program "to unionize the South." Although the Negro occupies a rather small place in the textile industry on which the federation plans to lay great emphasis, the question arose both in the North and the South as to what the American Federation of Labor intended to do with the Negro worker.

William Green, president of the American Federation of Labor, in a statement to the Negro press in answer to the question of the attitude of the American Federation of Labor toward Negro workers, said:

"There are within the United States wage earners of many nationalities and races. The ideals for which our republic stands require that all these wage earners shall be accorded equal opportunities for self-development and progress. Keenly conscious of these self-evident facts, the American Federation of Labor in convention assembled in 1890 declared that the 'American Federation of Labor looks with disfavor upon trade unions having provisions in their constitutions excluding from membership persons on account of race and color and requests they be expunged.'

"Again in 1893 the convention proclaimed:

"'Resolved, that we here and now reaffirm as one of the cardinal principles of the labor movement that the working people must unite and organize irrespective of creed, color, sex, nationality and politics.'

"The standards established by the foremost ranks of workers cannot progress further than they can resist the downward pull of the backward ranks. The backward ranks have been recent immigrants and those racial groups within our country whose standards are below ours. The American Negroes have been in this class.

"The Negro wage earners of the United States have made great strides under tremendous handicaps for historical causes over which they were not equipped to compete. Yet Negro workers have proved their ability to make a contribution to the world's work and to achieve positions of responsibility and service.

"As Negro workers have increasingly found their way into the industrial field they have come more or less directly into competition with white wage earners. That competition works against the best interests of both groups. It vanishes only when the Negro workers raise their standards of life and work. This can be done only through organization, directly or indirectly.

"The pioneers of the organized labor movement were very conscious of this when they drafted into the constitution of the American Federation of Labor the following provision:

"Separate charters may be issued to central labor unions, local unions, or federal labor unions, composed exclusively of colored members, where in the judgment of the executive council, it appears advisable and to the best interest of the trade union movement to do so!

"In the obligation given to wage earners who join local unions holding charters of affiliation from the American Federation of Labor, they are required to declare 'never to discriminate against a fellow worker on account of creed, color or nationality.'

"There are 105 national and international unions affiliated with the American Federation of Labor representing the principal trades and callings in the industrial field. At least 100 of these unions admit colored workers to membership. Where this is not done the American Federation of Labor issues certificates of affiliation direct.

"Many Negro workers have assumed the responsibility of industrial workers and have joined the unions of their trades. However, as the national and international unions are organized upon the basis of competency of the workman to meet the requirements of trade union obligations and not the nationality of the applicant, it would be difficult to ascertain the exact number of colored workers now holding membership in the national and international unions of their trades and callings.

"There are now chartered direct by the American Federation of Labor twenty-two local unions of colored workers and five central labor unions whose component local unions have a membership entirely colored.

"The forces of industry operate impersonally—irrespective of race, religion or prejudice of any nature. If those forces are to be controlled and directed to conserve the best interest of those employed in production, there must be cooperation and joint counsel irrespective of any consideration but the welfare of the group determined on a functional basis.

"It is my most earnest hope that Negro wage earners will not allow themselves to be lured from principles and practices that make for substantial and practical progress. With them as well as with all mankind, their hope for progress lies in education. They should guard their educational agencies against propaganda of special interests. Freedom of learning is the heart of all real freedom; for if the mind is in bondage then are we hopelessly lost.

"The American Federation of Labor stands ready to give to the Negro workers the protection of an organized movement. Many have already joined, but many more are still on the outside. Our organization has demonstrated its practical value. The struggle is not easy but the Negro workers owe it to themselves and to us to join in the movement for the advancement of common interests."

The Norfolk Journal and Guide commented on President Green's statement as follows:

"Though the American Federation of Labor as early as 1890 went on record as looking with disfavor upon trade unions excluding persons from membership on account of race and color, this expression of policy during the intervening years has been practically a dead letter. Only in the late years since the World War has the federation begun to sense with more concern the ever-present threat to its own best interest of the non-unionized colored laborer.

"Of course, the test of whether colored and white workers can be brought together in any organized labor movement lies in the ability of the capitalist and exploiter of both, to play successfully upon the racial prejudices of the white workers. The one unfailing cue of the capitalist when he fears that the solidarity of white and colored workers would defeat his purpose of exploitation of both or either, is to hold up before the credulous whites so unreal a thing as 'social equality.'" Commenting on this editorial The Daily Index Journal of Greenwood, South Carolina, said: "It is a mighty dumb people who cannot see that the very first requisite to human existence is the right and capacity to earn sufficient upon which to live. Such trifles as with whom to associate and not to marry, can be attended to after the all important question of assuring one's self a living has been threshed out."

Congressional Investigation of Communist Activities

During the summer of 1930 there was considerable agitation relative to the activities of the Reds (Communists) in the United States. Public attention was especially called to this matter by the proceedings of a congressional committee appointed to look into this alleged activity. The testimony before the committee brought out conflicting views with reference to the number of Communists in the United States which was estimated to be from 15,000 to 100,000. There was the same diversity of opinion with reference to the number of Negro Communists. The number as given varied from 238 to 738. N. E. Hewitt, statistician of the American Intelligence Vigilantes' Association, gave the following estimate: Negro Communists 238; number in the American Labor Congress, 1100; number in the Harlem Red League, 900; number in other groups in the country, 2000.

Fred R. Moore, Negro alderman from Harlem, (New York City) and A. Phillip Randolph, president of the Brotherhood of Sleeping Car Porters, in their testimony before the congressional committee held that it was not probable that Communism would obtain a strong foothold among Negroes.

Kelly Miller, professor of sociology at Howard University in a letter to The New York Herald-Tribune under date of July 9, 1930 and with the title, "Will the Negro Turn Red?" said:

"The Red Russian regime is frantically trying to precipitate a world-wide movement of revolt. It seeks to spread its propaganda among the dissatisfied and dispossessed elements throughout the world. Without a knowledge of Negro psychology it hopes to sow the seeds of discontent in the minds of this docile and complacent race. Seizing upon the maladjustment of industrial conditions in America for the moment, the apostles of the Red revolt are urging our work folk, temporarily out of employment, to join them in the risky experiment of the second 'industrial revolution.' The workingman's extremity becomes their cherished opportunity. It is of the nature of all sweeping reforms to appeal to the weak and heavy laden with enticing allurements of their newly found panaceas.

"The appeal of the Russian Reds to the American Negro as the man farthest down in the social scale is inevitable. But such revolutionary seed falls upon the mind of the Negro as upon stony ground. It is both conscience and consciousness which make the Negro think rather of the ills he has than fly to those he knows not of. He would not exchange his prospects for betterment under the American flag for the vain delusion of the Red Russian regime. For, whatever promise this novel experiment in social order may hold for the Russian people on their own heath, it can hold out no hope for the Negro, alien in culture and race. According to the July issue of 'The Forum,' there is no assurance against the recurrence of a pogrom against the Jews, although the Soviet rulers, for prudential reasons, seem desperately determined to hold the anti-Semitic sentiment in restraint. Even Karl Marx, the father of the Communist cult, predicated its success only in a racially homogeneous community.

"The leaders of the Soviet experiment are graciously and generously considerate toward a half handful of American Negro intelligentsia who have visited that country. Their reception and treatment have been so different from what they have been accustomed to at the hands of American authorities that they have mistaken a temporary courtesy to sojourners for a broader racial policy. Even though, in the exuberance of their enthusiasm for their newly embraced cult, they may declare that it recognizes no distinction of race, yet we know that this is a part of the propaganda of every new evangel. Note the high-sounding declaration of Christianity about the brotherhood of man; but alas! note also how far short it falls when pressed for concrete fulfillment.

"Among Negroes, as among whites, there may be found here and there a few restless, dissatisfied, irresponsible spirits who are ever ready to join any indictment against existing order. These are so insignificant in their influence and effect upon the mass thought and feeling that their importance is magnified only by public mention."

On July 21, 1930, three members of the congressional investigating committee, Representatives John E. Nelson of Maine; Robert S. Hall of Mississippi; Edward Eslick of Tennessee, visited two Communist summer camps near Newburgh, New

York. The account of this visit as it appeared in The New York Times, of July 22, 1930, is of interest.

"At both Camp Nitgedaiget, which means 'Don't Worry,' and at Camp Unity, the members of the committee were met with boos, jeers, catcalls and denunciation as hundreds of Communists staged what they termed 'protest demonstrations' against the 'Fascist fishing expedition.'

"The party descended a winding road to the mess hall, and there, on a meadow with an improvised platform, pandemonium broke loose from about 300 Communists in all styles of bathing attire. Many of them wore only short trunks.

"Jack Perilla, who is state campaign manager for the Communist party, charged that 'the investigation of the committee was begun because they are preparing an offensive against the working class.'

"'An attempt is being made to suppress the Communist party and the revolutionary trade unions, because the workers are rallying to their standards more than ever before.'

"'I want the two gentlemen from the South, in particular, to listen to this, the gentlemen from Mississippi and Tennessee, where workers are starved to death in the mills.'

"'The Communist party is the only party that fights against the betrayers of the working class, the Republican party, the Democratic party and the Socialist party,' Perilla continued. 'This investigation is all part of the capitalist conspiracy against the Soviet Union, the workers' only fatherland. The Soviet Union is the fatherland of all the workers, their beacon light and hope and salvation.

"'If you make war on the Soviet Union, we will give our answer to you by civil war against capitalism. Your committee has proposed the suppression of the Communist party. You want to have us outlawed. All you will accomplish will be to get the workers stronger than ever behind the Communist party.'

"After loud cheers for the Soviet Union and the Communist party, Perilla introduced Richard B. Moore, a Negro, Communist candidate for state senator, for whom the committee had been looking in an effort to get him to testify at its hearing.

"The gentlemen from the South may be hurt to know that there are no lynchings or pogroms in Soviet Russia," said Perilla, introducing Moore, 'Down with lynching; down with Jim Crowism,' yelled the Communists, as Moore, also in bathing trunks, took the floor.

"'Well, we have important visitors today,' Moore began, as he tried to catch the eyes of the two representatives from the South. 'You workers gathered here should understand the importance of this visit. This congressional investigation is an expression of the development in the United States of a Fascist government of repression against the working class. All this talk of democracy is a joke. Democracy in this country is but a brutal capitalistic dictatorship. There are 8,000,000 starving, unemployed workers in the United States. You don't see this committee investigating that, but you see them investigating the militant organization of the working class, which fights against unemployment, lynching and repression. The Communist party in the United States is the only party which represents the interests of the toiling and oppressed workers. We don't care about your investigation.'"

William Pickens in a syndicated article for The Associated Negro Press for the week of August 8, 1930, says facetiously: "We note with more amusement than alarm that the Hamilton Fish Committee of Congress investigating Communism in the United States has 'discovered': (a) That there are Communist children in the high schools of Chicago, and (b) that Communist propaganda is actually being spread among Negroes.

"We ask: (a) Have not the children of Communists the same rights in American schools as have the offsprings of Republicans, Democrats and Hoovercrats?

"(b) If there is Communist propaganda is it any more dangerous for it to be spread among Negroes than among Caucasians. Are Negroes more 'dangerous' in America than are the white people? Since when? If Negroes are not more susceptible to radical political doctrines than are white persons, then why single out or mention the Negro's connection

with the propaganda at all? If any kind of propaganda is being spread around, naturally it will not altogether miss a whole special tenth of the population. Up to now no one has even dared to say that the Negro has attained his proportionate share in Communism, or in any of the other political 'isms' except Republicanism; and it is our assertion that he has more than his numerical proportion in Republicanism—not in the leadership but in the dumb followship. It is our belief that it will be best for the Negro to hold his own in all 'isms.' Then, since he is so far behind in Communism, why bring that up?

"We have a suspicion that the bosses of the other 'isms' have a special fear of the contact of the Negro with Communists. Since the Negro has always shown a good amount of horse-sense, why not let all the 'isms' present their cases to him and let him select and choose? When the Communists preach 'racial equality,' let the Republicans and Democrats and others preach whatever they have to preach. Do they believe in 'race equality' or do they not? If they have faith in whatever they do believe in, let them pit it openly and fairly against what the others say they believe in.

"We know one thing: the Republicans and Democrats are dumb—to be always talking and squawking in a way to make the Negro think that there must be something good for him in Communism after all."

Types of Union Relations

The best sources of information as to the number of Negroes in labor unions indicate that the number is close to 100,000. The chapter "Negro Workers and Organized Labor" in the volume "American Civilization" under the title, "Types of Union Relations" gives the following illuminating information:*

"*Unions Which Exclude Negro Workers*—Twenty-one international and national labor organizations exclude Negro workers by constitutional provision. Eleven of the international unions which are known to have exclusion clauses in their constitutions or rituals have a total membership of 436,200 and control a field in which are employed a minimum of 43,858 Negroes."

These unions are:

Boilermakers, Iron Shipbuilders and Helpers of America, International Brotherhood of;
Carmen of America, Brotherhood of Railway;
Clerks, Freight Handlers, Express and Station Employees, Brotherhood of Railway and Steamship;
Conductors, Brotherhood of Dining Car;
Conductors, Order of Sleeping Car;
Conductors of America, Order of Railway;
Engineers, Grand International Brotherhood of Locomotive;
Firemen and Enginemen, Brotherhood of Locomotive;
Machinists, International Association of;
Mail Association, Railway;
Masters, Mates and Pilots, National Organization;
Neptune Association;
Railroad Workers, American Federation of;
Switchmen's Union of North America;
Telegraphers, Order of Railroad;
Telegraphers, Union of America, Commercial;
Train Dispatchers Association, American;
Trainmen, Brotherhood of Railroad;
Wire Weavers' Protective Association, American;
Yardmasters of America, Railroad;
Yardmasters of North America, Railroad;

"To this list might be added the Blacksmiths and Helpers' Union which, though permitting auxiliary locals of Negro helpers, insists that they shall not be promoted to blacksmiths; they shall not transfer except to another Negro helpers auxiliary, and that they shall not be admitted to shops in which white helpers are now employed. In certain agreements drawn between this union and employees it is specified that 'none but white, English-speaking helpers are to be employed.'

"The Brotherhood of Maintenance of Way Employees and the National Rural Letter Carriers' Association, while admitting Negro members, specifically bar them from representing themselves in conventions or holding office.

"*Unions Which Discourage Negro Membership*—There is but small difference between this group and the next one which, while having nothing in its constitution against Negro membership yet discourages it, and actually succeeds in keeping the numbers low. Most outstanding of such unions are the Electrical Workers with 142,000 members and practically no Negroes although there are at least 1,343 Negro electricians; the Sheet Metal Workers with 25,000 members and no known Negroes; the Plasterers Union with 30,000 members and less than 100 Negroes, although there are 6,000 Negro plasterers; the Plumbers and Steam Fitters with 35,000 members, no Negroes, and a long history of successful circumventions to avoid Negro membership although there are 3,500 Negro workers in this trade (the case of the Negro plumbers in Chicago who for over six years have been attempting to get into the unions, is a notable instance of this).

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*Reid, Ira D., "Negro Membership in American Labor Unions, pp. 103, 107, 123.

"There are also the Flint Glass Workers with 6,100 members who have no law against Negroes, but who object to them universally on the grounds that the pipe on which glass is blown passes from mouth to mouth and 'no one would use it after a Negro.' The Journeymen Tailors, with 9,295 members and less than 100 Negro members, assert that there are few Negro tailors capable of making coat, vest and pants of a suit.

"*Unions Which Do Not Encourage Negro Membership*—A third group of unions admit but do not encourgae Negro memberships. These include the carpenters with 340,000 members and only 592 Negro members although there are 34,217 Negro carpenters; the painters with 120,604 members and only 279 Negroes although there are 10,600 Negroes in the trade. There are numerous other organized trades of lesser importance.

"Another reason for low membership in the unions of this class is a situation for which the unions are not wholly responsible. It is the blunt fact of experience, testified to by scores of skilled Negro workers working in independent crafts outside of factories, that when they place themselves under union jurisdiction and cease bargaining individually for themselves, all other white workers are given preference over them both by employers and officials who have in their hands the assignments of jobs. The unions regard this, coldly, as the Negro workers' 'hard luck' and make no effort to do anything about it. If the Negro works for other than union rates, in order to work at all, he is subject to a fine or suspension. The net result is virtually punishment for a sacrifice. The attitude of the union is evident in the comment of one official that 'the Negroes expect us to get jobs for them.' Where these unions are in control and in demand in cities, it is extremely difficult for Negro workers to get admittance. The total membership of the 11 organized trades which while admitting, either discourage or do not encourage Negro membership is 783,959.

"*Unions Admitting Negroes Freely to Separate Organizations* — A fourth group consists of those unions which admit Negroes freely but only to separate unions. These include the musicians with 125,000 members and 3,000 Negroes; the Hotel and Restaurant employees, with 38,503 members of which over 1,000 are Negroes; the Journeymen Barbers, the Laundry Workers, Tobacco Workers, United Textile Workers, and Cooks and Waiters.

"*Unions Admitting Negroes Freely to Mixed and Separate Organizations*—There is a fifth group composed of unions which admit Negroes freely to mixed or separate unions. In this is included the largest Negro membership. They are: The Longshoremen, The Hod Carriers and Common Building Laborers, and Tunnel Workers.

"*Unions Admitting Negroes to Mixed Organizations Only*—A sixth group is made up of those unions which admit Negroes only to mixed unions. These include the United Mine Workers and the Garment Workers Unions. In the first union discrimination among members and locals is discouraged with the threat of a fine. In the second, because the clothing industry centers about New York City and Chicago, and is largely Jewish and foreign in membership, racial sentiment against Negroes is not strong. There are probably 11,000 Negroes in these two unions.

"*Independent Negro Unions*—The seventh group is composed of independent Negro unions. Among these are the Railroad Men's Independent and Benevolent Association with headquarters in Chicago, a protest union composed of railroad men barred from the regular unions of their crafts; The Dining Car Men's Association with headquarters in Washington, and the Pullman Porters' Organization just forming. These, together, have a membership of about 8,000.

"There is another group, composed of unions which are organized in lines in which few or no Negroes are employed—for example, the Pattern Makers, Operative Potters, Leather Workers, Metal Engravers, Granite

Cutters, Plate Printers and Dye Stampers. Here the lack of skill, the lack of opportunity of gaining skill through the restrictions imposed both by employers who will not hire, and union members who will neither instruct nor work with Negro aspirants for these jobs, are responsible for the absence of Negroes."

DIVISION XIV

INVENTIONS BY NEGROES

Inventions 1925-1930

Negroes have applied their inventive talents to a wide range of subjects. These include agriculture implements, wood and metal working machines, land conveyances on road and track, seagoing vessels, chemical compounds, electricity through all its wide range of uses, aeronautics, house furniture, bric-a-brac, mechanical toys, amusement devices, etc. It is estimated that Negroes hold patents on some 4,000 inventions. Among the inventions on which Negroes secured patents during the period 1925-1930 are the following:

George W. Carver, consulting chemist, Tuskegee Institute, holds the following patents: June 6, 1925, on cosmetics from peanuts; June 9, 1925, a blanket patent covering several processes for the manufacturing of paints and stains from clays, minerals, etc. June 14, 1927, improvement in producing paints and stains, including the cold water processes.

J. H. Montgomery, assayer and chemist of Los Angeles, is reported in 1930 to have perfected an invention that embodies the aerodynamical system that nature bestowed on the eagle, vulture, and albatross—a system that requires no flapping of wings or artificial power plant to sustain flight. The wing is not an invention, but merely the application of the heretofore unknown principle of the bird's flight.

"It is claimed that the vulture-type plane will be superior to present aircraft by tripling the lifting power, cutting the motor horsepower in half, increasing the pay load 150 per cent, reducing the landing speed by sixty per cent, shortening the take-off ninety per cent and decreasing both fuel consumption and dead weight."

The Vortex Wing Company of Los Angeles, an $80,000,000 concern is promoting Mr. Montgomery's invention. It is reported that the model for this type of plane is insured by the Vortex Wing Company for $15,000 and the inventor himself for $100,000.

Francis D. Crichton, Lynchburg, Virginia, invented a flag holder which has the advantage of automatically releasing and readjusting the flag when it becomes wrapped or tangled around the flag pole; Thomas Busch, New York City, invented an office safe in which there is an electric siren that is set off when any attempt is made to break into the safe; John A. Ash, Savannah, Georgia, secured a patent for a tooth powder intended to stop pyorrhea; W. T. Hodgen, Campbellsville, Kentucky, has patented an all metal aluminum washboard; L. D. Moore, Pulaski County, Kentucky, has contrived a combined cotton scraper, chopper and cultivator; J. E. King, Chicago, Illinois, has patented a cotton chopper and thinner; Louis Wade, St. Louis, Missouri, has invented a coal car unloader and a box car unloader; Marcellus M. Cook, Baltimore, Maryland, has a compress air invention to be used in automobiles, aeroplanes, boats and anywhere else a gas engine is used; Ernest King, Los Angeles, California, has devised an automatic control for a radio which it is stated was sold to the Atwater Kent Corporation on a royalty basis; Ira W. Franklin, Santa Monica, California, has invented a device designed to improve radio reception and reduce static; Robert Blair, Detroit, Michigan, has invented a new type anti-aircraft gun.

Dennis Piggee, Little Rock, Arkansas, is reported to have patented a 16 gauge double barrell pump shotgun; William Thomas, Norwalk, Florida, has a device that is designed to permit aeroplanes to rise or descend vertically; William Hale, McDowell County, Kentucky, has an invention designed to permit aeroplanes to descend vertically and to move backwards or sideways as well as forward; H. A. Crenshaw, Chicago, Illinois, has invented a signal device to be attached to automobiles; James Whittaker, Boston, Massachusetts, is the inventor of a safety bumper for automobiles; S. R. Ingram, Savannah, Georgia, has invented what is intended to be a puncture proof tire; Arthur W. Tate, Zanesville, Ohio, has invented an improvement for the handling of automobiles; R. B. Spikes, Freno, California, has invented a new type of cable car brake. He is reported to have patented 28 inventions among which are a railroad semaphore system now in use and a brake testing machine; Paul E. Johnson, Chicago, Illinois, has a number of patents on therapeutic lamps; Solomon Harper, New York City, was recently granted patents on special beauty culture instruments; Firmin C. Brown, Chicago, Illinois, was recently granted a patent on a device known as "a self firing attachment for furnaces"; Nero Cowling, Pittsburgh, Pennsylvania, has invented a smoke eliminator device; Edward E. Harris, Lorraine, Ohio, is said to have perfected a process designed to make pure copper as hard as tool steel; Henry Charlemagne, Anse-Vieux, Haiti, was granted a patent from Washington on a combination lock; Benjamin F. Thornton, Harrisburg, Pennsylvania, has invented a machine that can be attached to any telephone. This machine will not only take messages but also automatically send them. There is a clock arrangement to record the time of all messages.

Mrs. Virginia Scharschmidt, New York City, has patented a safety window cleaner by which the outside of windows in office buildings and apartment houses can be washed by the use of the device operating from the inside of the building.

Important Inventions by Negroes in Slavery Days

Benjamin Banneker, noted Negro astronomer, was born free, November 9, 1731, in Baltimore County, Maryland. He received some education in a pay school. He early showed an inclination for mechanics and about 1754, with imperfect tools, made a clock which told the time and struck the hour. This was the first clock constructed in America. James Forten of Philadelphia, who died in 1842, is credited with the invention of apparatus for managing sails. Robert Benjamin Lewis, born in Gardiner, Maine, 1802, invented a machine for picking oakum. This machine, in all its essential particulars, is said to still be used by the ship-building interests of Maine. The first Negro to receive a patent on an invention was Henry Blair, of Maryland, who in 1834 and 1836, was granted patents on a corn harvester. He is supposed to have been a free Negro. A number of inventions were made by slaves. It has been claimed, but not verified that a slave either invented the cotton gin or gave to Eli Whitney, who obtained a patent for it, valuable suggestions to aid in the completion of that invention. It is reported that ice cream was invented by Augustus Jackson, a Negro confectionery dealer, of Philadelphia.

In 1858, the commissioner of patents ruled and the Attorney General of the United States concurred that a slave could neither take out a patent on an invention nor assign his invention to his master. The same question came up in connection with the invention of a boat propeller by Benjamin T. Montgomery, a slave of Jefferson Davis, president of the late confederate states. Having unsuccessfully tried to have his slave's invention patented, President Davis had the confederate congress pass a law permitting a slave to assign his invention to his master. The law was:

"And be it further enacted, that in case the original inventor or discoverer of art, machine or improvement for which a patent is solicited is a slave, the master of such slave may take an oath that the said slave was the originator; and on complying with the requisites of the law shall receive a patent for said discovery or invention, and have all the rights to which a patentee is entitled by law."

Sometime after the Dred Scott Decision, 1857, the patent office refused a Negro of Boston a patent on an invention on the ground that according to this decision he was not a citizen of the United States and therefore, a patent could not be issued to him. December 16, 1861, Senator Charles Summer, on behalf of this Negro inventor, offered the following resolution in the Senate:

"Resolved, that the committee on patents and the patent office be directed to consider if any further legislation is necessary in order to secure to persons of African descent, in our country, the right to take out patents for useful inventions, under the Constitution of the United States."

The committee made no report on

the resolution. It was a case for interpretation rather than legislation. The matter was settled in 1862 by an opinion of the attorney-general, relating to passports, that a free man of color born in the United States is a citizen.

Negroes Make Important Inventions 1865-1925

William B. Purvis, of Philadelphia, has inventions covering a variety of subjects, but directed mainly along a single line of experiment and improvement. He began, in 1912, the invention of machines for making paper bags, and his improvements in this line of machinery are covered by a dozen patents. Some half dozen other patents granted Mr. Purvis, included three patents on electric railways, one on a fountain pen, another on a magnetic car-balancing device, and still another for a cutter for roll holders. Joseph Hunter Dickinson, of New Jersey, specialized in the line of musical instruments, particularly the piano. He began more than fifteen years ago to invent devices for automatically playing the piano. His various inventions in piano-player mechanism were adopted in the construction of some of the finest piano-players. He has more than a dozen patents to his credit.

Frank J. Ferrell, New York City, has obtained about a dozen patents for his inventions, the larger number of them being for improvement in valves for steam engines. Benjamin F. Jackson, of Massachusetts, is the inventor of a dozen different improvements in heating and lighting devices, including a controller for a trolley wheel. Charles V. Richey, of the District of Columbia, obtained about a dozen patents on his inventions, the last of which was a most ingenious device for registering the calls on a telephone and detecting the unauthorized use of that instrument. George W. Murray, of South Carolina, former member of Congress, from that state, received eight patents for his inventions on agricultural implements, including mostly such different attachments as readily adapt a single implement to a variety of uses. Henry Creamer, of New York, made seven different inventions in steam-traps, covered by as many patents and Andrew J. Beard, of Alabama, had about the same number to his credit for inventions in car-coupling devices. William Douglass, of Arkansas, was granted about half a dozen patents for various inventions for harvesting machines. James Doyle, of Pittsburgh, obtained several patents for his inventions, one of them being for an automatic serving system. This latter device is a scheme for dispensing with the use of waiters in dining rooms, restaurants and at railroad lunch counters.

In the Civil Service, at Washington, there are several colored men who have made inventions of more or less importance which were suggested by the mechanical problems arising in their daily occupations. Shelby J. Davidson, of Kentucky, a clerk in the office of the auditor for the post office department, operated a machine for tabulating and totalizing the quarterly accounts which were regularly submitted by the postmasters of the country. Mr. Davidson's attention was first directed to the loss in time through the necessity for periodically stopping to manually dispose of the paper coming from the machine. He invented a rewind device which served as an attachment for automatically taking up the paper as it issued from the machines and adapted it for use again on the reverse side, thus effecting a very considerable economy of time and material. His main invention, however, was a novel attachment for adding machines which was designed to automatically include the government fee, as well as the amount sent, when totalizing the money orders in the reports submitted by postmasters. This was a distinct improvement in the efficiency and value of the machine he was operating, and the government granted him patents on both inventions. Robert Pelham, of Detroit, Michigan, was employed in the census office bureau where his duties included the compilation of groups of statistics on sheets from data sent into the office from the thousands of manufacturers in the country. He devised a machine used as an adjunct in tabulating the statistics from the manufacturer's schedules in a way that displaced a dozen men in a given quantity of work, doing the work economically, speedily and with faultless precision. Mr. Pelham has been granted a patent for his inventions and the improved efficiency of his devices induced the United States Government to lease them from him, paying a royalty for their use, in addition to his salary for operating them.

The late Granville T. Woods, of New York, and his brother Lyates took out some fifty or more patents. Wood's inventions principally relate to electrical subjects, such as telegraph and telephone instruments, electric railways and general systems of electrical control. Several are on devices for transmitting telegraphic messages between moving trains. According to patent office records, several of Woods' patents have for valuable consideration been assigned to the foremost electrical corporations, such as the General Electric Company, of New York and the American Bell Telephone Company, of New York. Mr. Woods, inventive faculty also worked along other lines. He devised an incubator, a complicated amusement device, a steam boiler furnace and a mechanical brake. The largest number of patents received on inventions by a Negro was by Elijah McCoy, of Detroit, Michigan. McCoy obtained his first patent in July, 1872, and his last one in 1920. During this period of forty-eight years he invented one thing after another and has fifty-seven patents to his credit. His inventions cover a wide range of subjects, but relate particularly to the lubricating of machinery. He was a pioneer in the art of steadily supplying oil to machinery in intermittent drops from a cup so as to avoid the necessity for stopping the machine to oil it. McCoy's lubricating cup was famous forty years ago as a necessary equipment for all up-to-date machinery.

John Ernest Matzeliger, born in Dutch Guiana, 1852, died in Lynn, Massachusetts, 1899. He is the inventor of the first machine that performed automatically all the operations involved in attaching soles to shoes. Other machines had previously been made for performing a part of these operations, but Matzeliger's machine was the only one then known to the mechanical world that could simultaneously hold the last in place to receive the leather, move it forward step by step so that other co-acting parts might draw the leather over the heel, properly punch the grip and grip the upper and draw it down over the last, plait the leather properly at the heel and toe, feed the nails to the driving point, hold them in position while being driven, and then discharge the completely soled shoe from the machine, everything being done automatically, and requiring less than a minute to complete a single shoe. This wonderful achievement marked the beginning of a distinct revolution in the art of making shoes by machinery. Matzeliger realized this, and attempted to capitalize it by organizing a stock company to market his invention; but his plans were frustrated through failing health and lack of business experience and shortly thereafter died. The patent and much of the stock of the company organized by Matzeliger were bought up. The purchase laid the foundation for the organization of the United Shoe Machinery Company, the largest and richest corporation of the kind in the world. The United Shoe Machinery Company established at Lynn, Massachusetts, a school, the only one of its kind in the world, where boys are taught exclusively to operate the Matzeliger type of machine. Some years before his death Matzeliger became a member of a white church in Lynn, called the North Congregational Society and bequeathed to this church some of the stock of the company he had organized. Years afterwards this church became heavily involved in debt, and remembering the stock that had been left by this colored member, found, upon inquiry, that it has become very valuable through the importance of the patent under the management of the large company then controlling it. The church sold the stock and realized from the sale more than enough to pay off the entire debt of the church, amounting to $10,860.

DIVISION XV

CARNEGIE HERO FUND COMMISSION AWARDS

The following is a list of the awards made from June 16, 1924, to April 25, 1930, inclusive, by the Carnegie Hero Fund Commission to colored persons for deeds of heroism and also of the awards to white persons who performed deeds of heroism in connection with efforts to save colored persons from injury or death.*

AWARDS

Edward Ashby Pipkin, (white), aged twenty-seven, farmer, saved Lucy Smith, (colored), and attempted to save Esther M. Smith (colored), aged twenty-five and one, respectively, from drowning, Ansonville, North Carolina, January 13, 1923. As an automobile carrying Mrs. Smith, Esther and Pipkin, was being driven from a ferry-boat onto the bank of the Pee Dee River, the boat moved away; and the automobile sank twenty feet from the bank. Pipkin swam to the bank; and Mrs. Smith rose, struggling violently, twenty-five feet from the bank. Pipkin then re-entered the water and swam ninety-five feet mostly with the current to Mrs. Smith. He grasped one of her fingers but she struggled and grasped at him. Twice he released his hold of her to avoid being grasped; but he managed to tow her, struggling, to the bank. Pipkin then ran to a point opposite Esther and swam thirty feet to her. He grasped her and started to swim, but he was winded and momentarily went under water. He started to sink again, called for help, and struggled with Esther to a point fifteen feet from the bank. Then as he started to go under again, he grasped a submerged branch and pulled himself to the bank. Esther could not be revived. He was awarded a bronze medal and $1,000 for a worthy purpose as needed.

Robert J. Royal, (colored), aged twenty-nine, miner, rescued Albert E. Rody, (white), aged twenty-three, timberman's helper, from a cave-in in a mine, Lamberton, Pennsylvania, July 12, 1923. While Rody and Royal were clearing a mine entry, which had been blocked by falls, a large chunk of slate fell, striking Royal on the back, temporarily paralyzing his legs. It also fell on Rody, breaking his legs and pinning him to the ground. Royal crawled fourteen feet to a point in the entry which had been protected by timbering. Upon calling to Rody and learning that he was injured and unable to move, Royal crawled to Rody, using his arms and dragging his legs. He raised the chunk off Rody with considerable effort and held it up, using his left elbow and forearm as braces, while Rody moved from under it. Small pieces of slate fell, but there was no further cave-in. Rody and Royal then crawled to safety, and Royal dragged himself into a mine car and drove a horse hitched to the car two thousand feet for help. He was disabled seven months and Rody nine months from their injuries. He was awarded a bronze medal and $500 for a worthy purpose as needed.

William Wesley Cager, (colored), aged forty-five, caulker, saved Roy C. Binebrink, (white), aged thirty-five, gas company foreman, from suffocation, Baltimore, Maryland, January 4, 1925. Binebrink entered a manhole six feet deep and almost immediately was overcome by illuminating gas, which was leaking from a broken main. Cager lowered himself into the hole and lifted Binebrink, enabling men at the top to grasp his arm and pull him out. Cager, feeling the gas affecting him, then raised his hands; and several men at the top reached into the hole and drew him out. He was badly dazed, but he and Binebrink were treated at a hospital and recovered. He was awarded a bronze medal and $1,000 for a worthy purpose as needed.

William L. Kite, (white), aged fourteen, student, attempted to save Mead Wilkinson, (colored), aged fifty-seven, janitor, from drowning, Barrington, Rhode Island, September 1, 1924. Wilkinson found the current too strong for him while swimming in the Barrington River; and after sinking momentarily, he became alarmed and called for help. Kite, who weighed much less than Wilkinson, swam twenty feet from a moored raft to Wilkinson and took hold of his bathing suit at the back of the neck and started to swim with him. Wilkinson then grabbed Kite, and they bobbed up and down. Kite called to an older brother, who was on a bridge near by, for help; and the latter swam to them, reaching them just as Wilkinson released his hold on Kite. Kite's brother then towed them to the bridge. Wilkinson was almost unconscious but was revived. Kite suffered only from weakness. He was awarded a bronze medal and $500 for a worthy purpose as needed.

John V. Murphy, (white), aged thirty-three, signalman, saved William R. Clash (colored), aged thirteen, school boy, from drowning, Boston, Massachusetts, May 8, 1923. William got on a mattress in a cove of South Bay and drifted from the bank. The mattress sank beneath the surface as it drifted to the edge of a mass of floating debris; and William held to the debris at a point seventy-five feet from the bank, where the water was eleven feet deep. Murphy, who was dressed, plunged into the water and swam ninety feet along the edge of the debris to William. He grasped him, and William flung both arms around his neck, and they went under the surface. Murphy broke William's hold and rose; and although he suffered severely from cramp and the cold water, he supported William on the debris for forty-five minutes until a boat was brought to them. Murphy could not stand when he reached the bank. He was awarded a bronze medal and $1,000 for a worthy purpose as needed.

S. Munsey Waugh, (white), aged twenty-eight, merchant, saved Joan Campbell, (colored), aged eighty-five, from being killed by a train, Crestwood, Kentucky, March 26, 1923. Mrs. Campbell stepped upon a track as a passenger train was approaching at a speed of fifty-eight miles an hour. Waugh ran sixty feet to the track, put one foot between the rails and seized her by the shoulders as the train was fifty feet distant. He jerked her clear of the track and fell to the ground to avoid being struck by the cylinder of the locomotive. He was awarded a bronze medal and $1,000 for a worthy purpose as needed.

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*The Carnegie Hero Fund Commission was established in 1904. For a list of its awards to colored persons for their efforts to save colored persons, see, for the period 1904 to January 22, 1919, pages 229-232 of the 1918-19 edition of the Negro Year Book and for the period April 25, 1919 to June 16, 1924, pages 254-256 of the 1925-26 edition of the Negro Year Book.

Edward Mitchell, (colored), aged twenty-eight, laborer, died attempting to save Joseph H. Waters, (white), aged forty-one, lawyer, from drowning, Pittsburgh, Pennsylvania, July 28, 1925. Waters dropped from the Smithfield Street bridge into the Monongahela River, where the water was ten feet deep. He maintained himself by swimming for a short time and was then submerged several times ninety feet from the bank. Mitchell waded ten feet from the bank and swam sixty feet to within twenty feet of Waters, and Waters then sank and did not reappear. Mitchell turned and swam toward the bank. When he was thirty feet from the bank, he went under, rose and made feeble attempts to swim. His half brother swam to him and attempted to rescue him, but he also got into distress. Another man swam toward them and attempted to throw a rope to them, but they did not get hold of it. Mitchell, his half-brother, and Waters were drowned. A bronze medal was awarded to the widow and until further notice $50 a month, not to extend, however, beyond five years or the date of her remarriage.

Felix Hood, (colored), aged forty-two laborer, died attempting to save Ada E. and Blanche E. Edwards, (colored), aged twenty-four and nine respectively, from drowning, Fairmont, West Virginia, July 13, 1924. Mrs. Edwards swam with her daughter to a point twenty feet from the bank of the Monongahela River; and her daughter seized her in fright and rendered her helpless, where the water was nine feet deep. Mrs. Edwards called to Hood, who was standing on the bank; and Hood swam fifteen feet and grasped Mrs. Edwards's extended hand. The three went under the surface and rose, Hood being four feet from Mrs. Edwards and Blanche, who were clasped together. Hood went under the surface again, reappeared, and then sank and was drowned. Mrs. Edwards and Blanche remained at or near the surface in an unconscious condition and were later taken to the bank in a boat and were revived. A bronze medal was awarded to the widow and until further notice $60 a month with $5 additional on account of each of four children while the child is dependent upon her and not over sixteen; no benefits to extend, however, beyond eleven years or the date of the widow's remarriage.

Edgar C. Broyles, (colored), aged thirty, farm demonstrator, died attempting to save James Shumaker, (colored), aged twenty-one, porter, from drowning, Kosiusko, Mississippi, July 17, 1924. While swimming in deep water in the Yokahockany River, Shumaker became helpless. Broyles called to two men, who were in the water and were good swimmers, to go to Shumaker, but they hesitated until Broyles, fully dressed, started to swim toward Shumaker. They reached Shumaker first; and he seized one of the men, but the man freed himself and swam back to the bank. Shumaker then seized the other man but let go of him when Broyles approached and took hold of Shumaker. The other man then swam back to the bank, but Shumaker grabbed Broyles around the body with both arms, and both sank and were drowned. A bronze medal was awarded to the widow and until further notice $70 a month with $5 a month additional on account of each of two children while the child is dependent upon her and not over sixteen; no benefits to extend, however, beyond fourteen years or the date of the widow's remarriage.

Joseph P. La Polla, (white), aged thirty-eight, letter carrier, saved Samuel Thomas, (colored), aged forty-six, longshoreman, from being killed by a train, New York City, New York, August 19, 1925. Thomas fell from a station platform to a railroad track four feet below and lay across the rails, on which an electric train was approaching. La Polla, who knew a train would arrive at any moment, jumped to the track from the platform and tried unsuccessfully to lift Thomas. The train was then about a hundred and fifty feet distant, running at a speed of fifteen miles an hour; and La Polla rolled and half-carried Thomas over the rail and under the narrow overhang of the platform. With difficulty he held Thomas quiet as the electric shoes of the trucks of two cars passed within a few inches of them. Neither was injured. He was awarded a bronze medal and $1,000 for a worthy purpose as needed.

Luke Erwin, (colored), aged forty-five, farmer, saved James Jeffrey, (colored), aged thirty-one, farmer, from suffocation, Mount Sylvan, Texas, February 13, 1925. Jeffrey was overcome by gas in a well fifty-five feet deep. Erwin was lowered on a windlass rope, which he had fastened around his hips. Holding his breath, he removed the rope from himself and fastened it around Jeffrey's chest under his arms. Erwin then held the rope and climbed the wall as Jeffrey was drawn to the top. Jeffrey revived. Erwin was awarded a bronze medal and $1,000 for a worthy purpose as needed.

Thomas P. Edwards, (colored), aged twenty-three, musician, died attempting to save Georgia Barlow, (colored), aged thirty-two, from drowning, Catherine, Alabama, December 24, 1925. Mrs. Barlow fell from a ferry-barge on the Alabama River into water twelve feet deep. Edwards, fully clothed, jumped from the barge and swam a few feet toward Mrs. Barlow but was then carried away by the current. A rope was thrown to Mrs. Barlow, and she was pulled to the barge. Edwards drifted about thirty feet and finally sank and was drowned. A bronze medal and $500 was awarded to the father for a worthy purpose as needed.

Edward A. Mitchell, (colored), aged thirty-five, farm manager, died attempting to save James D. Brown, (colored), aged seventeen, student, from electric shock, Cambria, Virginia, July 10, 1925. While Brown was cultivating corn, he got in contact with a guy-wire carrying an electric current of twenty-three hundred volts. He was shocked into unconsciousness. Mitchell went to his assistance and was also shocked. Neither could be revived. A bronze medal was awarded to the widow and until further notice, $55 a month with $5 a month additional on account of each of two children while the child is dependent upon her and not over sixteen; no benefits to extend, however, beyond thirteen years or the date of the widow's remarriage.

Bert V. McMinn, (white), aged fifteen, school boy, saved Leonard Jones, (colored), aged forty-two, well-digger, from a cave-in in a well, Jacksonville, Texas, January 25, 1925. While Jones was at work in the bottom of a well forty-one feet deep, a fall of sand from one side covered him to the top of his shoulders. McMinn, who had never been in a well, descended to Jones and shoveled the sand away from Jones and sent it up to the top in a bucket. Becoming tired, he called for aid; but men at the top would not descend. When he had cleared the sand about to Jones's hips, a slip of sand from the opposite side buried Jones to his shoulders again. McMinn kept removing the sand; and after working an hour and a-half, he freed Jones. Both were then drawn out of the well. He was awarded a bronze medal and $1,600 for educational purposes as needed.

Herbert Gayle Bryan, (white), aged twenty-seven, toolmaker, saved Thelma E. Bruce, (colored), aged five, from being killed by a train, Oakley, Ohio, October 4, 1926. Thelma was standing on a track on which a passenger train was approaching at a speed of forty-five miles an hour. Bryan ran toward her, stepped onto the track with one foot, and pulled her toward him as he stepped from the track. The train was thirty-five feet from him when he took hold of Thelma, and it passed them when they had got but four feet from the track. He was awarded a bronze medal and $1,000 for a worthy purpose as needed.

Henry Sherman Potter, Jr., (colored), aged thirteen, school boy, saved Omar E. Meyer, Jr., (white), aged ten, from drowning, Sandusky, Ohio, January 30, 1926. While Omar was skating on Sandusky Bay, the ice broke under him; and he went into water eight feet deep. Henry, who was dressed and wore skates, crawled ten feet toward Omar on thin ice and broke through about five feet from Omar. His fall broke the ice between them, and Henry then broke the thin ice with his elbow back to firm ice and got on it. Omar swam toward him; and when Omar was within six feet of firm ice, he could go no farther. Henry then tossed the end of his sweater to Omar and pulled him on firm ice. He was awarded a bronze medal and $1,600 for educational purposes as needed.

John Crockett, (colored), aged forty-six, laborer, died saving Richard H. Haden, (colored), aged seventy-one, well-digger, from suffocation, Rustburg, Virginia, September 28, 1927. While at work at the bottom of a well forty-one feet deep, Haden was overcome by gas. Stating he feared Haden had been affected by fumes from exploded dynamite, Crockett was lowered on a windlass rope and tied the rope around Haden's chest. Haden was drawn out of the well. The rope was lowered to Crockett, but Crockett was so affected by gas that he could not handle the rope. Many men reached the well, but none would enter to aid Crockett. Finally, Crockett's stepson, securely roped, was lowered; and he tied the windlass rope to Crockett. He held to the rope as Crockett was being drawn up and reached the top of the well; but Crockett slipped from the rope and fell to the bottom, his neck being broken. Half an hour later his body was removed from the well. Haden was unconscious when taken from the well but was revived. A silver medal was awarded to the widow and until further notice $35 a month with $5 a month additional on account of her foster-son while he is dependent upon her and not over sixteen; no benefits to extend, however, beyond six years or the date of the widow's remarriage.

Joseph H. Hill, (white), aged fifty-five, farmer, attempted to save David M. McGowan, (colored), aged fifty-seven, well-digger, from suffocation, Abbeville, South Carolina, September 1, 1925. McGowan was overcome in a well fifty-five feet deep. Others having refused to enter, Hill, a stranger in the community, was lowered in a bucket. His breathing was affected immediately, but he detached the rope from the bucket and fastened it around McGowan. McGowan was drawn out of the well. While this was being done, Hill, feeling that he might be overcome at any moment, stepped into the bucket and tied himself to it with a plow line. The rope was quickly lowered to the bottom; and Hill hooked it to the bucket, tied the plow line to the well rope, and was drawn out after having been in the well three or four minutes. He was dizzy. McGowan was dead. He was awarded a bronze medal and $1,000 for a worthy purpose as needed.

William McConnel, (colored), aged forty-three, cement worker, died saving Jane D. Myers, (white), aged eleven, from drowning, Addingham, Pennsylvania, August 20, 1928. While Jane was wading in Darby Creek, she plunged into deep water fifteen feet from the bank. McConnell, who was fully clothed, and was but a fair swimmer, swam to Jane from the bank and then swam eight feet toward the opposite bank with her on his back holding him around the neck. He then called for help, and a good swimmer arrived and took Jane to the bank. McConnell soon sank and was drowned. A bronze medal was awarded to the widow until further notice $60 a month with $5 a month additional on account of each of two children while the children are dependent upon her and not over sixteen; no benefits to extend, however, beyond seven years or the date of the widow's remarriage.

Robert L. Pope, (colored), aged fifty-three, elevator operator, rescued Thomas J. Higgins, (white), aged forty-eight, and Ames R. Jones, (white), aged forty, deputy sheriffs, from a homicidal assault, Los Angeles, California, January 21, 1929. Higgins and Jones, in charge of two criminals, who were handcuffed to each other, entered an elevator that was operated by Pope. Just after the elevator began to ascend, one of the criminals, who stood behind Pope, drew a pistol and pointed it at the two deputies and told Pope to stop the elevator. Pope quickly turned, grabbed the assailant's wrist, and shoved his arm up. The assailant fired, and the first shot seared the top of Pope's shoulder. Pope retained his hold in a prolonged struggle, during which the assailant fired six more times but was himself shot and killed by the deputies. Jones was seriously wounded but recovered. Pope's hearing was affected by the explosion of a shot close to his ear, and he was disabled two weeks. He was awarded a bronze medal and $1,000 for a worthy purpose as needed.

Thomas F. Gasberry, (colored), aged thirty-nine, locomotive hostler, saved G. Dolores Rice, (white), aged four, from being killed by a train at Hannibal, Missouri, November 23, 1926. Dolores was standing on a track on which a passenger train was approaching at a speed of twenty-five miles an hour. Gasberry ran to Dolores, picked her up as he ran, and fell with her clear of the track just as the locomotive of the train passed. He was awarded a bronze medal and $1,000 for a worthy purpose as needed.

Lynn P. Collins, (colored), aged twenty-five, student, died attempting to save Clyde K. Redd, (colored), aged thirty-six, from drowning, Iowa City, Iowa, July 4, 1928. While floating over a submerged bar in the Iowa River, Miss Redd drifted to deep water seventy-five feet from the bank. Collins swam a few feet to Miss Redd and tried to swim toward the bar with her, but they were carried farther from it. After Collins had supported Miss Redd for several minutes, she struggled with him; and both were drowned. A bronze medal and $1,000 was awarded to the widow as needed.

DIVISION XVI

SPORTS

Pugilism

It is said that Negroes were the pioneers in American pugilism and that the first champion was a Negro slave, Tom Molineaux, of Richmond, Virginia, who in the first part of the eighteenth century won his freedom by winning a $100,000 stake for his master, Algeron Molineaux, who had wagered this amount that he could produce a black man that could whip any other slave that could be produced.

Tom Molineaux, after defeating all comers in America went to England, 1810, where he was defeated by Tom Cribb, the British champion, on December 8, 1810. The most noted of the Negro pugilists are Peter Jackson, (contemporary of John L. Sullivan and James Corbett), George Dixon, Joe Gans, Joe Walcott, Dixie Kidd, Joe Jeannette, Sam Langford, Sam McVea, Harry Wills and Jack Johnson.

Pugilistic Champions—Heavyweights, (175 lbs.), Jack Johnson, 1908-1915.

Middleweights, (160 lbs.), Tiger Flowers, 1926.

Welterweights, (147 lbs.), Joe Walcott, 1901-1904; Dixie Kidd, 1904-1908; Jack Thompson, 1930.

Lightweights, (133 lbs.), Joe Gans, 1902-1908.

Featherweights, (122 lbs.), George Dixon, 1892-1897 and 1898-1900.

Bantamweights, (116 lbs.), George Dixon, 1890-1892.

Baseball

Some of the best professional baseball teams are composed of Negroes such as the American Giants of Chicago; the Lincoln Giants of New York City, etc. It is generally conceded that there are many Negro players who are equals of the big league players and it is only their color which keeps them out of the big leagues.

When the first National Association of Baseball Players was organized in Philadelphia, December 11, 1867, it was recommended that colored clubs be excluded from representation in the association. The precedent then established has since been followed and was construed to include individuals as well as clubs. Some Negroes, however, in spite of these restrictions became members of professional teams. Moses F. Walker, a Negro, was catcher for Toledo of the Northwestern League in 1883 and remained with Toledo, when in 1884, it became a member of the American Association, a major league organization. Frank Grant, a Negro, was a second baseman, in 1886, on the Meriden (Connecticut) team of the Eastern League which dropped out before the close of the season. Grant finished that season with a Buffalo team, also of the Eastern League. He played four years with this team and is said to have been regarded as the equal of any second baseman in the country. In 1890, he was with the Harrisburg team of the Pennsylvania State League. He then dropped out and was the last Negro in organized baseball.

Football

A number of Negroes have achieved distinction as football players on leading university and college teams. Among the players who achieved distinction in former days were:

Lewis, at Harvard, (one of the greatest centers the game has ever produced); Taylor, at Pennsylvania; Marshall, at Minnesota, (all-American left end, 1905-1906); Bullock, at Dartmouth; Grey and Pinkett, at Amherst; Ayler at Brown; Chadwell, at Williams; Craighead, at Massachusetts Agricultural College; Jones, at Harvard; Ransom, at Beloit; Young and Wheeler, at Illinois; Johnson and Ross, at Nebraska; Green, at Western Reserve and Roberts, at Colorado College.

Among the Negro football players who have achieved distinction in more recent days are: Tibbs, at Syracuse; Smith, at Michigan Agriculture College, (tackle, all-Western eleven); Brown and Morrison, at Tufts; Pollard, at Brown, (all-American halfback, 1916); Robeson, at Rutgers, (all-American end, 1918); West, at Washington and Jefferson and Slater, at Iowa, (tackle, all-Western eleven and all-American eleven, 1921).

Track and Field

Some of the best performers in track and field work in universities and colleges have been Negroes. The most notable of these are: J. B. Taylor, at Pennsylvania, 440 yards; Fred White, at Pennsylvania, short and middle distance runner; W. R. Granger, at Dartmouth, half miler; A. L. Jackson, at Harvard, hurdler; Theodore Cable, at Harvard, hammer thrower; Irving Howe, at Colby, short distance runner; Fritz Pollard, at Brown, hurdler; Binga Dismond, at Chicago, 440 yards; Sol Butler, at Drake, all-round athlete, short and middle distance runner and jumper; Howard P. Drew, at Springfield Y. M. C. A. College and University of Southern California, short distance runner. R. C. Craig, Michigan Agricultural College, short distance runner; Edwin O. Gourdin of Harvard all-round athlete; short and middle distance runner, putting shot, throwing javelin, throwing discus and jumping. Charles West, Washington and Jefferson, all-round athlete; DeHart Hubbard, Michigan, short distance runs and jumping. Eddie Tolan, Michigan, short distance runner; Phillip Edwards, New York University, middle distance runner; Gus Moore, Pittsburgh, cross country runner; Edward I. Gordon, Iowa, jumping.

Track and Field Records Held by Negroes

Four Negroes were on the all-America athletic team for 1929, selected by Daniel J. Ferris, secretary-treasurer of the Amateur Athletic Union of the United States.

100 yards run—Eddie Tolan, University of Michigan.

880 yards run—Philip Edwards, New York University.

Cross-country—Gus Moore, University of Pittsburgh.

Running broad jump—Edward I. Gordon, Jr., University of Iowa.

Philip Edwards was also selected on the all-American college team for 1929 in the 880 yards run.

Official World's Track and Field Records Accepted by the International Amateur Athletic Federation—100 yards—H. P. Drew, United States, March 28, 1914, time, 9 3-5 s. DeHart Hubbard, Municipal Track Meet, Cincinnati, September 17, 1927, time, 9 3-5 s. Eddie Tolan, Evanston, Illinois, May 25, 1929, time, 9 1-2 s. (On July 1, 1930, at the International Track and Field Meet, Vancouver, British Columbia, Tolan set a new world's record of 10 1-5 s. for the 100 meters dash, 131 yards, 23 1-3 in.).

Running Broad Jump Records—International meet between Yale, Harvard, Cambridge and Oxford Universities, Harvard, July 23, 1921. Running broad jump—E. O. Gourdin, distance, 25 ft. 3 in. Previous record, 24 ft. 11 3-4 in. by Peter O'Connor in England, August 5, 1901.

Running broad jump—DeHart Hubbard, National Collegiate Track and Field Championship, Chicago, Illinois, June 13, 1925. Distance, 25 ft. 10 7-8 in. Silvio Cator, Haiti, post Olympic Meet, Paris, September 9, 1928, distance, 26 ft. 1-8 in.

Olympic Track and Field Records—100 meters—R. C. Craig, United States, 1912, time, 10 4-5 s. 200 meters—R. C. Craig, United States, 1912, time, 21 7-10 s.

Running broad jump—DeHart Hubbard, United States, 1924, distance, 24 ft. 6. in.

American Amateur Records—100 yards—Eddie Tolan, Evanston, Illinois, May 25, 1929, time, 9 1-2 s.

500 meters—Philip Edwards, New York City, February 18, 1929, time, 1 m. 5 s.

Running broad jump—DeHart Hubbard, New York City, March 20, 1926, distance, 24 ft. 7 1-4 in.

Noteworthy Performances—65 yards—DeHart Hubbard, Boston, Massachusetts, February 22, 1926, 6 4-5 s.

120 yards—H. P. Drew, Crescent Park, Rhode Island, August 24, 1914, 11 3-5 s.

Amateur Track and Field Champions of America—100 yards—H. P. Drew, Springfield (Massachusetts) high school, 1912, time, 10 s. and 1913, time, 10 2-5 s.

Eddie Tolan, University of Michigan, 1929, time, 10 s.

220 yards—H. P. Drew, Springfield (Massachusetts) high school, 1913, time, 22 4-5 s. I. T. Howe, unattached, Boston, 1914, time, 22 1-5 s.; R. F. Moore, Salem, Crescent A. C., New York, 1915, time, 21 1-5 s. Eddie Tolan, 1929, University of Michigan, time, 21 9-10 s.

440 yards—J. B. Taylor, University of Pennsylvania, 1907, time, 51 s. Cecil G. Cooke, Salem Crescent A. C., New York, 1925, time, 49 1-5 s.

880 yards—Philip Edwards, New York University, 1929, time, 1 m. 55 7-10 s.

Five mile run—R. E. Johnson, E. Thomson, S. W. A. A., Pittsburgh, 1921, time, 25 m. 53 2-5 s.; 1922, time, 25 m. 33 s.; 1923, time, 26 m. 52 s.

Ten mile run—R. E. Johnson, 1921, time, 53 m. 20 4-5 s.; 1924, time, 54 m. 29 2-5 s.

Senior cross-country-individual—R. E. Johnson, 1921, time, 24 m. 23 4-5 s.; Gus Moore, Brooklyn Harriers A. A., 1928, time, 31 m. 18 s.; Gus Moore, University of Pittsburgh, 1929, time, 31 m. 10 s.

Seven mile walk—Philip Granville, Hamilton, Ontario, Y. M. C. A., 1923, time, 55 m. 34 3-5 s.

Running broad jump—Sol Butler, Dubuque (Iowa) College, 1920, distance, 24 ft. 8 in.; E. O. Gourdin, Harvard University, 1921, distance, 23 ft. 7 3-4 in.; DeHart Hubbard, unattached, Cincinnati, 1922, distance, 24 ft. 5 1-8 in.; 1923, University of Michigan, distance, 24 ft. 7 3-4 in.; 1924, University of Michigan, distance, 24 ft.; 1925, unattached, distance, 25 ft., 4 3-8 in.; 1926, Century A. C., New York, distance, 25 ft. 2 1-2 in.; 1927, unattached, distance, 25 ft. 8 3-4 in.; E. I. Gordon, Jr., University of Iowa, 1929, distance, 24 ft. 4 1-4 in.

Running, hop, step, and jump—DeHart Hubbard, unattached, Cincinnati, 1922, distance, 48 ft. 1 1-2 in. University of Michigan, 1923, distance, 47 ft. 1-2 in.

Pentathlon Champions—E. O. Gourdin, Harvard University, 1921, points, 12; unattached, Boston, 1922, points, 10.

Junior Amateur Champions of America—100 yards—H. P. Drew, South Boston A. C., 1911, time, 10 1-5 s.; E. O. Gourdin, unattached, Boston, 1920, time, 10 1-5 s.; Wesley Foster, Washington (State), unattached, 1926, time, 10 s.

220 yards—I. T. Howe, North Dorchester A. C., 1913, time, 23 2-5 s.; P. J. White, Salem Crescent A. C., New York, 1917, time, 22 2-5 s.

440 yards—Cecil G. Cooke, Salem Crescent A. C., New York, 1925, time, 49 3-5 s.

880 yards—Philip Edwards, Holy Name Club, New York, 1927, time, 1 m. 55 2-5 s.

Five mile run—R. E. Johnson, Camp Upton, Yaphank, New York, 1918, time, 27 m. 22 s.

120 yards high hurdles—Charles Drew, Century A. C., New York, 1926, time, 15 2-5 s.

Running broad jump—Sol Butler, Rock Island A. C., Chicago, 1915, distance, 22 ft. 11 in.; DeHart Hubbard, unattached, Cincinnati, 1922, distance, 24 ft. 3 1-2 in.

American Athletic Union National Championships for 1929—Senior Outdoor Track and Field, Denver, Colorado, July 4.

100 yards—Eddie Tolan, University of Michigan, time, 10 s.

220 yards—Eddie Tolan, University of Michigan, time, 21 9-10 s.

880 yards—Philip Edwards, New York University, time, 1 m. 55 7-10 s.

Broad jump—E. I. Gordon, Jr., University of Iowa, distance, 24 ft. 4 1-4 in.

Senior cross-country—Gus Moore, University of Pittsburgh, December 8, at New York, time, 31 m. 10 s.

National Collegiate Athletic Association—Running broad jump—E. I. Gordon, Jr., University of Iowa, June 8, 1929, distance, 24 ft. 8 1-2 in.

Best record made in N. C. A. A. championship meets: running broad jump—DeHart Hubbard, University of Michigan, June 13, 1925, distance, 25 ft. 10 7-8 in.

Western Conference Outdoor Records—100 yards—Eddie Tolan, University of Michigan, May 25, 1929, time, 9 1-5 s.

440 yards, (around a turn)—Binga Dismond, University of Chicago, June 3, 1916, time, 47 2-5 s.

Running broad jump—DeHart Hubbard, University of Michigan, June 6, 1925, distance, 25 ft. 3 1-2 in.

International Championships, France and England at Paris, 1929—J. E. London, 100 meter run champion, time, 10 4-5 s.

Special European Records—Eddie Tolan, United States, 100 meters at Stockholm, Sweden, August 8, 1929 and at Copenhagen, Denmark, August 29, 1929, time, 10 2-5 s.

DIVISION XVII

SCHOLASTIC AND OTHER DISTINCTIONS

Scholastic Achievements

Branches Bowman of Richmond, Virginia, won in 1925, the first prize in a poster contest which was open to all school children in that city, both colored and white. Aida Bearden, nine-year-old school girl, of New York City, has been presented with a medal by Mayor Walker, as the author of the best composition on, "Fire Prevention," in the 1927 contest among grammar school students of the city. Eleanor Webb, Yonkers, New York, was graduated as an honor pupil from school number six and won the D. A. R. medal. This is a gold medal given by the Daughters of the American Revolution to the eighth grade student writing the best essay on a given subject. The subject this year was "Alexander Hamilton." Louise Collins and Crawford Purnell are both grammar school graduates of Troy, New York, June, 1925. Crawford passed the highest in the regents geography examination of any child in the state. Louise was valedictorian of the eighth grade. Martha Washington received one of the Rebecca Eisberg $150 memorial awards for 1927, given each school term to the most deserving boy or girl in the graduating classes of the Manhattan public schools, New York City.

Monroe Gregory, a student at East High School, Cleveland, Ohio, won first prize in an essay contest sponsored by the Colonial Dames of America in 1926. His essay was unanimously selected by the judges from among four hundred and fifty submitted. Kermit Armstrong, Flushing High School boy, was winner of the 1926 gold medal offered in Queensborough, New York City, for the best essay on, "Good Citizenship." John A. Brown graduated in 1926 from DeWitt Clinton High School, New York City. While there he was especially proficient in English, receiving third prize in a short story contest in 1925. He was president of the short story club of the school and vice-president of the short story club league of New York. Yvette Jenkins, a senior in Sumner High School, Kansas City, Kansas, has been awarded first prize for her essay submitted in the 1927 state contest for the prize offered by the American Chemical Society. The title of Miss Jenkins' essay is, "The Relation of Chemistry to the Home." The state award is $20 in gold with a first prize certificate. The winning essay will be entered in the national contest, the prize for which is a full scholarship to an American college, with an annual stipend of $500.

For the second year in succession, a student at Mary Potter Memorial School, Oxford, North Carolina, has won first prize in the state contest offered by the American Chemical Society to students in high schools of the United States and Porto Rico for the best essay on such subject as may be selected by the society. In 1928, Garland Crews won first prize with his essay on, "The Relation of Chemistry to Health and Disease." This year, Allene Crews was winner with her essay on, "The Relation of Chemistry to the Home."

Belle Channing Tobias, junior at Wadleigh High School, New York City, stood second in the junior list, with an average of ninety-three per cent in 1926. Ella Mae MacDonald graduated from the South high school, Cleveland, Ohio, in 1925. She was the only colored girl in a class of ninety and was one of the sixteen on the honor roll with an average of ninety-two and a-half per cent. At Amenia, New York, Mildred Carl, a colored girl, was valedictorian at the thirty-first commencement. Amy Joyce Denniston, of Oak Bluffs, Massachusetts, graduated with honors from the Oak Bluffs High School as the valedictorian of her class. Lula Love Wilkinson, graduated from Drew Seminary, Carmel, New York, as valedictorian of her class. Standing as head of her class with an average of 92.2 per cent. She also won the Floy prize for the best record in French. Ruth E. Coleman graduated from the Hadden Heights, New Jersey, high school, at the head of a class of 94, of which only four were Negroes. Margaret B. Jackson, aged 14, was among the mid-year graduates of Englewood High School, Chicago, Illinois, finishing the four-year course in three and one-half years with an average of E. Her sister, Dorothy, graduated from the Englewood High School at the age of 14, finishing her four-year course in three and one-half years with an average of E. Dorothy entered the University of Chicago and swept through the four-year course in three and one-half years and at the age of 18 began teaching Spanish and French at Talladega College.

The Class of 1927 of Williams Memorial Institute at New London, Connecticut, awarded three of its most distinctive honors to a colored graduate, Lois Gertrude Taylor. Miss Taylor besides receiving the Fenner prize awarded annually to the senior who writes and speaks the best English, and the Williams prize for excellence in French, was also class poet. Receiving the Cumston prize of $300 for having exerted the best influence among his classmates during his high school course and the Washington L. Franklin medal for the highest marks in American history, Ewart G. Guinier graduated as valedictorian of his class in Boston, Massachusetts. Ewart was born in Panama, came to this city four years ago, and entered English High School by examination. During his entire high school course, he never received other than an "A," having received three "A's" during his last term. In 1926, John L. Taylor graduated from Moran Park High School, Chicago, Illinois, with high honors. Besides being an honor pupil, he won an unconditioned scholarship from Armour Institute of Technology. Grace Peterson, who graduated with honors with the 1926 class of Poughkeepsie High School, was one of the winners of the state scholarships to Cornell University, through competitive examinations taken on June 5, 1926.

Charlotte Ruth Wright, who graduated from the West Philadelphia high school in 1926, was awarded one of the mayor's scholarships to the University of Pennsylvania. Miss Wright was one of the twenty out of 2500 graduates who won these scholarships. W. A. Trayham, New York, is the first member of his race to receive the $1,000 scholarship awarded by the state. Josephine D. Matson, who was graduated in June, 1927, from Hyde Park High School, Chicago, Illinois, won a hundred dollar scholarship for the autumn quarter at the University of Chicago, in a competitive examination in history. Six states took part in the contest. Among the winners of the Pulitzer scholarships at Columbia College in 1928, was Ronald A. Edwards, a student at the George Washington High School. Edwards was the only Negro among ten New York City high school graduates to achieve this distinction. Edwards will receive, in addition to free tuition, $250 a year for four years. He was among 107 applicants, 36 of whom qualified for final oonsideration by the Pulitzer committee of award. The selections were made on the basis of financial need, scholarship, character, leadership and promise of value to mankind. In the order of examination grades and in the scholastic aptitude test Edwards ranked seventh.

Robert C. Weaver, a junior at Harvard University and a member of the debating team there, has been awarded the Pasteur medal for 1928 which is an annual award to the best speaker on a subject drawn from contemporary French politics. The topic discussed was: "Resolved, that the United States Adopt Foreign Minister Briand's Treaty Outlawing War Between France and the United States." Weaver is the first Negro member of a Harvard debating team in the past 25 years. We quote the following from the column of Alfred Segal in The Cincinnati Post: "It was the first time it had ever happened: The leading orators of the University of Cincinnati had assembled for the annual contest of oratory and a colored boy was chosen the best the other night. Theodore Berry had come to this triumph over all thorns that beset the way of the Negro. Poverty and underprivilege and prejudice have encumbered his feet." Earl Wilkins was awarded first place and a prize of $50 in the annual freshman-sophomore oratorical contest at the University of Minnesota for his speech on "John Doe, Colored Student." Harry S. Williams, freshman law student, University of Cincinnati, won the first prize in the annual prize day competition in May, 1928, for his short story "Stack-o-Dollars." The Class of 1931, of Connecticut College for Women at New London, has bestowed one of its highest and most conspicuous honors on Miss Lois Taylor, one of the colored members of the class, designating her to write the freshman class play. The play, "The Magic Flute," was given on the school campus by members of the class. B. C. Cyrus, a student at the University of Chicago law school, was the first speaker on the University of Chicago debating team in its contest with a joint team representing the universities of Oxford and Cambridge, England, in 1925. John Preston Davis, graduate of Dunbar High School, Washington, D. C., was selected as editor-in-chief of "The Bates Student," college paper of Bates College, in 1925, Lewiston, Maine. Mr. Davis specialized in journalism. He represented his school in the international debate with Oxford and was selected to go to England on the return debate.

Mrs. Clara Burrill Bruce was elected student editor-in-chief of The Law Review, the leading publication of the law department of Boston University, in 1925. The editorship of The Law Review is only voted to a student of superior attainment. James Madison Nabrit, of Northwestern University, became senior editor of "The Illinois Law Review," publication of the Northwestern University and University of Chicago law schools in 1925 and John Preston Davis, of Bates College, was made editor-in-chief of "The Bates Student," the same year. Two Negroes were members of the editorial board of "The Law Review," of the University of Pennsylvania, in 1926: Sadie Tanner Mossell and Robert Burk Johnson. In 1927, Leon Whitaker, a law student at the University of California, was elected to the editorial staff of The California Law Review, a law magazine. In the same year Homer Smith was special writer for "The Minnesota Daily," the world's largest college newspaper. In 1928, P. B. Young, Jr., at Ohio State University was a member of the staff of "The Ohio State Lantern." William H. Hastie was a member of the staff of "The Harvard Law Review." In 1929, Thomas W. Young, (brother of P. B. Young), was made managing editor of "The Ohio State Lantern."

The following students attained cum laude ratings in northern colleges, 1925-30: In 1926, Ruth G. Smith, Syracuse University; in 1928, Enid Cooke, single colored student at Bryn Mawr; Cheta McCard, Smith College; L. H. Knox, Bates College; Cyril C. Jones who also finished his college course in three and one-half years and won a Tremain scholarship at the College of the City of New York; Florence Byrd, (magna cum laude), Jackson College (Tufts) Boston; in 1929, Julian D. Steele, Harvard College and Lyla Dallas, Keuka College, New York. Miss Dallas was secretary of the senior class and of the classical club, was prominent in athletics and took part in the June play. She was elected permanent vice-president of the class; in 1930, Asa T. Spaulding, (magna cum laude), New York University; Harriet I. Pickens, Smith College. Miss Pickens had already received the very highest athletic honor, the "Blazer" uniform, and the highest honor for "College Citizenship," and general good standing, the "S" pin; Velma F. Bell, (magna cum laude), Beloit College.

Martha A. Roberts, who was graduated from the University of Illinois in June, 1928, was on the honor roll during her entire course and was a member of the national honorary society for scholarship. Merze Tate, of the Western State Teachers College, Kalamazoo, Michigan, worked her way through college, finished her course in three years, and ranked her class of 2,300 students. Francis A. Gregory completed his sophomore year at Case School of Applied Science, Cleveland, Ohio, winning the sixty dollar first prize in the Whitacre prize essay contest and a three hundred dollar scholarship. William H. Dean, Jr., was awarded in 1928, the Noyes Political Economy prize of $60 for excellence in economics at Bowdoin College, Brunswick, Maine. As the results of his ranking in a competitive examination for a scholarship open to the biology students at Dartmouth University, Hanover, Massachusetts, and of his having the highest scholastic standing, Lowell C. Wormley, junior, was declared a winner and went to Woods Hole, Massachusetts, a biological station, to study during the summer of 1926.

In 1927, at Manhattan, Kansas Agricultural College, Louis E. Fry, received the Lorentz Schmidt prize for drafting; the gold medal of the American Institute of Architects, awarded yearly to the student in architecture who has made the best scholastic record for the entire four years of undergraduate work and a book entitled, "Mont St. Michel and Chartres," for general excellence in architecture. In 1926, Mr. Fry was awarded the faculty prize for excellence in architectural design and was elected to membership in the National Scholastic Honor Society, Phi Kappa Phi to which only about the upper three per cent of the entire senior class was elected. At the close of the year, 1929, at Colorado College, Dolphus Stroud received the $400 Perkins Scholarship for having the highest scholastic average of any student in the sophomore class. Effie Stroud received the $125 scholarship. Both are now juniors.

Ralphe Bunche, valedictorian of the University of California, Los Angeles branch, 1927, had an unusual record for his entire college career. He won several oratorical contests, and gained three scholarships. He is one of the two highest students in scholarship in the university of almost 6,000 having maintained an "A minus" average for four years. Only three per cent of the students are given an "A" grade, and to maintain an "A" average shows consistently good scholarship. He held what is believed to be the athletic scholarship-activity record of the West. Bunche is a three-year letter man in basketball and has had two years' of varsity baseball. He is one of the three seniors who recently were awarded blankets for three years' participation in major sports. He was made a member of the Blue C Society an honorary athletic fraternity; treasurer of the "Forum," Men's Debating Society; assistant sport editor of the "Southern Campus," University Year Book; reporter on the "Grizzly," the university daily; and member of the cast of the annual Greek drama production, before the end of his sophomore year. He was a member of the senior board of control and the senior class committee. He was editor of the "Southern Campus," the year book of the university, which was rated as the seventh best in the United States.

Frederick W. Bonner was graduated from the New Bedford High School, New Bedford, Massachusetts, and entered Yale in 1925. He stood second highest in his class and delivered the salutatory address. He was captain in the school R. O. T. C. He made an excellent scholastic record, being on the honor roll all four years and at graduation received "orations" appointment. He was holder of a scholarship all four years, the amount for senior year alone being $500. Rudolph Winston won a four-year scholarship in the medical school of the University of Pennsylvania by competitive examination in 1926. Three scholarships were awarded. Mr. Winston was the only Negro competitor and is the second Negro to obtain this scholarship. Dr. W. H. Barnes was the first one to win it in 1908. Winston was graduated from the Central high school of Philadelphia and won a four-year scholarship in the college department of the University of Pennsylvania, finishing in June, 1926, with an A. B. degree. He has helped support himself by working in the post office. He is 24 years old, was born in Hampton, Virginia, and has been self-supporting since he was 15, when his father died.

Alphonse Heningburg, graduate of Tuskegee Institute and Phi Beta Kappa man from Grinnell College in Iowa, studied at the Sorbonne, France, in 26-27. He graduated with honors and was awarded a professor's diploma from that university. Willis N. Huggins, teacher in the New York City schools has received a certificate in history, Oxford University, England, and a certificate in history and geography, University of Paris. Mercer Cook of Washington, who was graduated from Amherst in June, 1925, was awarded the $1,500 scholarship for brilliant work in French which entitled Mr. Cook to a year's study in the Sorbonne. Because of excellent scholarship at Springfield College, Springfield, Massachusetts, in 1927, Arthur Owens Waller, a junior, won a scholarship for one year's study at the University of Geneva in Switzerland. Charles Red Law of Gary, Indiana, pursued a five months' scholarship course in Paris, France, which he won while a student in architecture at Armour Institute of Technology, Chicago. Marie Davis, of Ohio State University, received the Eleanora Duse Fellowship of 1929. The fellowship is awarded on the basis of scholarship, record and personality, in any part of the United States and provided for one year of graduate study in literature, history or philosophy in Italian universities.

The Julius Rosenwald Fund has granted special fellowships for study in Europe as follows: To Miss Augusta Savage, sculptor, New York City, for study in Italy and France; to Professor Willis J. King, Gammon Theological Seminary, Atlanta, for study in Hebrew at the University of Oxford; to Mr. James Weldon Johnson, executive-secretary, National Association for the Advancement of Colored People, for a year to do creative writing and to observe conditions in this country and abroad; to Professor Ernest E. Just, Howard University, for study in the Marine's Zoological Laboratory at Naples, Italy, and in other biological laboratories in Europe. The expenses for Professor Just's study in Europe were included in a grant of $80,000 covering a five-year period for the support of his research and teaching at Howard University and for the development of a graduate department in biology at that institution.

Ruth Anna Fisher, a graduate of Oberlin College, was granted a scholarship sometime ago to study at the London School of Economics. She has been engaged for a considerable time in collecting manuscript materials from London libraries for American historians. She is now working for the Manuscript Division of the library of Congress under the direction of the well-known historian. Dr. J. F. Jameson, chief of that division, who makes the following statement: "The work in which Miss Ruth Anna Fisher is engaged is the supervision and conduct of all the work which the library of Congress is now carrying out in London for the securing, on a very large scale, of photographic reproductions of manuscripts relating to American history which are to be found in the archives and libraries of that city. She has been engaged in that work since September, 1927. It is a part of a large project for such photocopying in the various countries of Europe, provided for by a subvention to the library by Mr. John D. Rockefeller, Jr., amounting, for the whole period of five years involved, to the sum of $450,000. In the second year, for instance, concluded at the end of August, 1929, more than 400,000 pages of manuscript relating to American history were reproduced for the library, partly by the photostat and partly by a photo-filming process. The British portion of this work, which is in the general care of Miss Fisher, has consisted of reproducing large portions of American material in the public record office, in the British Museum, in the archives of the House of Lords, in those of the Society for the Propagation of the Gospel in Foreign Parts, etc. Having seen Miss Fisher at work in London in the conduct of this enterprise, I take pleasure in saying that she has not only managed it with extraordinary ability and greatly to the satisfaction of the librarian of Congress, but also that she has manifestly made herself very distinctly persona grata to the authorities of the British Museum and to all those assistants who have worked under her direction."

The following Negroes have received fellowship awards from the John Simon Guggenheim Memorial Foundation: In 1925, Isaac Fisher, for a study in America and abroad of the danger trends in world race relations. In 1926, Dr. Julian H. Lewis, assistant professor of pathology, University of Chicago, to study fundamental nature of immunity phenomena. Isaac Fisher was re-appointed. In 1927, Nicholas G. J. Ballanta, New York City and Free Town, Sierra Leone, to continue scientific studies of the musical conceptions of the African peoples and compare these conceptions with the musical conceptions of the older systems of music in Europe. Walter F. White, Negro novelist, assistant executive-secretary of the National Association for the Advancement of Colored People, New York City, for creative writing. He is the author of two novels, "Fire in the Flint," and "Flight." In 1928, Eric Walrond to go to the West Indies to obtain materials for a novel and short stories dealing with that section; Nicholas G. J. Ballanta, composer, to continue his research into musical conceptions of the Aframerican peoples, a project which he undertook when granted the award in 1927, and Countee Cullen to go to Paris to do a group of narrative poems and the libretto for an opera.

In recent examinations held in the New York City school system for teachers in the junior high schools, Jessie Fauset was rated second over many competitors for positions as French teachers. Pearl Fisher received third place on an equally long list in the English examination. Mrs. Elise McDougald was appointed to the position of assistant principal of public school No. 89 of New York City. Mrs. Maudelle B. Bousfield, the first colored principal in the public school system of Chicago, assumed the principalship in the Keith school on January 3, 1928. This appointment was the result of a competitive examination in which Mrs. Bousfield ranked among the first twenty.

John H. Manning Butler, an American Negro, who went to the Philippine Islands as a teacher more than a generation ago, has been promoted to the division superintendency of one of the largest provinces of the islands. He is recognized also as the author of school textbooks used there for the education of eight million Philippinos. He is superintendent of two divisions each of which formerly had a white superintendent at its head. The examination which he passed resulted in his receiving a higher average than any other person had hitherto obtained. He is probably the first Negro in history to reach a school superintendency with full powers equal to those held by the graduates of leading universities of America, with 40,000 pupils, four high schools, 40 intermediate and 300 primary schools to direct.

J. S. Gibson, a night student in the law school of the University of Toledo, was awarded a 24-volume set of law books as a reward for obtaining the highest grade on a series of questions involving legal research. In a contest sponsored by the American Law Book Company in 1928, a contest open to all members of the legal profession in the United States and drawing in ten thousand letters as entries, one of the five prize-winners was Patrick B. Prescott, of Chicago, a Negro member of the staff of the Chicago Corporation Counsel. Z. Alexander Looby ranked highest among 100 successful candidates who passed the Tennessee state bar examination in July, 1928. He is a B. A. from Howard University, LL. B. from Columbia and a J. D. from New York University.

There is a marked increase in the number of Negro women lawyers. The 1920 Census reported four women lawyers in the United States. In the five years, 1925-29, 20 Negro women are reported as having graduated from law schools in the country. Twelve of these have been admitted to practice at the bar. Mrs. Ruth Whitehead Whaley, the first Negro woman to be graduated from Fordham University law school, set another precedent when she appeared as the first Negro woman attorney to plead before the New York Court of Appeals. Mrs. Clara Burrill Bruce, a graduate of the Boston University Law School, was reported to be the second Negro woman to be admitted to the Massachusetts bar. Mrs. Sadie T. Mossell Alexander graduated from the University of Pennsylvania Law School and is reported to be the first Negro woman to win this distinction. She received the Ph. D. degree from the University of Pennsylvania in 1921. Mrs. Violette N. Anderson, of Chicago, was admitted to practice before the Supreme Court of the United States on a certificate showing that she had practiced for more than three years before the Illinois Supreme Court. She is said to be the first Negro woman to be admitted to practice before the United States Supreme Court.

Lillian A. Clark graduated from the Women's Medical College of Philadelphia. She was awarded the anatomy prize for an average of 97 per cent. In her senior year, she was secretary of her class and is reported to be the only colored woman to receive a diploma from the National Board of Medical Examiners. May E. Chinn, received the degree of Doctor of Medicine from New York University and Bellevue Medical School in 1926. She served a two-year interneship at Harlem Hospital as the first woman to serve in that capacity and as the first Negro woman to finish Bellevue Medical School. Ruth J. Temple, M. D., is on the staff of the maternity division of the Los Angeles City Health Board and also of the White Memorial Hospital. Her practice is limited exclusively to obstetrics and gynecology. Joel V. Bolden, graduated from New York and Bellevue Hospital Medical College, and won the surgical prize of $100 for the best surgery notes covering the work of the senior year. Of the 106 students, Bolden had the best surgery notes.

The notebook becomes the permanent property of the library of the college. H. E. Hampton, I. B. B. Higgens, L. J. Hicks and W. A. Mason took the 1929 part II of the nation-wide examinations given by the National Board of Medical Examiners. All passed the examination. One of them, Dr. Hampton, attained the highest grade given, making a total credit of 208, out of 225. The next highest grade attained was 206. Candidates who take these examinations are drawn from all the medical schools and colleges in the United States and Canada. In the part I examination held in 1928, Dr. Hampton was among the first ten making the highest average. Dr. Higgins made a grade of 201 and received the highest grade in bacteriology. Dr. Peter M. Murray, a member of the surgical staff of Harlem Hospital, in 1928, was appointed associate surgeon on the staff of the Broad Street Hospital, one of the institutions affiliated with the Flower Hospital Medical College. R. Wellesley Bailey of Germantown, Philadelphia, has been admitted to membership in the Philadelphia Neurological Society, which in the forty years of its existence has never before had a Negro physician in its ranks. Dr. Bailey is the only Negro neurologist in the city. Dr. Alonzo deG. Smith is one of the outstanding medical men of New York City in the field of pediatry. He is a graduate of Long Island College Hospital and City College of New York. He is clinical assistant, children's department in Vanderbilt Hospital and in the department of children's diseases, Columbia University, as well as assistant in the children's dispensary, Mount Sinai Hospital.

Continued advancement of colored physicians in New York City Hospitals was in the promotion, in 1926, of Dr. Ernest R. Alexander, who, after five years service as assistant in the skin department of Harlem Hospital of the Bellevue Allied Hospitals, was made chief of clinic with the title physician-in-charge in the department of dermatology and syphilosophy. Dr. James L. Martin, of Philadelphia, is clinical assistant in radiology in the University of Pennsylvania graduate school of medicine. Dr. Louis T. Wright was the first colored doctor to be promoted to the position of permanent surgeon on the staff of the Harlem Hospital in New York City. In 1928, Dr. Wright stood second highest in the examinations for police surgeons. Of 150 physicians who took the examination only 26 were placed on the list. Dr. Wright made a mark of 89.1 and was appointed in 1929.

Theodore K. Lawless, M. D., of Chicago, has established a remarkable record in the field of dermatology: graduating from Talladega College in 1914 he took his medical course at the University of Kansas and Northwestern University. He has done graduate work at Columbia, Harvard, the University of Paris, the University of Freiburg, the University of Lucerne, and the University of Vienna. His published works include a method for removing verrucae from the skin, in the journal of the American Medical Association, and Sarcoma of the Skin, in the Archives of Dermatology. At present Dr. Lawless is assistant to the professor of dermatology at Northwestern University Medical School and dermatologist to the Provident Hospital of Chicago. Dr. Lawless, in 1929, was named a member of the National Board of Medical Examiners, serving jointly with Dr. Hedge of the Northwestern University Medical School as examiner in dermatology. The National Board of Medical Examiners is the highest examining board for doctors in the United States. Any doctor passing this board is licensed to practice medicine in 45 states of the Union without having to take the state board examination.

Dr. Charles R. Humbert's technique on the passing of the duodenal tube for the diagnosis and treatment of the diseases of the stomach is cited as the best in a recently published medical book entitled, "Diseases of the Digestive Organs," written by Dr. Charles D. Aaron, professor of the Detroit College of Medicine postgraduate school. Dr. Humbert is a practicing physician in Kansas City, Missouri. Dr. William A. Hinton is on the staff of the Wasserman laboratory of the Massachusetts department of public health and the department of bacteriology of the Harvard medical school. He is an authority on the Wasserman test for syphilis. He has devised a test for this disease which is said to be simpler, more accurate and less expensive than the Wasserman test which hitherto has been the standard.

In a contest in Savannah, Georgia, for the ablest essay on the best way to advance the interests of that city the first prize of $100 was won by Benjamin F. Hubert, president of the Georgia State Industrial College. Cortez Peters of Washington, D. C., has won the following typewriting prizes: Underwood gold button, insignia, Order of Accurate Typists; four certificates from various companies; Underwood bronze medal; Underwood silver medal; Remington gold medal; Underwood gold medal; L. C. Smith gold medal; Royal gold medal; Woodstock gold jeweled pin; Remington standard typewriter; Underwood diamond medal; world's amateur championship.

Dennis A. Forbes, head of the science department of Tennessee A. and I. State College, won the first prize in the "Best Lesson You Ever Taught" contest conducted by the Popular Science Monthly, New York, in its monthly guide for science teachers: The Science Classroom. There were ten prizes altogether. His prize winning essay, published in March, 1926, describes one of the corners in his chemistry laboratory at A. and I. State College and is entitled, "How We Made Our Crystal Corner." Carl Smith, won $500, first prize, in a two-word slogan prize contest conducted by the advertising department of Richardson & Roynton, New York City, manufacturers of heating and cooking apparatus. His slogan was, "Gas Era." Professor Ben L. Taylor, of the department of physics of Shaw University, was awarded a prize of $100 in a contest conducted under the auspices of the Forum magazine for the best solution of a series of special logical problems partly in the field of mathematics. Second place in The New York News "Hall of Fame" game carrying an award of $500 was won by Cyril A. Wilson, a native of the Barbados, West Indies.

Lillian C. Mack was awarded a cash prize of $500 by The Normal Instructor Primary Plan in a nationwide educational health contest conducted by that magazine in connection with the Charles E. Hires Company of Philadelphia. An additional prize of $100 was awarded the school of which Miss Mack is principal at Tamworth, Virginia, for exhibit work which accompanied her prize winning composition.

Negroes Who Have Made Phi Beta Kappa

Membership in the Phi Beta Kappa Fraternity is conferred in the leading colleges and universities on under-graduates who are among the best scholars and is for scholarship only. There are 116 Negroes who, from 1874-1930, have made this fraternity as follows:

1874—Bouchet, Edward A., Yale University;
1877—Henderson, George W., University of Vermont;
1878—Montgomery, W. S., Dartmouth College;
1879—Lane, Wily, Amherst College;
1883—Colson, James Major, Jr., Dartmouth College;
1891—Carr, James D., Rutgers College;
1892—Williams, Edward Christopher, Western Reserve University;
  Wilson, Edward E., Williams College;
1894—Trotter, William Monroe, Harvard University;
1895—Martin, Alexander Hamilton, Western Reserve University;
1898—Brown, S. Joe, University of Iowa;
1901—Langston, J. Mercer, Oberlin College;
1902—Bruce, Roscoe C., Harvard University;
1903—Hill, Leslie P., Harvard University;
1904—Pickens, William, Yale University;
  Washington, Booker T., Harvard University (Honorary);
1905—Fauset, Jessie R., Cornell University;
  Mattingly, Robert N., Amherst College;
1906—Cromwell, John W., Dartmouth College;
  Jones, Everett B., Colgate University;
1907—Just, Ernest E., Dartmouth College;
  Locke, Alain Leroy, Harvard University;
1908—Broadnax, Anna F., Oberlin College;
  Crawford, Mildred Imogene, Ohio Wesleyan University;
1910—Dreer, Samuel Herman, Bowdoin College.
  Ellison, George S., University of Michigan;
  Giddings, Arthur, New York University;
  Jones, John Dotha, Columbia University;
1912—Dinkins, William H., Brown University;
  Evans, Joseph H. B., University of Michigan;
  McDuffie, Clyde C., Williams College;
  Mitchell, John Arnett, Bowdoin College;
1915—Houston, Charles H., Amherst College;
  Rivers, Francis E., Yale University;

1916—Mitchell, Hortense, Oberlin College;
1917—Grant, Francis, Radcliffe College;
Lane, David A., Jr., Bowdoin College;
Logan, Rayford W., Williams College;
Pendleton, Anna L., Oberlin College;
1918—Scott, James, University of Kansas;
Turner, Lillian A., University of Minnesota;
Wilkins, J. Ernest, University of Illinois;
1919—Fisher, Rudolph J. C., Brown University;
Hope, John, Brown University (Honorary);
Jackson, Perry B., Western Reserve University;
Popel, Esther, Dickinson College;
Robeson, Paul L., Rutgers College;
Williams, Frances H., Mt. Holyoke College;
1920—Hendrickson, Dorothy M., Hunter College;
Jefferson, William, Dickinson College;
Julian, Percy, DePauw University;
Marshall, Carter Lee, Williams College;
Mollison, Irvin C., University of Chicago;
Morgan, Edwin T., New York University;
Scott, Bobbie Beatrix, Oberlin College;
Wilson, J. Harmon, Ohio State University;
1921—Brown, Sterling A., Williams College;
Doyle, Bertram W., Ohio Wesleyan University;
Link, Mary E., University of Chicago;
Seldon, Theodore M., Dartmouth College;
1922—Brown, Stanley, Western Reserve University;
Smith, Herbert Morrison, Colgate University;
1923—Price, Melva L., Hunter College;
Scott, Clarrisa M., Wellesley College;
Spence, Lucille W., Hunter College;
West, Elizabeth, Wellesley College;
Wilkinson, Gladys A., Oberlin College;
1924—Davis, Collis, Grinnell College;
David, William Allison, Williams College;
Hastie, William H., Amherst College;
Heningburg, Alphonse, Grinnel College;
Wilkinson, Robert Shaw, Jr., Dartmouth College;
1925—Cook, Mercer, Amherst College;
Cullen, Countee, New York University;
Holly, Emile, Middlebury College;
Thornhill, Walter B., University of Illinois;
Weaver, Mortimer, Williams College;
1926—Clarke, Carlyle, Drake University;
Emmanuel, Gussie, Syracuse University;
1927—Brown, Hazel Ernestine, University of Kansas;
Davis, Arthur Paul, Columbia University;
Jackson, Helen Natalie, University of Minnesota;
Miller, Alexander F., New York City College;
Peters, Ada V., University of Maine;
Pritchard, Norman Henry, New York University;
Rojas, Mercedes L., University of Chicago;
Stubbs, Frederick Douglas, Dartmouth College;
1928—Caldwell, Georgia A., University of Kansas;
Carson, Carol G., University of Michigan;
Cromwell, Otelia, Smith College (Honorary);
Dunham, Albert M., University of Chicago;
Howard, Weaver, Rutgers College;
Jenkins, Joseph H., Jr., Hamilton College;
McDaniel, Reuben, Rutgers College;
Miles, Theodore, New York University;
Miller, Loren B., University of Michigan;
Sinkford, William J., University of Michigan;
Whitfield, Lawrence Alexander, University of Chicago;
Wilson, Marion, Hunter College;
Wright, Mae T., Tufts College;
1929—Bell, Velma, Beloit College;
Dean, William H., Jr., Bowdoin College;
Dorsey, Edythe, Syracuse University;
Lloyd, Rupert A., Williams College;
Logan, Arthur C., Williams College;
Knox, Clinton E., Williams College;
Smith, Thelma Cecelia, University of Chicago;
Turner, Z. W., University of Kansas;
Utz, David Willis, Jr., Amherst College;
1930—Chambers, Joseph C., Amherst College;
Fitzhugh, Howard, Harvard University;
Ford, Ruth, Hunter College;
Himes, Joseph S., Jr., Oberlin College;
Jefferson, Bernard S., University of Southern California;
Morrow, John H., Rutgers College.
Raines, Willie I., University of Indiana.

Negroes Elected to Other Honorary Societies

Mary Stokes was elected, in 1925, a member of Phi Kappa Phi, national honorary fraternity at Butler College. Membership is given on a basis of scholarly attainment. Miss Stokes was one of the three seniors in a class of 160 to receive the degree magna cum laude. In 1926, Lucille Stokes of Butler College, Maurice Thomason of Iowa State College, and Louis E. Fry of Kansas Agricultural College were elected members of Phi Kappa Phi. At the University of Illinois, in 1927, Martha A. Roberts was elected to Phi Kappa Epsilon, international honorary fraternity. She served as secretary of the organization during 1927-28. John Carter and Cyprian Cunningham, both of the Class of 1929, have been elected to Phi Kappa Epsilon.

Clarence F. Bryson was elected, in 1927, to membership in the national professional English fraternity, Sigma Tau Delta, Beta Beta Chapter at Cleveland College, the downtown school of liberal arts of Western Reserve University. Simultaneous with his election he was awarded the Delta Key of the sixth degree. There are only three higher degrees each with its corresponding key, the seventh, eighth and tenth.

Gladys I. Lucas, in 1927, was elected to and initiated into the Pi Delta Phi, honorary French society of the University of Illinois. The requirements for membership are nine units in upper division French study and a scholastic average equal to 4.5 for juniors and 4.25 for seniors. S. M. Nabrit was elected to Sigma Xi, honorary scientific society, at Brown University in 1927. Anthony Hill, a student at the University of Kansas in 1927, was elected to Beta Chi Sigma, honorary psychology fraternity. Willie A. Strong was elected to Alpha Chapter of Alpha Kappa Delta, honorary sociology fraternity at the University of Kansas. At New York University, in 1928, Thelma Berlack and in 1930, Asa T. Spaulding were elected to Delta Mu Delta, national honorary society in schools of commerce.

In 1927, Francis A. Gregory was elected at Case School of Applied Science to membership in Tau Beta Pi the national honor society of engineers. Besides high scholastic standing the members must possess qualities of leadership and good fellowship. They must be engaged in activities at Case and must give promise of becoming effective engineers.

In 1927, Leon A. Ransom, at Ohio State University, was elected to the Order of the Coif, an honorary law fraternity that corresponds in law to Phi Beta Kappa in liberal arts. In an editorial The Ohio State Journal says: "We take off our hat to this young Negro. His record thus far is a credit to his race and would be to any race. He has the stuff in him which shows that character and intellect are not matters of racial origin, not confined to that branch of the human family, which in our country considers itself superior. He met men of that race in fair contest and proved his superiority." Albert L. Turner, who graduated from Western Reserve, 1923, cum laude, was graduated from Westen Reserve University Law School in 1927, third in a class of seventy-four and was elected to the Order of the Coif. James M. Nabrit at Northwestern University and Ivan C. McLeod of the University of Cincinnati have also been made members of this fraternity.

John W. Lawlah, second year, medical school of the University of Wisconsin, was elected to membership in Sigma Sigma, honorary medical society in 1928. Election to this society is based on scholarship and leadership, including work in medical and campus activities. In 1925, Carl R. Robinson in his senior year in the Northwestern School of Music was elected to membership in Pi Kappa Lambda, national honorary musical fraternity. Robinson was included among eleven other individuals elected for scholastic excellence as candidate for initiation into the local Alpha Chapter. Miss Naida McCullough, of Los Angeles, achieved a similar honor in the same year. In 1928, Edith Player was elected to this honor at Ohio Wesleyan University.

Negroes Who Have Received the Degree of Doctor of Philosophy

The degree of Doctor of Philosophy, which is the highest earned degree conferred by educational institutions, has been conferred by American and foreign universities, from 1876-1930, upon 53 Negroes as follows:

1876—Bouchet, Edward A., Yale University;
1877—Bowen, J. W. E., Boston University;
1893—Bulkley, William L., Syracuse University;
1895—Dubois, W. E. B., Harvard University;
1896—Moore, Lewis B., University of Pennsylvania;
1898—O'Connell, Pezavia, University of Pennsylvania;
1903—Baker, T. Nelson, Yale University;
1906—Diggs, James R. L., Illinois Wesleyan University;
1907—Turner, Charles H., University of Chicago;
1909—Jones, Gilbert H., Jena University, Germany;
1911—Wright, Richard R., Jr., University of Pennsylvania;
1912—Haynes, George E., Columbia University;
Woodson, Carter G., Harvard University;
1915—Lewis, Julian, University of Chicago;
1916—Brady, St. Elmo, University of Illinois;
Just, Ernest E., University of Chicago;
1917—Chandler, Edward M. A., University of Illinois;
1918—Farmer, Leonard James, Boston University;
Imes, Elmer S., University of Michigan;
Locke, Alain Leroy, Harvard University;
1919—Brown, Thomas I., Clark University;
1920—King, Willis J., Boston University;
Sumner, Francis C., Clark University;

1921—Blackiston, Harris S., University of Pennsylvania;
Dykes, Eva B., Radcliffe College;
Mossell, Sadie Tanner, University of Pennsylvania;
Simpson, Georgiana Rosa, University of Chicago;
Turner, Thomas W., Cornell University;
1923—Davis, Edward P., University of Chicago;
1924—Bell, William Yancey, Yale University;
1925—Cooper, Anna J., University of Paris;
Cox, Albert Frank, Cornell University;
Daniel, W. A., University of Chicago;
Thompson, Charles Henry, University of Chicago;
Wesley, Charles H., Harvard University;
1926—Bate, Langston F., University of Chicago;
Cromwell, Otelia, Yale University;
Donald, Henderson Hamilton, Yale University;
Turner, Lorenzo D., University of Chicago;
1928—Campbell, H. B., Harvard University;
Ferrell, Harrison, Northwestern University;
Mills, Glarence H., University of Chicago;
Peters, A. T., University of London;
Porter, Jennie D., University of Cincinnati;
Washington, Alethea, Ohio State University;
Woodard, Dudley Weldon, University of Pennsylvania;
1929—Beckham, Albert Sidney, New York University;
McAllister, Jane, Columbia University;
1930—Caliver, Ambrose, Columbia University;
Clement, Rufus Earley, Northwestern University;
Harris, Abram L., Columbia University;
Hawkins, Mason Albert, University of Pennsylvania;
McKinney, Roscoe Lewis, University of Chicago.

Negroes in the Engineering Field

William G. Holly is superintendent and chemist of the Imperial Paint Company, Long Island City, New York, a company which manufactures paints, varnishes, lacquers and industrial finishes. He was originally research chemist, and finally, when a vacancy occurred, was made plant manager. The work involves general superintendence and plant management, laboratory direction, development of new products, and general manufacture and production control. He has a staff of two laboratory assistants, three foremen, a mechanic and twenty other employees.

Ramon M. Edreira Rodriguez, who for 27 years was continuously employed as a civil engineer by the Cuban government, recently won the distinction of being the first man of color to receive a license as a professional engineer in New York State. After an examination, the University of the State of New York granted his license. Mr. Rodriguez is a graduate of the University of Havana, Cuba, with the degree of civil engineer. He served in various positions in the department of public works in Cuba, constructing highways, and building a number of steel and concrete bridges. Later he was appointed chief engineer in the division of contracts, properties and supplies. From this position he was promoted to chief engineer, first class, and head of the division of bridges and highways.

Wendell King, a member of the Institute of Radio Engineers, is chief engineer of radio station WEDH in Erie, Pennsylvania, a station of The Erie Dispatch-Herald. Mr. King is a graduate of Union College of Schenectady, where he majored in electrical engineering. For a time he worked in the research laboratory of the General Electric Company then became a sergeant in the army during the war. After the war he was employed by an electrical manufacturing company in Cleveland and then took charge of a radio station at Ashtabula. Under his personal supervision this station was moved to Erie in 1927.

Lewis Howard Latimer, who died December 11, 1928, was an Edison Pioneer. In a recent report of the Pioneers, the following was written: "It was Mr. Latimer who executed the drawings and assisted in preparing the applications for the telephone patents of Alexander Graham Bell. In 1880, he entered the employ of Hiram S. Maxim, electrician of the United States Electric Lighting Company, then located at Brideport, Connecticut. It was while in this employ that Mr. Latimer successfully produced a method of making carbon filaments for the Maxim electric incandescent lamp, which he patented. His keen perception of the possibilities of the electric light and kindred industries resulted in his being the author of several other inventions. He assisted in installing and placing in operation some of the first 'Maxim' incandescent electric light plants in New York City, Philadelphia and Canada, for the United States Electric Light Company, and supervised the production of the carbon filaments employed therein, such as the Equitable Building, Fiske & Hatch, Caswell & Massey's, and the Union League Club of New York City, as well as the offices of the Philadelphia Ledger in Philadelphia.

"In the autumn of 1881, Mr. Latimer was sent to London, England, to establish an incandescent lamp department for the Maxim-Weston Electric Light Company. In 1882-83, he was employed by the Olmstead Electric Lighting Company of Brooklyn, New York, and then by the Acme Electric Light Company of New York City. In 1884, he became associated with the engineering department of the Edison Electric Light Company, New York City, but in 1890 was transferred to the legal department where he remained until the formation of the board of patent control in 1896 by the General Electric and Westinghouse companies, becoming its chief draughtsman, a position he held until the abolition of this board in 1911, when he became associated with Edwin W. Hammer, patent solicitor, and engineer of New York City, and later with the firm of Hammer and Schwarz. Mr. Latimer's activities were brought to an unfortunate conclusion in the early part of 1924 by infirmities that finally caused his demise. He was of the colored race, the only one in our organization, and was one of those to respond to the initial call that led to the formation of the Edison Pioneers, January 24, 1918. Broadmindedness, versatility in the accomplishment of things intellectual and cultural, a linguist, a devoted husband and father, all were characteristic of him, and his genial presence will be missed from our gathering."

W. W. Strange is the metallurgion at the Buffalo (New York) Museum of Science. Mr. Strange had a wide experience before coming to New York in work with various mining companies in America and other parts of the world.

Progress of the Negro in the field of engineering is indicated by the fact that the National Technical Association originated in the City of Chicago, December 10, 1925, and was incorporated under the laws of the State of Illinois, August 25, 1926. There are now three local branches of this association in existence, one in Chicago, one in the State of Ohio with offices at Wilberforce University, and one in Washington, D. C., with offices at Howard University.

The objects of the association are: to collect and disseminate information concerning the opportunities of a Negro in the technical and engineering fields; the aid and encouragement of Negro youth in preparation for these fields; the advancement of science and engineering in all its branches; the promotion of the interests of the profession among the darker races and the breaking down of barriers in the profession due to race prejudice.

Among the members of the association are: E. J. Cheeks, Cleveland, graduate electrical engineering, Purdue University, engineer for Municipal Electrical Light Company; E. R. Welch, professor, Howard University; M. A. Chavous, professor, Wilberforce University; S. R. Cheevers, Chicago, graduate in engineering, Howard University, engineering department, City of Chicago; F. C. Downs, Chicago, graduate, Armour Institute, instructor in mechanical drawing in the city public schools; Chas. H. Dukes, Chicago, graduate, Harvard University, practicing structural engineer; W. I. Gough, Chicago, graduate in engineering, Howard University, engineering department of the Pullman Company; James A. McGehee, graduate, Armour Institute, member of engineering department board of local improvement, City of Chicago; Oscar Randall, graduate, civil engineering, University of Illinois, member of the engineering corps, Chicago sanitary district; Howard D. Shaw, Chicago, graduate, University of Michigan, chief electrician for the Pullman Company; A. T. Weathers, Chicago, graduate, Armour Institute, senior sanitary chemist, City of Chicago.

Poetry Contest Prizes

The Pioneer, a literary magazine, published at Statesville, North Carolina, held a poetry contest in 1927. In the section devoted to a poem descriptive of Carolina scenery, first prize was won by George Leonard Allen, principal of the colored high school at Lumberton, North Carolina. In 1925, Countee P. Cullen was awarded the John Reed Memorial prize in a nation-wide poetry contest. He also won the Witter Bynner undergraduate poetry prize of $150. The first prize for the best poem written by an undergraduate in an American university was awarded to Langston Hughes in 1926 for his poem, "The House in Toas." He was also awarded the John Keats

prize for the best poem in the second fall number of Palms in 1927.

Opportunity Contest Awards

Opportunity, 1925, Contest Awards **—To stimulate creative expression among Negroes and to direct attention to the rich and unexploited sources of materials for literature in Negro life, Opportunity Magazine offered its first prizes for short stories, poetry, plays, essays and personal experience sketches to the amount of $500 in August, 1924. The donor was Mrs. Henry Leach and the awards made in 1925 were as follows:**

The Short Story

First prize of $100 to "Fog," by John Matheus of Institute, West Virginia; second prize of $35 to "Spunk," by Zora Neale Hurston of Jacksonville, Florida; third prize of $15 to "The Voodoo's Revenge," by Eric D. Walrond of New York City.

Poetry

First prize of $40 to "The Weary Blues," by Langston Hughes of Washington, D. C.; second prize of $15 to "One Who Said Me Nay," by Countee Cullen of New York City; third place. For the third place there was a tie between the winners of the first and second prizes: "A Song of Sour Grapes," by Countee Cullen and, "America," by Langston Hughes, receiving the same number of votes. The judges decided to award the honor to both and the cash prize to the two contestants receiving fourth place. A cash prize of five dollars to "Solace," by Clarissa Scott of Washington, D. C.; cash prize of five dollars to "The Wayside Well," by Joseph S. Cotter of Louisville, Kentucky.

Essays

First prize of $50 to "Social Equality and the Negro," by E. Franklin Frazier of Atlanta, Georgia; second prize of $30 to "Roland Hayes," by Sterling Brown of Lynchburg, Virginia; third prize of $10 to "The Negro Poet," by Laura D. Wheatley of Baltimore, Maryland.

Plays

First Prize of $60 to "Frances," by G. D. Lopscomb; second prize of $35 to "Humble Instrument," by Warren A. MacDonald of Philadelphia and, "Color Struck," by Zora Neale Hurston of Jacksonville, Florida; third prize of $15 to "The Bog Guide," by Jean Ray of Baltimore, Maryland.

Personal Experience Sketches

First prize of $30 to "My Fellow Traveler," by G. A. Steward of Columbus, Ohio; second prize of $20 to "An Experience," by Fidelia Repley of Boston, Massachusetts; third prize to "Personal Experience," by J. C. Stubbs of Detroit, Michigan.

Opportunity, 1926, Contest Awards **—(The "Holstein Prizes" were established in 1925 through the donation of $1,000 by Mr. Casper Holstein, a Negro, of New York City. Among these prizes was "The Alexander Pushkin Poetry Prize" of $100, an international prize for unusual attainment. Additional prizes of $200 were contributed by the New York State Federation of Colored Women's Clubs for constructive journalistic achievement in Negro weekly newspapers. The awards made in 1926 were as follows:)**

Short Story

First prize of $100 to "Symphonesque," by Arthur Huff Fauset of Philadelphia; second prize of $50 to "Muttsy," by Zora Neale Hurston of New York City and to "The Typewriter," by Dorothy West of Back Bay, Massachusetts; third prize of $25 to "The Heritage of the Heathen," by Lee Wallace of Topeka, Kansas; fourth prize of $15 to "Rootbound," by Eugene Gordon of Boston, Massachusetts.

Poetry

First prize of $50 and second prize of $35 divided between "No Images," by Ford Kramer of Lincoln University, Pennsylvania and "Northboun,'" by L. Ariel Williams of Fisk University, Nashville, Tennessee; third prize of $10 to "The Tragedy of Pete," by Joseph S. Cotter of Louisville, Kentucky; fourth prize of five dollars to "Lines to Certain of One's Elders," by John Henry Lucas of New York City.

Plays

First prize of $60 to "Sugar Cain," by F. H. Wilson of Corona, New York; second prize of $35 to "Cruiten," by John Matheus of Institute, West Virginia; third prize of $15 to "Blood," by Warren A. McDonald of Philadelphia.

Essays

First prize of $50 to "Segregation," by Arthur Huff Fauset of Philadelphia; second prize of $30 to "A Man I Know," by Brenda Morcyk of Washington, D. C.; third prize of $15 to "Modernism and the Negro Church," by Miles Mark Fisher of Richmond, Virginia.

Personal Experience Sketches

First prize of $30 to "Sand," by John Matheus of Institute, West Virginia; second prize of $20 to "A Dark Horse," by Anita Scott Coleman of Silver City, New Mexico; third prize of $10 to "The Pink Hat," by Mrs. Aaron Day, Jr., of Atlanta, Georgia.

Musical Compositions

First prize of $75 to "African War Dance," (for full orchestration) by Edmund T. Jenkins, of Paris, France; second prize of $50 to "Sonata in A Minor," (for 'cello) by Edmund T. Jenkins of Paris, France and "In the Land O'Cotton," by Florence B. Price of Little Rock, Arkansas; third prize of $25 to "Way Up in Heaven," by Hall Johnson of New York City.

The Alexander Pushkin Poetry Prize

One award of $100 to "Golgatha is a Mountain," by Arna Bontemps of New York City.

For Editorials

Award of $100 to "A Dying Man's Lie Refuted," appearing in The New York Age of January 30, 1926, and "On the Road to Sing Sing," appearing in The Amsterdam News of May 6, 1925.

Opportunity, 1927, Contest Awards **—(In 1926, Mr. Holstein again donated $1,000 for "The Holstein Prizes" in the third annual Opportunity contest. The awards which were announced in 1927 follow:)**

The Short Story

First and second prizes of $100 and $50 were divided between "Game," by Eugene Gordon of Boston, Massachusetts and "The Flyer," by Cecil Blue of Charlotte, North Carolina. The third place two awards of $25 each to "Buzzards," by Eugene Gordon of

Boston, Massachusetts, and "The Overcoat," by John P. Davis of Cambridge, Massachusetts.

POETRY

In the general section first prizes of $50 to "When De Saints Go Ma'chin' Home," by Sterling A. Brown of Jefferson City, Missouri; second prize of $35 to "Summer Matures," by Helene Johnson of New York City; third prize of $10 to "The Resurrection," by Jonathan H. Brooks of Lexington, Mississippi and fourth prize of five dollars to "Sonnet to "A Negro in Harlem," by Helene Johnson. In the Alexander Pushkin section, the single award of $100 went to "The Return," by Arna Bontemps.

ESSAYS

First prize of $50 "Moving Pictures in an Old Song Shop," by Ted (pseudonym); second prize of $30 to "On Race Equality," by James H. Young of Philadelphia; third prize of $10 divided between "Concerning White People," by Frank Horne of New York City and "The Plight of Certain Intellectuals," by Sterling A. Brown of Jefferson City, Missouri.

PERSONAL EXPERIENCE SKETCHES

First and second awards divided into two prizes of $25 each to "Sasswood," by Mrs. Shadd Jones of Columbus, Ohio; and "Letters," by Idabelle Yeiser of Philadelphia; the third prize of $10 was divided between "I Am Initiated into the Negro Race," by Frank Horne of Brooklyn and "Black," by Nellie Bright of Philadelphia.

MUSICAL COMPOSITIONS

First prize of $50 for a composition of from two to six instruments to "Sonato," by Hall Johnson of New York; second prize of $25 to "Memories of Dixieland," by Mrs. Florence Price of Little Rock, Arkansas: a prize of $50 for a vocal composition for solo to "Fiyer," by Hall Johnson of New York; a prize of $50 for a vocal composition for chorus to "Banjo Dance," by Hall Johnson of New York. The prize of $35 for a piano composition in smaller form was divided between "Concert Fugue," by Andrades Lindsay of Brooklyn, New York and "Intermezzo," by Tourgee DuBose of Talladega, Alabama. For the arrangement of Negro spirituals and folk songs, the first prize of $40 went to "All I Want," by J. Bruce. A second award of $15 was given "Nobody Knows De Trouble I've Seen," by Ernest F. Peace of Washington.

PICTORIAL AWARDS

A first award of $75 to a drawing by Aaron Douglass of New York City; two second awards of $25 each to "November," by Allan Freelon of Philadelphia and "Reservoir Road," by Antonio Jarvis of St. Thomas, Virgin Islands.

PLAYS

First prize of $60 to "Plumes," by Georgia Douglas Johnson of Washington, D. C.; second prize of $25 to "The Hunch," by Eulalie Spence of Brooklyn, New York; third prize of $15 divided between "Four Eleven," by William Jackon of Montclair, New Jersey and "The Starter," by Eulalie Spence.

SPECIAL BUCKNER AWARDS

Five prizes of ten dollars each to entries that showed conspicuous promise. The awards are as follows: 1. To Blanche Taylor Dickinson of Sewickley, Pennsylvania, for her poem, "A Sonnet, and a Rondeau," 2. To Dorothy West of New York City for her story, "An Unimportant Man." 3. To Emily May Harper of Nashville, Tennessee, for her story, "Ma Kilpatrick, Boss." 4. To Frank Horne of Brooklyn, New York, for his essay, "Concerning White People." 5. To Sterling A. Brown, of Jefferson City, Missouri, for his essay "The Plight of Certain Intellectuals." In 1927, Carl Van Vechten instituted an award of $200 for the best signed contribution carried by The Opportunity magazine in a period of one year. The 1927, award went to Dantes Gellegarde for his article on "Haiti Under the United States." The 1928 award was to E. Franklin Frazier for his essay on "The Mind of the American Negro."

Crisis Contest Awards

***Crisis, 1925, Contest Awards*—("The Crisis Magazine" in 1924, through the gift of Mrs. Amy Spingarn was enabled to make an offer of a series of prizes in art and literature. These prizes were awarded in 1925, 1926 and 1927. The amount of the awards was increased in 1927 through gifts from Mrs. E. R. Mathews, Carl Brandt and the New York State Federation of Colored Women's Clubs. The awards were as follows:)**

STORIES

First prize of $100 to "High Yaller," by Rudolph Fisher, Washington, D. C.; second prize of $50 to "There Never Fell A Night So Dark," by Mrs. Marie French, Colorado Springs, Colorado; third prize of $20 to "Three Dogs and a Rabbit," by Mrs. Anita Scott Coleman of Silver City, New Mexico.

ESSAYS

First prize of $50 to "On Being Young—a Woman—and Colored," by Miss Marietta O. Bonner, Roxbury, Massachusetts; second prize of $30 to "The Fascination of Cities," by Langston Hughes, Washington, D. C.; third prize of $10 to "Salvation," by G. A. Stewart, Columbus, Ohio.

PLAYS

First prize of $75 to "The Broken Banjo," by Willis Richardson, Washington, D. C.; second prize of $40 to "The Church Fight," by Ruth Ada Gaines Shelton, St. Louis, Missouri; third prize of $10 to "For Unborn Children," by Myrtle Athleen Smith, Greely, Colorado.

POEMS

First prize of $50 to "Two Moods of Love," by Countee Cullen, New York City; second prize of $30 to "Letters Found Near a Suicide," by Frank Horne, New York City; third prize of $10 to "Poems," by Langston Hughes, Washington, D. C.

ILLUSTRATIONS

First prize of $75 to E. A. Harleston, Charleston, South Carolina; second prize of $40 to Albert Smith, Paris, France, and third prize of $10 to H. A. Woodruff, Indianapolis, Indiana.

***Crisis, 1926, Contest Awards*—Over 600 manuscripts and drawings were submitted.**

PLAYS

First prize of $100 to "Boot-Black Lover," by "Marchbanks," Willis Richardson, Washington, D. C.; second prize of $50 to "Foreign Mail," by "Carolyn Hopper," Eulalie Spence, Brooklyn, New York.

SHORT STORIES

First prize of $100 to "Swamp Moccasin," by "Robert Fren," John F. Matheus, Institute, West Virginia; second prize of $50 to "Death Game," by Zerless, Edmund Drummond Shean, Chicago, Illinois.

Poetry

First prize of $75 to "A Nocturne at Bethesda," by "Lee Carter," Arna Bontemps, New York City; second prize of $25 to "Thoughts in a Zoo," by "Jonathan Edwards," Countee Cullen, New York City.

Essays

First prize of $75 to "Collebe," by "John Jones," Lorin R. Miller, Topeka, Kansas; second prize of $25 to "Masterpieces," by "William Henry," Anita Scott Coleman, Silver City, New Mexico.

Illustrations

First prize of $75 to "African Chief," by Aaron Douglass, New York City; second prize of $25 to "Portrait," by Hale Woodruff, Indianapolis, Indiana.

Crisis, 1927, Contest Awards—

Prizes in Literary Art and Expression

First prize, $200, Miss Marita O. Bonner, Washington, D. C., for "The Purple Flower," a fantasy, "Exit," a play, "Drab Rambles," a short story and "The Young Blood Hunters," an essay. Second prize, $100, Miss Brenda Ray Moryck, Washington, D. C., for "Old Days and New," a short story, "Days," a short story and "Her Little Brother," a short story. Third prize, $50, Miss Eulalie Spence, New York City for, "Hot Stuff," a play and "Undertow," a play.

Prizes in Poetry

First prize, $150, Miss Mae Cowdery, Philadelphia, for "Longings," and "Lamps." Second prize, $50, Edward Silvera, Lincoln, Pennsylvania, for "Song to a Dark Girl." Third prize, $25, Miss Ethel M. Caution, New York City, for "To. . . . ."

Prizes for Covers

First prize, $150, Miss Vivian S. Schuyler, New York City, for "Lift Every Voice and Sing." Second prize, $75, Roscoe C. Wright, Roxbury, Massachusetts, for "Black Womanhood Unfettered." Third prize, $25, Cornelius W. Johnson, Chicago, for "A Chicago Chap." Fourth prize, $10, Alain R. Freelon, Philadelphia, for "A Jungle Nymph."

Prizes for Songs

First prize, $100, Edna Rosalyne Heard, California; second prize, $25, Miss Jeanette L. Norman, New York.

The Charles Waddell Chesnutt Honorarium

To Mrs. Effie Lee Newsome, $200, for the "Little Page," contributed to ten numbers of The Crisis; to W. E. Matney, $100, for "Teaching Business," an essay contributed to the July number; to Zona Gale, $50, for "Medals," a poem, contributed to the September number.

Crisis, 1928, Contest Awards—

Economic Prizes

(In 1928 a series of economic prizes given by five Negro banks and seven Negro insurance companies were awarded as follows:)

First prize, $100, for an essay, "Exploitation or Cooperation," by W. C. Matney, Bluefield, West Virginia; second prize, $50, for an essay, "The Employment Progress of Colored Women in the United States, 1890-1920," by Myra Colson Callis, Tuskegee, Alabama. Another second prize, $50, for a cartoon by Cornelius M. Johnson, Chicago, Illinois.

The Charles Waddell Chesnutt Honorarium

("The Charles Waddell Chesnutt Honorarium," was extended with this change in the awarding of prizes: Of the articles and drawings of any sort which The Crisis accepts and publishes in any month written or done by persons not connected with the staff, three to be selected for prizes. For the first prize, $25, for the second prize, $15, for the third prize, $10. The awards follow:)

April, 1928

First prize, a story, "Bethesda of Sinner's Run," by Maude Erwin Owens, $25; second prize, a cover picture, "Rabboni," by Laura Wheeler-Waring, $15; third prize, "The Negro Common School in Oklahoma," by Horace Mann Bond, $10.

May, 1928

First prize, a cover, "The Young Blood Hungers," by Aaron Douglass, $25; second prize, a poem, "A Tree," by Lewis Alexander, $15; third prize, "How Much Insurance Should You Have," by Harry H. Pace, $10.

June, 1928

First prize, poem, "Desire," by Marjorie Marshall, $25; second prize, poem, "Hope," by Georgia Douglas Johnson, $15; third prize, cover, "A Jungle Nymph," by Alain R. Freelon, $10.

July, 1928

First prize, article, "The League of Nations and the Negro Peoples," by Mabel Janet Byrd, $25; second prize, a story, "The Man Who Wanted to be Red," by Frank Horne, $15; third prize, cover, "Progress," by Bernie H. Robynson, $10.

August, 1928

First prize, cover, an oil painting by Hale Woodruff, $25; second prize, an article, "Our Negro 'Intellectuals,'" by Allison Davis, $15; third prize, group of Haitian poems by Clement Wood, $10.

September and October, 1928

First prize, drawing by S. J. B. Brown, $25; second prize, a story, "No White Woman," by A. L. Shands, $15; third prize, a poem, "On Lenox," by Laura Tanne, $10.

November and December, 1928

First prize, cover, "Berceuse," by Laura Wheeler-Waring, $25; second prize, frontispiece, "Ethiopia at the Bar of Justice," by James Lesesne Wells, $15; third prize, a poem, "Heritage," by Dorothy Kruger, $10.

Among the three persons noted for their contributions to civic progress in Springfield, Massachusetts, in the year 1928, was Dr. William N. DeBerry, colored pastor of St. John's Congregational Church of that city for 29 years. Dr. DeBerry was honored by the award of the Pynchon medal for his service to the Negro population of Springfield. One of the two 1926 $500 scholarships provided by the American fund for public service to the Brookwood Labor College was awarded to Floria Pinkney of Brooklyn. Miss Pinkney is a draper by trade and has had a wide range of experience in industrial movements. The other scholarship was awarded to Thomas L. Dabney, a graduate of Virginia Union University and long interested in industrial activities.

Spingarn Achievement Awards

In 1914, J. E. Spingarn, chairman of the executive committee of the National Association for the Advancement of Colored People, estab-

lished a gold medal to be given to the man or woman of African descent and American citizenship, who during the year shall have made the highest achievement in any field of human endeavor.

The awards of the medal have been as follows:

1. Professor E. E. Just, head of the department of physiology of Howard University Medical School. Presented February 12, 1915, by Charles S. Whitman, governor of New York, in the Ethical Culture Hall, New York City, at the annual meeting of the National Association for the Advancement of Colored People. Award for researches in biology.

2. Major Charles Young, United States Army. Presented February 22, 1916, at Tremont Temple, Boston, Massachusetts, by Samuel Walker McCall, governor of Massachusetts, at a mass meeting of the National Association for the Advancement of Colored People. Award for service in organizing the Liberian constabulary and developing roads of the republic of Liberia.

3. Harry T. Burleigh, composer, pianist, singer. Presented May 16, 1917, in Washington, D. C., by United States Senator Wesley L. Jones of Washington, at a special meeting of the National Association for the Advancement of Colored People. Award for excellence in the field of creative music.

4. William Stanley Braithwaite, poet, literary critic and editor. Presented May 3, 1918, in the First Baptist Church of Providence, Rhode Island, by R. Livingstone Beeckman, governor of Rhode Island, at a special meeting of the National Association for the Advancement of Colored People. Award for distinguished achievement in literature.

5. Archibald H. Grimke, former United States Consul in Santo Domingo; president, American Negro Academy; author; president of the District of Columbia branch, National Association for the Advancement of Colored People. Presented June 27, 1919, in Cleveland, Ohio, by Charles F. Thwing, president of Western Reserve University, at the annual conference of the National Association for the Advancement of Colored People. Award for seventy years of distinguished services to his country and his race.

6. William E. Burghardt DuBois, author, editor of "The Crisis." Presented June 1, 1920, on the campus of Atlanta University, by Bishop John Hurst, chairman of the committee of award, at the annual conference of the National Association for the Advancement of Colored People. Award for the founding and calling together of the Pan-African Congress.

7. Charles S. Gilpin, actor. Presented June 30, 1921, in Detroit, Michigan, to Mr. Gilpin by proxy, as severe illness prevented his appearance, the presentation being made by a representative of the governor of Michigan; later presented in New York City to Mr. Gilpin by Mr. Spingarn in person. Award for his achievement in the title role of Eugene O'Neill's play, "Emperor Jones."

8. Mary B. Talbert, former president of the National Association of Colored Women. Presented June 20, 1922, in Newark, New Jersey, by Rabbi Solomon Foster of Newark. Award for service to the women of her race and for the restoration of the home of Frederick Douglass.

9. George W. Carver, head of the department of research and experiment station of Tuskegee Institute. Presented September 4, 1923, at Kansas City, Kansas, by Hon. Charles B. Griffith, attorney-general of Kansas, the fourteenth annual conference of the National Association for the Advancement of Colored People. Award for distinguished research in agricultural chemistry.

10. Roland Hayes, singer. Presented July 1, 1924, at Philadelphia, Pennsylvania, by Dr. Josiah H. Penniman, provost and president of the University of Pennsylvania, at the fifteenth annual conference of the National Association for the Advancement of Colored People. The presentation was by proxy due to the absence of Mr. Hayes in Europe. Personal presentation was made April 7, 1925, in New York City by Mr. Walter Damrosch of the New York Symphony Orchestra. Award for "reputation which he has gained as a singer in England, Germany and France and especially in America where he was last year soloist for the Boston Symphony Orchestra, ... and because in all his singing Mr. Hayes has so finely interpreted the beauty and charm of the Negro folk song."

11. James Weldon Johnson, former United States Consul in Venezuela and Nicaragua; former editor; secretary of the National Association for the Advancement of Colored People. Presented June 30, 1925, by Dr. W. E. B. DuBois, editor of "The Crisis" and sixth Spingarn medalist, at the sixteenth annual conference of the National Association for the Advancement of Colored People, Denver, Colorado. Awarded to Mr. Johnson as author, diplomat and public servant.

12. Carter G. Woodson, for ten years' devoted service in collecting and publishing records of the Negro in America, culminating in the publication of "Negro Orators and Their Orations," and "Free Negro Heads of Families in the United States in 1830."

13. Anthony Overton, "because of his success in a long business career and for the crowning achievement of securing the admission of the Victory Life Insurance Company as the first Negro organization permitted to do insurance business under the rigid requirements of the State of New York."

14. Charles W. Chesnutt, for his "pioneer work as a literary artist depicting the life and struggle of Americans of Negro descent, and for his long and useful career as scholar, worker and freeman of one of America's greatest cities."

15. Mordecai Wyatt Johnson, first Negro president of Howard University in Washington, D. C. Presented July 2, 1929, at Cleveland, Ohio, by Charles F. Thwing, president-emeritus of Western Reserve University at the twentieth annual conference of the National Association for the Advancement of Colored People. Award for his successful administration as first Negro president of the leading Negro university in America, and for his achievement during the last year of obtaining legislation by which Howard University becomes a recognized institution of the government of the United States.

16. Henry A. Hunt, principal, Fort Valley High and Industrial School. Presented July 1, 1930, at Springfield, Massachusetts, by William Allan Neilson, president of Smith College, "for 25 years of modest, faithful, unselfish and devoted service in the education of Negroes of rural Georgia, and to the teaching profession in that state. In the face of great difficulties he has built up an excellent school and has at all times advanced the cause of his race with tact, skill and integrity."

William E. Harmon Awards for Distinguished Achievement Among Negroes

A group of fourteen awards for Negro men and women of American residence, who contributed to national life some creative work of outstanding character, was arranged in December, 1925, by the Harmon Foundation to be directed annually by the commission on the church and race relations of the federal council of the Churches of Christ in America. The fifteenth award is open to any person, regardless of color, who is working to improve relations between white and Negro people.

These are to be known as the William E. Harmon Awards for Distinguished Achievement and are designed to bring public recognition to those whose achievements have been of national significance and who have not previously been publicly noted. Thus it is believed the awards will act as a stimulus to creative work, since it is not intended to develop through them merely a contest for prizes.

The seven fields in which entries are open only to Negroes are literature, music, fine arts, industry, including business, science, including invention, education and religion. Each field has a first award of $400 and a gold medal, and a second award of $100 and a bronze medal. The eighth field, that of race relations, has only one award, which at first was $500 and a gold medal. This award for 1929 was increased to $1,000 and is to be conferred every two years.

First Harmon Awards, 1926

Literature

Countee Cullen, New York City, first award, gold medal and $400 for his volume of poems, "Color." James Weldon Johnson, New York City, second award, bronze medal and $100 for editorial work on Negro spirituals and an essay interpreting them.

Fine Arts

Palmer C. Hayden, New York City, first award, gold medal and $400 for five oil paintings of water scenes. They were: "Boothbay," "Portland, Maine," "Haverstraw, New York," "The Sheepscot," and "The Cove." Hale Woodruff, Indianapolis, Indiana, second award, bronze medal and $100 for five paintings, four of which were landscapes.

Industry, Including Business

C. C. Spaulding, Durham, North Carolina, first award, gold medal and $400 for his part in the development of life insurance among Negroes and his work in helping Negro enterprises toward a firm financial basis. A. A. Alexander, Des Moines, Iowa, second award, bronze medal and $100 for his work as a civil engineer and general contractor.

Science, Including Invention

James C. Evans, Miami, Florida, a graduate of Massachusetts Institute of Technology, first award, gold medal and $400. His specific work was two theses presented for the bachelor's and master's degrees in science. One of these determined a point previously disputed, on the effect of the closeness of coupling on maximum signal in a regenerative network. W. A. Daniel, Atlanta, Georgia, second award, bronze medal and $100 for his social study on, "The Education of Negro Ministers."

Education

Virginia E. Randolph, Hanover County, Virginia, first award, gold medal and $400 for her original plan of adapting rural school programs to needs of Negroes in country districts of the southern states, particularly their home life. Arthur A. Schomburg, New York City, second award, bronze medal and $100 because of his collection of publications and other literary material on Negro life and history.

Religious Service

Max Yergan, Raleigh, North Carolina, first award, gold medal and $400 for his religious and social service to the native students and teachers in South Africa as secretary of the National Council of Y. M. C. A.'s of the United States Among Natives of South Africa. John Hurst, bishop, African Methodist Episcopal Church, Baltimore, second award, bronze medal and $100 for his work in the development of educational and religious organization among Negroes in Florida.

Race Relations

Will W. Alexander, Atlanta, Georgia, director, Commission on Interracial Cooperation, single award, gold medal and $500 for his outstanding contribution toward improving relations between the two races.

Second Harmon Awards, 1927

Literature

James Weldon Johnson, New York City, first award, gold medal and $400 for his book of poems, "God's Trombones," based upon the imaginative creations of the old time preachers. Eric Waldrond, New York City, second award, bronze medal and $100 for his book of original stories, entitled, "Tropic Death."

Music

R. Nathaniel Dett, musical director, Hampton Institute, Virginia, one first award, gold medal and $400 for his vocal and instrumental compositions. Some of his well known productions are: "Magnolia Suite," "In the Bottoms Suite," "Listen to the Lambs," and other compositions based upon folk songs. Clarence C. White, director of music, West Virginia State College, Institute, West Virginia, another first award, gold medal and $400 for his work as a violinist and composer. This year he edited and arranged a collection of spirituals. E. H. Margetson, organist of the Chapel of Crucifixion, one second award, bronze medal and $100 for his work in composing orchestrations for symphonies and for both instruments and voices. As no award was given in 1926 for music on account of the nature of material entered, the sum available was carried over and two awards of $400 each, with accompanying medals were made this year.

Fine Arts

Laura Wheeler Waring, Cheyney State Normal School, Cheyney, Pennsylvania, first award, gold medal and $400 for a group of paintings. Special mention was made of the portrait of an old Negro woman entitled, "Anna Washington Derry." J. W. Hardwick, Indianapolis, Indiana, second award, bronze medal and $100 for a group of portrait studies. William E. Scott, Chicago, special award of a gold medal because of the finished and excellent character of his paintings and the recognition already received. Mr. Scott was considered by the judges to be outside the purpose of the awards but deserving of distinction.

Industry, Including Business

Anthony Overton, Chicago, first award, gold medal and $400 for his success in organizing and developing the Douglas National Bank of Chicago, the Overton Hygienic Company and the Victory Life Insurance Company. William G. Pearson, Durham, North Carolina, second award, bronze medal and $100 for his success in organizing the only fire insurance company and the only bonding company operated by his race.

Science, Including Invention

James A. Parsons, Jr., chief chemist and metallurgist of the Duriron Company of Dayton, Ohio, first award, gold medal and $400 for special research in aluminum bronze, his discoveries on corosion testing and his development in duriron. No second award.

Education

John W. Davis, president of West Virginia State College, Institute, West Virginia, first award, gold medal and $400 for his success in building up a land-grant college from a secondary school to an institution acknowledged as having college standing. One of its features is its full Negro faculty. It is the first institution of its kind to be accepted as a member of the North Central Association of Colleges and Secondary Schools. Benjamin Brawley, Shaw University, Raleigh, North Carolina, second award, bronze medal and $100 for his work as a teacher of English, his publications on race life and on English literature, several of which are now being used as textbooks and for his critical and technical articles.

Religious Service

William N. DeBerry, pastor, St. John's Congregational Church, Springfield, Massachusetts, first award, gold medal and $400 in recognition of his development of a model church as an outstanding example of what a church may mean in group and community service. Robert E. Jones, New Orleans, bishop, Methodist Episcopal Church, second award, bronze medal and $100 for his work in organizing and furthering an educational social and religious center of his area and conspicuous work as a religious editor.

Race Relations

James H. Dillard, Charlottesville, Virginia, president of the Anna T. Jeanes Foundation and the John F. Slater Fund, main award, gold medal and $500 for his success in increasing county training schools for Negroes from four to more than three hundred, with increased public appropriations from a little more than $3,000 to $1,000,000 annually. Julius Rosenwald, Chicago, a supplemental award of a gold medal for giving of his money to improve rural school facilities for Negroes and to the extension of the colored Y. M. C. A. work.

Third Harmon Awards, 1928

Literature

Claude McKay, formerly of New York City, poet and novelist, first award, gold medal and $400 for his work in literature, especially, "Harlem Shadows," and his book, "Home to Harlem." Nella Larson Imes, New York City, second award, bronze medal and $100 for her novel, "Quicksand," published in 1928.

Music

No first award. J. Harold Brown, Indianapolis, Indiana, second award, bronze medal and $100 for the earnestness of his work and its wide range, especially in orchestration.

Fine Arts

Archibald J. Motley, Jr., Chicago, first award, gold medal and $400 for his artistic ability, particularly as shown in "The Octoroon Girl," an oil painting. Mrs. May Howard Jackson, Washington, D. C., second award, bronze medal and $100 for work in sculpture, especially the plaster bust of Dean Kelly Miller of Howard University.

Industry, Including Business

S. W. Rutherford, Washington, secretary and business manager, National Benefit Life Insurance Company, first award, gold medal and $400 for his sound management and leadership of his company, which was developed from a small sick benefit association with capital stock in 1898 of $3,000 to a legal reserve life insurance company with $75,000,000 in policies in force. Frederick Massiah, Philadelphia, bronze medal and $100 for outstanding work in building engineering, especially concrete construction.

Science, Including Invention

No awards.

Education

Monroe N. Work, Tuskegee Institute, Alabama, first award, gold medal and $400 for scholarly research and educational publicity through his periodic compilation and publication of the Negro Year Book and his recent exhaustive "Bibliography of the Negro in Africa and America." John M. Gandy, president, Virginia State College, Ettricks, Virginia, second award, bronze medal and $100 for developing his institution from a non-accredited school to one offering a four-year course in high school education; a two-year normal course and a four-year college course with "A" rating in Virginia.

Religious Service

L. K. Williams, pastor of Mount Olivet Baptist Church, Chicago, first award, gold medal and $400 for his development of Mount Olivet, one of the largest institutional churches in America, and his leadership of Baptists of the United States through the National Baptist Convention, Inc. Channing H. Tobias, New York City, secretary of the National Council of the Y. M. C. A., second award, bronze medal and $100 for his work throughout the country in centers where there are inter-racial committees; his leadership among colored Y. M. C. A. secretaries and his creation of new fields for secretaries. James S. Russell, Lawrenceville, Virginia, Archdeacon of the Diocese of Southern Virginia, another first award, gold medal and $400 for his work as a missionary minister and an administrator in the development of church missions and a parish school in Virginia.

Race Relations

No awards.

Fourth Harmon Awards, 1929

Literature

No first award. Walter F. White, New York City, assistant secretary of the National Association for the Advancement of Colored People, second award, bronze medal and $100 for his creative writing shown in two novels, "The Fire in the Flint," and "Flight."

Music

Harry T. Burleigh, New York City, one first award, gold medal and $400 for his arrangement of Negro spirituals and for instrumental suites. Harry L. Freeman, New York City, another first award, gold medal and

$400 as the composer of the first Negro grand opera. It was performed in Denver, Cleveland and Chicago. Carl R. Diton, New York City, second award, bronze medal and $100 for his composition which includes a cantata and the first movement of a symphony in which he reproduces African rhythms.

Fine Arts

William H. Johnson, New York City, first award, gold medal and $400 for his portraits and landscapes done in modern style. Albert A. Smith, New York City, one second award, bronze medal and $100 for oil paintings especially five character studies. Sargent Johnson, Berkley, California, another second award, bronze medal and $100 for his sculptures, etchings and wood carvings.

Industry, Including Business

Truman K. Gibson, Chicago, first award, gold medal and $400 for his pioneer work in Negro insurance organization and administration. John C. Claybrook, Proctor, Arkansas, second award, bronze medal and $100 for his development of a large plantation and lumber business. He never had a day of schooling.

Science, Including Inventions

Theodore K. Lawless, physician, Chicago, first award, gold medal and $400 for his studies in dermatology. No second award.

Education

John Hope, president of Atlanta University, Atlanta, Georgia, one first award, gold medal and $400 for his work in promoting college education among Negroes in the South. W. J. Hale, president of the State Agricultural and Industrial College for Negroes, Nashville, Tennessee, another first award, gold medal and $400 for his work in advancing the growth of the institution he heads. Janie Porter Barrett of Peak's Turnout, Virginia, second award, bronze medal and $100 for her work among delinquent Negro girls.

Religious Service

Robert E. Jones, bishop, Methodist Episcopal Church, New Orleans, founder, Gulf Side Chautauqua near Bay St. Louis, Louisiana, first award, gold medal and $400 for his work in organizing and furthering an educational, social and religious center and for conspicuous work as a religious editor. A. Clayton Powell, New York City, second award, bronze medal and $100 for his work as pastor of the Abyssinian Church.

Race Relations

Robert R. Moton, principal of Tuskegee Institute, biennial award, gold medal and $1,000 for his work in education, in the interracial activities of the Y. M. C. A., as a member of the Commission on interracial Cooperation and for his recent book, "What The Negro Thinks."

Negroes Listed in "Who's Who in America"

"The standards of admission to Who's Who in America divide the eligibles into two classes: (1) those who are selected on account of special prominence in creditable lines of effort, making them the subjects of extensive interest, inquiry or discussion in this country; and (2) those who are arbitrarily included on account of official position, civil, military, naval, religious, or educational."

On the basis of these standards 97 Negroes are included in the persons listed in the 1929-30 edition of this publication. The names of these Negroes and their occupations as they are given in "Who's Who in America" are as follows:

Abbott, Robert S., Editor, Publisher;
* Beckett, William Wesley, Bishop;
* Bentley, Charles E., Dentist;
* Blackwell, George Lincoln, Bishop;
* Booker, J. A., College President;
Bowen, J. W. E., Theologian;
Bragg, George F., Clergyman;
Braithwaite, William Stanley, Author;
Brawley, Benjamin G., Author;
*Bruce, John Edward, ("Grit"), Newspaper Correspondent;
Bruce, Roscoe Conkling, Educator;
Caldwell, Josiah S., Bishop;
Carey, Archibald J., Bishop;
Carter, Randall A., Bishop;
Carver, George W., Educator;
Chestnutt, Charles W., Author;
Clair, Matthew W., Bishop;
Cleaves, Nelson C., Bishop;
Clement, George C., Bishop;
Cobb, James A., Judge;
* Conner, James M., Bishop;
* Coppin, Levi J., Bishop;
Cotter, Joseph S., Author;
Cottrel, Elias, Bishop;
Crogman, William H. Sr., University President;
Cullen, Countee, Author;
DeBerry, William N., Clergyman;
Denby, Edward T., Bishop;
Dett, R. Nathaniel, Composer;
DePriest, Oscar, Congressman;
DuBois, W. E. B., Editor;
Flipper, Joseph Simeon, Bishop;
Fountain, William A., Bishop;
Gandy, John M., Educator;
Gardiner, Theodore Momolu, Bishop;
* Gilpin, Charles Sidney, Actor;
Goler, William Harvey, College President;
Gregg, John A., Bishop;
Grimke, Angelina W., Writer;
*Grimke, Archibald H., Lawyer;
Grimke, Francis J., Clergyman;
Hart, William H. H., Lawyer;
Haynes, Elizabeth Ross, Author, Social Worker, (Mrs. George Edmund Haynes);
Haynes, Geo. E., Sociologist;
Heard, William H., Bishop;
Hood, Solomon P., Minister to Liberia;
Hope, John, College President;
Howard, Perry W., Lawyer;
Hudson, Richard B., Denominational Secretary;
Hughes, James Langston, Author;
* Hurst, John, Bishop;
Johnson, J. Rosamond, Musician;
Johnson, James Weldon, Author;
* Johnson, John Albert, Bishop;
Johnson, Mordecai W., University President;
* Jones, Edmond Perry, Clergyman;
Jones, Eugene Kinckle, Social Worker;
Jones, Gilbert Haven, University President;
Jones, Laurence C., Educator;
Jones, Joshua H., Bishop;
Jones, Scipio Africanus, Lawyer;
Jones, Robert E., Bishop;
Just, Ernest E., Professor, Zoology;
King, Lorenzo H., Editor;
King, Willis J., Clergyman;
Kyles, Lynwood W., Bishop;
Lane, Isaac, Bishop;
* Lee, Benjamin F., Bishop;
* Lee, William L., Bishop;
Lewis, William H., Lawyer;
Locke, Alain LeRoy, Professor of Philosophy;
Lynch, John R., Officer, United States Army;

Lyon, Ernest, Clergyman, Diplomat;
Miller, Kelly, University Dean;
* Moore, Lewis B., University Dean;
Moton, Robert R., Educator;
*Penn, I. Garland, Educational Secretary;
Phillips, Charles H., Bishop;
Pickens, William, Social Worker;
Proctor, H. H., Clergyman;
* Scarborough, W. S., University President;
Scott, Emmett J., Author;
Scott, Isaiah B., Bishop;
Scott, William Edouard, Painter;
Settle, George T., Librarian;
Shepard, James E., Educator;
Tanner, Henry O., Artist;
* Tyree, Evans, Bishop;
Wheatland, Marcus F., Physician;
White, Walter F., Writer;
Wilkinson, Robert S., College President;
Williams, Daniel H., Physician;
Williams, Lacey K., Clergyman;
Woodson, Carter G., Editor;
Woodson, George F., Clergyman;
Work, Monroe N., Educator;
Wright, Richard R., Sr., Educator;
Wright, Richard R., Jr., Editor.

* Deceased

NEGROES LISTED IN "WHO'S WHO IN AMERICAN MEDICINE"

Dickerson, Spencer C., M. D., Eye, Ear, Nose and Throat Specialist, Chicago;

Stewart, Donald Leonidas, Specialist in Internal Medicine, Atchison, Kansas;

Strawn, Estil Young, Surgeon, St. Joseph, Missouri;

Williams, Daniel Hale, Physician and Surgeon, Chicago.

NEGROES LISTED IN "AMERICAN MEN OF SCIENCE"

Chandler, Edward Morrison Augustus, Chemistry. Consulting Chemist, Lake County, Illinois;

Just, Ernest Everett, Zoology. Professor, Zoology, Howard University;

Lewis, Julian Herman, Pathology, Assistant Professor, Pathology, University of Chicago;

Thornton, Robert Ambrosia, Physics. Professor, Physics, Kittrell College, Kittrell, North Carolina;

Turner/ Thomas Wyatt, Botany. Head, Department of Biology, Hampton Institute.

DIVISION XVIII

EDUCATION

Education Before the Civil War

1620—About this time the first public school in Virginia was established for Indians and Negroes.

1701—A society was organized in England to carry the gospel and its teachings to the Indians and Negroes in America.

1704—Elias Neau established a private school for Indians and Negro slaves in New York City.

1745—The Society for the Propagation of the Gospel in Foreign Parts established a school for Negroes in Charleston.

1750—The Rev. Thomas Bacon, an ex-slaveholder, established in Talbot County, Maryland, a school for poor white and Negro children.

1750—An evening school for Negroes was established in Philadelphia by the Quaker Abolitionist, Anthony Benezet.

1763—A manual labor school for Indians and Negroes was established in Hyde County, North Carolina, by the Society for the Propagation of the Gospel in Foreign Parts.

1786—The New York African free school established. Afterward became the first public school.

1798—Negroes of Boston established a private school. White friends gave it assistance. In 1805, the school was moved to the African Meeting House. In 1800, sixty-six colored children presented a petition, to the school commissioners of Boston, for a school for their benefit. It was not granted; the public schools were open to them. In 1852, the city established a Negro primary school.

1798—Primus Hall, of Boston, opened in his home the first separate school for colored children in Massachusetts. It was taught there until 1806.

1800—February 6, Robert Pleasants, of Henrico County, Virginia, left by will, a school-house and 350 acres of land in that county to be used "forever or so long as the Monthly Meeting of Friends in that county may think it necessary for the benefit of the children and descendants of those who have been emancipated by me, or other black children whom they think proper to admit."

1807—George Bell, Nicholas Franklin and Moses Liverpool, three colored men, erected in Washington, D. C., the first school-house in that city for colored children. No one of these men could read or write. They had lived as slaves in Virginia; but had learned that education was an important thing. They secured a white teacher for their school.

1820—Maria Becraft, born in 1805, a noted teacher of the District of Columbia, opened a school for colored girls at Georgetown. In 1827, at Georgetown, the first seminary for colored girls in the District was established and Miss Becraft was made principal.

1824—Rev. William Livingstone, a colored priest of the Episcopal Church, opened a day school in Baltimore in connection with St. James African Church. It is reported that this school continued until after the close of the Civil War.

1829—St. Frances Academy for Colored Girls was established at Baltimore by the Oblate Sisters of Providence, a colored woman's society in the Catholic Church.

1832—Prudence Crandall, a young Quaker school teacher, was mobbed at Canterbury, Connecticut, for venturing to open a school for colored children. The State of Connecticut passed a special law making it a crime to open a school for Negroes in that state.

1835—July 3, the building of the Noyes Academy of Canaan, New Hampshire, which had opened its doors to colored students was removed from the town by a committee of three hundred citizens and a hundred yoke of oxen.

1837—What is now the Cheyney Training School for Teachers at Cheyney, Pennsylvania, near Philadelphia, was started with funds ($10,000) left by the will of Richard Humphries, an ex-slaveholder.

1844—Rev. Hiram S. Gilmore founded the Cincinnati Colored High School.

1849—Avery College was established at Allegheny, Pennsylvania.

1849—The legislature of Ohio, largely through the efforts of Owen T. B. Nickens, a public-spirited Negro, established public schools for colored children in that state.

1853—First normal school for colored teachers established in New York City. John Peterson, a colored man, who had been teaching for a long time in the public schools was made principal.

1854—January 1, Ashmyn Institute was founded by the Presbyterians at Hinsonville, Chester County, Pennsylvania; name changed to Lincoln University in 1866.

1856—August 30, Wilberforce University was started by the Methodist Episcopal Church as a school for Negroes. On the 10th of March, 1863, it was sold to the African Methodist Episcopal Church.

Education During Civil War and Reconstruction Period

The First School—On September 17, 1861, the American Missionary Association established at Fortress Monroe, Virginia, the first day school among the freedmen. Mary S. Peake, a colored woman, was the teacher. This school laid the foundation of the Hampton Institute and was the beginning of the general education of the Negro in the South.

In 1862, schools were established at Portsmouth, Norfolk, and Newport News, Virginia; Newbern and Roanoke Island, North Carolina, and Port Royal, South Carolina. On November 11, 1862, Col. John Eaton, under the orders of General Grant, assumed the general supervision of freedmen in Arkansas. Schools were immediately established. After the Eman-

cipation Proclamation of January 1, 1863, Negro schools were established in all parts of the South occupied by the federal armies. Schools in Virginia, North Carolina, South Carolina, Tennessee, Arkansas, and Louisiana multiplied.

***Freedmen's Bureau*—March 3, 1865, the Freedmen's Bureau was created, and the education of the freedmen became one of its special objects, until 1870, when the bureau was discontinued.**

In five years the bureau established 4,239 schools; employed 9,307 teachers, and instructed 247,333 pupils and expended for education $3,521,936; the benevolent associations cooperating with the bureau expended $1,572,287. In addition, the freedmen during the five years of the bureau's life, raised and expended for their education $785,700. Higher education for the Negro was begun under the auspices of the bureau.

SCHOOLS UNDER THE FREEDMEN'S BUREAU

Schools, Teachers and Pupils				Expenditures for Schools			
				Expended by			
Year	No. Schools	No. Teachers	No. Pupils	Freedmen's Bureau	Benevolent Associations	The Freedmen	Total
1866	975	1,045	90,778	$ 123,659	$ 82,200	$ 18,500	$ 224,359
1867	1,839	2,087	111,442	531,345	65,087	17,200	613,632
1868	1,831	2,295	104,327	965,897	700,000	360,000	2,025,896
1869	2,118	2,455	114,522	924,182	365,000	190,000	1,479,182
1870	2,677	3,300	149,581	976,853	360,000	200,000	1,536,853
				$3,521,936	$1,572,287	$785,700	$5,879,922

Date of the Establishment of Public School Systems in Southern States

1863—West Virginia establishes a system of public schools which includes Negroes.

1864—March. The first public school for Negroes in the District of Columbia opened.

1864—March 22. General Banks issues an order for the establishing in Louisiana of a system of public schools for the freedmen. This was the first complete system of public schools in the South supported by taxation.

1864—October 12-13. Provision made in the constitution of Maryland for common schools.

1865—Missouri includes Negroes in her public school system.

1866—Florida legislature passed an act providing for the appointment of a superintendent of common schools for freedmen. A tax of one dollar upon every male person of color, between the ages of 21 and 53 was imposed to provide a common school fund for freedmen. Georgia passed an act to provide for a general system of education for whites. Did not go into effect.

1867—Kentucky enacts a law "providing that the capitation and other taxes collected from the Negroes and mulattoes should be set apart and constitute a separate fund for the support of their paupers and the education of their children."

1867—Alabama and Tennessee establish public school systems.

1868—Arkansas, Florida and South Carolina establish public school systems.

1869—North Carolina and Virginia establish public school systems.

1870—Georgia, Mississippi, and Texas establish public school systems.

1874—Kentucky establishes a public school system for Negroes.

1875—March 25. Delaware establishes a system of public schools to include Negroes.

The first report of enrollment in the public schools of the South was for the year 1876-1877, when 1,827,139 white children and 571,506 colored children were enrolled in the sixteen former slave states and the District of Columbia.

State Associations of Teachers

Flourishing state associations of teachers in schools for Negroes are established in nineteen states and in the District of Columbia. These states are: Alabama, Arkansas, Delaware, Florida, Georgia, Kentucky, Louisiana, Maryland, Mississippi, Missouri, New Jersey, North Carolina, Oklahoma, Pennsylvania, South Carolina, Tennessee, Texas, Virginia and West Virginia. Not only the officials of these state boards of education attend the meetings of these associations but the foremost leaders in education the country over are present at these annual conferences. The assemblages are used as an opportunity for presenting studies of educational conditions in the states by the members themselves, for encouraging standardization of schools and for the introduction of reforms and of new methods in the school system. State departments of education are giving a valuable sanction of the work of these associations by placing a premium on attendance.

National Association of Teachers in Colored Schools

The National Association of Teachers in Colored Schools continued to grow and develop during the period 1925-30. The Association worked especially for better salaries for teachers, better trained teachers, for better school facilities, for an increased

school attendance, to secure ratings for Negro high schools and to carry on research relative to Negro education.

At the 1925 meeting of the National Association of Teachers in Colored Schools the body approved the appointment of a committee of five from the National Education Association and a committee of five from the National Association of Teachers in Colored Schools to serve as a joint committee to cooperate in a study of certain problems relating to Negro education. The committee representing the National Education Association was: S. L. Smith, field agent, the Julius Rosenwald Fund, Nashville, Tennessee; Thomas Jesse Jones, director, the Phelps-Stokes Fund, New York City; N. C. Newbold, director, Negro education, Raleigh, North Carolina; W. W. Sanders, state supervisor of Negro schools, Charleston, West Virginia; W. T. B. Williams, field agent, the Jeanes and Slater Funds, Tuskegee Institute. The committee representing the National Association of Teachers in Colored Schools was: R. S. Grossley, president, state college, Dover, Delaware; C. J. Calloway, director, extension work, Tuskegee Institute; Mrs. Mary McLeod Bethune, principal, Bethune-Cookman College, Daytona Beach, Florida; Leslie Pinkney Hill, principal, Cheyney Normal School, Cheyney, Pennsylvania; F. A. Sumner, president, Talladega College, Talladega, Alabama.

At the 1926 meeting of the National Education Association the following resolution was presented by the committee on cooperation with the National Association of Teachers in Colored Schools:

1. We recommend that the National Education Association create a committee of ten on problems in Negro education, this committee to include at least three state superintendents of education chosen from different sections of the country, at least two or three women, and three or four Negro educators.

2. That the president of the National Education Association be instructed to send a message of greeting and good-will to the National Association of Teachers in Colored Schools, expressing a desire to cooperate with their organization in furthering their educational plan.

Acting upon this resolution a committee was appointed as follows: Miss Mary McSkimmon, chairman, principal, Pierce School, Brookline, Massachusetts; Payson Smith, commissioner of education, Boston, Massachusetts; Prof. Mabel Carney, Teachers College, Columbia University, New York City; N. C. Newbold, director of Negro education, Raleigh, North Carolina; James H. Hope, state supervisor of Negro schools, Columbia, South Carolina; W. W. Sanders, state supervisor, Negro schools, Charleston, West Virginia; W. T. B. Williams, field agent, Jeanes and Slater Funds, Tuskegee Institute, Alabama; W. J. Hale, president, A. and I. State Normal School, Nashville, Tennessee; R. S. Grossley, president, State College, Dover, Delaware; Mrs. Josephine S. Preston, superintendent, public instruction, Olympia, Washington.

At the 1927 meeting of the National Education Association a new joint-committee was appointed as follows:

N. C. Newbold, chairman, state director of Negro education, Raleigh, North Carolina; Francis G. Blair, superintendent of public instruction, Springfield, Illinois; Prof. Mabel Carney, Teachers College, Columbia University, New York City; Jackson Davis, field agent, General Education Board, 804 Grace-American Building, Richmond, Virginia; Leo M. Favrot, field agent, General Education Board, Baton Rouge, Louisiana; R. S. Grossley, president, State College, Dover, Delaware; W. J. Hale, president, Agricultural and Industrial State Normal School, Nashville, Tennessee; James H. Hope, state superintendent of education, Columbia, South Carolina; Arthur J. Klein, chief, division of higher education, United States Bureau of Education, Department of the Interior, Washington, D. C.; Mrs. Josephine C. Preston, superintendent of public instruction, Olympia, Washington; W. W. Sanders, state supervisor of Negro schools, State Department of Education, Charleston, West Virginia; Miss Fannie C. Williams, principal, Valena C. Jones School, New Orleans, Louisiana; W. T. B. Williams, field agent, the Jeanes and Slater Funds, Tuskegee Institute, Alabama; Arthur Wright, Dartmouth College, Hanover, New Hampshire.

In 1928, the joint-committee submitted to the National Education Association and received approval of the following plans for further cooperation:

1. Studies or surveys or investigations by this committee or other persons under its direction.

(a). Collecting data on the status of Negro education in this country—elementary schools, high schools and colleges, teacher training, school attendance and the like.

This would be done mainly by bringing together the facts from reports already published by the states and by the United States Bureau of Education. This summary of the present status of Negro education would be of real value to educational officials and to students of this subject throughout the country.

(b). That a basis study be made, if possible, of the conditions affecting the health of the Negro school child as they exist at the present time. To aid, in some measure, in organizing and directing such a study we can, in all probability secure the cooperation of the American Child Health Association.

2. That in at least one program of the general sessions there be included an address by some leader in Negro education who has a wide reputation for service in this field.

The obvious purpose of such an address would be to remind us of existing conditions in Negro education, and, if possible, furnish a basis for helpful cooperation.

3. That a Negro musical organization be invited to furnish the music for at least one program of the general sessions. Such organizations as the Hampton, Tuskegee, Atlanta University, and other college quartettes, and the Fisk University Jubilee Singers would charm and delight the thousands who attend the N. E. A. meeting.

4. That the N. E. A. give its sympathetic interest and encouragement to the preparation of a motion picture which will describe on a factual basis the "History of Negroes in America," their struggles, their accomplishments in education, literature, art, music, and in the accumulation of wealth, their contributions to America in industry, agriculture, and in the arts and sciences, and in peace and war.

The purpose of such a serious effort to describe the Negroes' part in our history is self-evident, viz:—to inform the mass of our American people that Negroes form a component part of our population, that they not only desire to share in the privileges of our great government, but that they are eager to bear their full part of the responsibilities of other American citizens.

5. That the committee to cooperate with the National Association of Teachers in Colored Schools be included in the list of permanent committees of the National Education Association, and that an adequate appropriation be made for its activities in the current year.

The Committee appointed for 1930-31 follows:

N. C. Newbold, chairman, director, division of Negro education, state department of education, Raleigh, North Carolina; S. G. Atkins, president, Winston-Salem Teachers College, Winston-Salem, North Carolina; Francis G. Blair, state superintendent of public instruction, Springfield, Illinois; Mabel Carney, Teachers College, Columbia University, New York City; Jackson Davis, assistant director of education, General Education Board, 804 Grace-American Building, Richmond, Virginia; Leo M. Favrot, general field agent, General Education Board, 910 Louisiana Bank Building, Baton Rouge, Louisiana; R. S. Grossley, president, State College for Colored Students, Dover, Delaware; W. J. Hale, president, Tennessee Agricultural and Industrial College, Nashville, Tennessee; Florence Holbrook, principal, Phillips Junior High School, 244 E. Pershing Road, Chicago, Illinois; James H. Hope, state superintendent of education, Columbia, South Carolina; Arthur J. Klein, chief, division of higher education, U. S. Office of Education, Department of Interior, Washington, D. C.; Florence M. Read, president, Spelman College, Atlanta, Georgia; W. W. Sanders, executive secretary, National Association of Teachers in Colored Schools, Box 752, Charleston, West Virginia; S. L. Smith, director of rural schools, Julius Rosenwald Fund, 502 Cotton States Building, Nashville, Tennessee; Willis E. Sutton, superintendent of schools, Atlanta, Georgia; Fannie C. Williams, principal, Valena C. Jones School, 1922 Louisiana Avenue, New Orleans, Louisiana; W. T. B. Williams, field director, John F. Slater Fund, Tuskegee Institute, Alabama; J. P. Womack, president, Henderson State Teachers College, Arkadelphia, Arkansas; Arthur D. Wright, department of education, Dartmouth College, Hanover, New Hampshire.

At the 1929 meeting of the National Education Association held in Atlanta, Georgia, ample opportunity was given on its program for a full presentation of the cause of Negro education. A concert was given by the Negro high school of Atlanta, assisted by the Negro colleges of that city and quartets from Hampton and Tuskegee. A paper on Negro education was presented before the department of rural education. One of the speakers at a general session was Dr. R. R. Moton, principal of Tuskegee Institute. At another general session the fraternal delegate from the National Association of Teachers in Colored Schools extended greetings.

The committee of the National Education Association to cooperate with the National Association of Teachers in Colored Schools as set up in 1929 at the Atlanta meeting and continued at the 1930 Columbus meeting was as follows:

N. C. Newbold, chairman, state director of Negro education, Raleigh, North Carolina; Francis G. Blair, superintendent of public instruction, Springfield, Illinois; Mabel Carney, Teachers College, Columbia University, New York City; Jackson Davis, assistant director, General Education Board, Richmond, Virginia; Leo M. Favrot, general field agent, General Education Board, Baton Rouge, Louisiana; R. S. Grossley, president, Delaware State Negro College, Dover, Delaware; W. J. Hale, president, Agricultural and Industrial State Normal School, Nashville, Tennessee; James H. Hope, state superintendent of education, Columbia, South Carolina; Arthur J. Klein, chief, division of higher education, United States Bureau of Education, Washington, D. C.; W. W. Sanders, state supervisor of Negro schools, Charleston, West Virginia; Fannie C. Williams, 1922 Louisiana Avenue, New Orleans, Louisiana; W. T. B. Williams, Tuskegee Institute, Alabama; J. P. Womack, state superintendent of public instruction, Little Rock, Arkansas; Arthur Wright, Dartmouth College, Hanover, New Hampshire; S. G. Atkins, president, Winston-Salem Teachers College, Winston-Salem North Carolina; Florence Holbrook, principal, Phillips junior high school, Chicago, Illinois; Florence M. Read, president, Spelman College, Atlanta, Georgia; S. L. Smith, director, Rosenwald Fund, Nashville, Tennessee, Willis E. Sutton, superintendent of schools, Atlanta, Georgia.

Association Colleges of Southern States Rating Negro High Schools and Colleges

At the 1928 annual meeting of the Association of Colleges and Secondary Schools of the Southern States a committee was appointed to consider the question of the rating of Negro high schools and colleges by the Association. The committee met in Atlanta, Georgia, on March 30, 1929, and decided that the executive committee of the Association should be asked to appoint a standing committee on the approval of Negro schools. The Association appointed this committee, as follows:

H. M. Ivey, chairman, superintendent of schools, Meridian, Mississippi; J. Henry Highsmith, state inspector of high schools, Raleigh, North Carolina and Theodore H. Jack, dean, Emory University, Atlanta, Georgia.

On May 6, 1930, the committee sent the following letter:

"To the Negro colleges and universities of the South:

"For some time the Association of Colleges and Secondary Schools of the Southern States has been giving thought to the question as to how they might aid the Negro colleges in developing institutional standards and eventually setting up a list of approved institutions, which might be a reliable guide to various organizations and institutions throughout the country that are constantly making inquiry as to the standing of some individual Negro college.

"When the Association met in Lexington, Kentucky, in December, 1929, this committee was able to report that funds were to become available for carrying out this program and they asked for authority from the Association to proceed. The executive committee of the Association recommended that the work be undertaken and the Association by a unanimous vote authorized the appointment of a standing committee on the approval of Negro schools, with power to employ such expert assistance as it might find necessary and with authority to proceed to inspect and rate such institutions for the higher education of Negro youth as might apply for such inspection and rating.

"Pursuant to the instructions of the Association, this committee has arranged to have the services of Professor Arthur D. Wright, of the department of education of Dartmouth College, to serve as executive agent of the committee and carry on the necessary inspections and other field work. Professor Wright was formerly state agent for Negro schools in Virginia; he is a graduate of the College of William and Mary and of Harvard University. He also assisted in the recent survey of public education in the State of Florida, having charge of the survey of Negro schools. His sympathy with and understanding of the problems faced by the Negro colleges is well known to those Negro educators who are acquainted with him and various individual Negro educators assured the committee of their approval of this selection of an executive agent.

"It has been decided that for the present it would be better to conduct the inspections without any financial charge being made against the institutions inspected. On the other hand, no institution will be asked to submit to inspection and only those institutions expressly requesting it will be visited, inspected and rated.

"The institutions of higher learning on the approved lists of the southern Association are divided into three groups, namely, colleges, teacher training colleges and junior colleges. It is felt that the first rating of Negro colleges should classify the institutions rated under four headings in each of the above groups, as follows:

A. Those institutions which fully measure up to the standards of the Association, for the group in question;

B. Those institutions which do not quite measure up to the standards of the Association, but which fail to measure up to the standard in only one or two particulars or in matters of relative unimportance, and which may normally be expected to measure up fully within a year or two;

C. Those institutions which show distinct promise of being able eventually to measure up to the standards set for their group, but which will in all likelihood take more than two years to attain the desired standards;

D. Those institutions which give no present indication of being able to measure up to the standards of the group to which they may desire to belong.

"It is the feeling of the committee that the executive agent should at all times be ready and available to assist institutions in classifications B, C, or D to approach constructively the problem of measuring up fully to the desired standards.

"No field work or inspections will be undertaken by the executive agent until the first of September, 1930, but in the meanwhile much preliminary work may be done if the institutions which are interested will ask for the necessary forms on which they may report certain essential information. These reports will be carefully examined during the summer and the way made ready for early and intelligent inspection in the fall.

"This work is undertaken by the Association with the sole desire to assist the Negro colleges of the South in attaining desirable standards of work. In no sense will any attempt be made to insist that any institution change the individuality of its present program. But there are certain minimum standards which are desirable for all institutions to attain. It will be our privilege to assist the Negro colleges of the South in attaining these desirable minimum standards.

"Each institution to which this letter may come is invited to make use of the inspections and rating here outlined. A letter requesting the necessary forms or asking for any additional information that you may desire should be addressed to Professor Arthur D. Wright, Dartmouth College, Hanover, New Hampshire.

"We hope that this work may meet with the hearty cooperation and approval of the Negro colleges and that it may promote the general cause of education in the South, in which we are all interested."

United States Bureau of Education Surveys Negro Colleges

In response to requests from state departments of education, educational boards and foundations and other agencies and individuals, the United States Bureau of Education made a "Survey of Negro Colleges and Universities," which was published in 1928. Cooperating in arranging for the study and furnishing information were state departments of education in 19 states, 79 Negro colleges and universities, the Association of Colleges for Negro Youth, the Phelps-Stokes Fund, and the general education boards and foundations of seven church bodies.

A summary of the survey states that:

"The progress made in the development of Negro higher educational institutions in the United States during the last decade has been astonishing in its scope and almost incredible in its magnitude.

"Ten years ago the annual income of the universities and colleges included in this survey totaled $2,283,000. For 1926-27 the annual income amounted to $8,560,000 an increase of 275 per cent. The financial support being accorded Negro higher education is nearly four times what it was in 1917.

"Total capital investment in the real properties of the institutions has also increased at a precipitate rate. The value of the physical plants of these institutions ten years ago was fixed at $15,720,000. Their present value is $38,680,000, representing a gain of 146 per cent, due principally to the construction of modern school buildings and other improvements in the plants.

"The most important advance made by the institutions, however, has been the large increase in their productive endowments, indicating the existence of a growing conviction that Negro higher education must be placed on a permanent basis through the provision of stable annual income. In 1917, the productive endowments of the universities and colleges making up this survey amounted to $7,225,000 with an annual yield of $361,250. Since then, additions have brought this total up to $20,713,000, the annual yield being $1,071,300. The gain over the period of ten years in both endowments and annual yield, therefore, has been approximately 185 per cent.

"In 1916. there were 31 institutions offering college work; in 1926, of the 79 institutions included in the survey, 77 were engaged in college work. In 1916, the college enrolments for the 31 institutions were 2,132; in 1926 the number of college students enrolled in the institutions surveyed was 13,860, an increase of 550 per cent. Assuming that higher educational opportunities should be approximately the same for both races, it is evident that the development of colleges and universities for the Negro race must be greatly increased in order that its needs and those of the country may be fully met. With opportunities for undergraduate work assured for the future, the next step in advance is the development of high-grade institutions offering genuine opportunities for research and graduate work."

An Educational Awakening in the South

There was never before such an educational awakening in the South, among both whites and Negroes, as there is today. There is marked improvement in the public schools for both whites and Negroes. This improvement is indicated by lengthened school terms, increases in salaries, larger expenditures for school buildings in both urban and rural districts. In this increase the proportionate amount expended for white and Negro education remains about the same. This proportion is shown in tables, elsewhere in this publication, on expenditures for the education of whites and Negroes.

In 1920, there were very few high schools for Negroes in the southern states. Today they are increasing at a very rapid rate. It is to be noted here that Negroes carry a much larger part of the tax load than is commonly supposed. They buy soft drinks, tobacco, gasoline for automobiles and spend money for other commodities on which taxes are imposed and like all other people who live in rented houses in cities and on rented farms in the country, they pay, through their rentals, the taxes on the houses in which they live and on the farms which they rent.

The state legislatures are becoming more disposed to increase appropriations for the higher education of Negroes, with the result that the expenditures for state normal schools and colleges for Negroes are being enlarged and better equipped in every way for the work they are intended to do.

Since 1920 the seventeen land-grant colleges for Negroes have made rapid strides in educational and physical development. They have grown from second rate normal schools into creditable colleges. This progress has been stimulated by the interest and guidance of the federal government and the departments of education of the several southern states. The United States Bureau of Education has furnished expert advice for the planning of standard college courses and the establishing of modern industrial training. The legislatures of the various states have made it possible to execute many of these improved methods through vastly increased appropriations.

Summer schools in all of the states having separate schools for Negroes are held under the auspices of the state departments of education. There were 88 of these summer schools held, in 1929, as follows:

Alabama, 7; Arkansas, 4; Delaware, 1; Florida, 4; Georgia, 5; Kentucky, 2; Louisiana, 4; Maryland, 2; Mississippi, 20; North Carolina, 9; Oklahoma, 2; South Carolina, 7; Tennessee, 2; Texas, 11; Virginia, 6 and West Virginia, 2.

Colleges Merge

In line with the tendency to provide better facilities for the higher training of Negroes there have recently been, at Atlanta, Georgia, and New Orleans, Louisiana, two notable mergers of Negro colleges. In Atlanta, three colleges, Morehouse College, Spelman College and Atlanta University, have been affiliated under a university plan. The merger involved school property valued at about $2,000,000 and affects some 900 students. Under the plans of the affiliation, Spelman and Morehouse colleges will continue to operate as separate units, offering only undergraduate courses. Atlanta University will be the graduate and professional school for the group.

At New Orleans, the Flint-Goodrich Hospital, New Orleans College, and Straight College have been merged under the title, "Dillard University." The combined institution is a $2,000,000 undertaking, and is financed as follows: $500,000 each from the educational board of the

Methodist Episcopal Church and the American Missionary Society. The Julius Rosenwald Fund contributes $750,000 on the condition that $250,000 be raised in New Orleans.

At the annual council of Bishops of the African Methodist Episcopal Church held at San Antonio, Texas, in June, 1930, the committee on education of the council recommended that six educational districts be formed from the 18 Episcopal districts of the denomination in which a single college, to be A-grade, be designated as the university for the area. According to the recommendation which will be submitted for the approval of the trustees of the several schools involved and the next general conference of the denomination, it is urged that the following institutions be merged into six plants, each to serve its respective area:

District No. 1, Wilberforce University, Wilberforce, Ohio.

District No. 2, Kittrell College, Kittrell, North Carolina and Allen College, Columbia, South Carolina.

District No. 3, Morris Brown College, Atlanta, Georgia, and Edward Waters College, Jacksonville, Florida.

District No. 4, Payne College, Selma, Alabama, and Turner College, Shelbyville, Tennessee, and Campbell College, Jackson, Mississippi.

District No. 5, Paul Quinn College, Waco, Texas, Shorter College, Little Rock, Arkansas and Lampton College, Alexandria, Louisiana.

District No. 6, Flipper Key-Davis College, Tulsa, Oklahoma and Western University, Kansas City, Kansas.

Bequests by Whites for Negro Education

Under the terms of the will of Miss Anna C. Kane, New York City, $50,000 was left to Tuskegee Institute; by the will of Charlesanna Lukens Huston, Philadelphia, Pennsylvania, $5,000 was left to Hampton Institute; under the terms of the will of Charles W. Troughton, New York City, $107,600 was left to Tuskegee Institute and $53,000 to Hampton Institute; by the will of Moses Ottinger, New York City, $500 was left to Tuskegee Institute; under the terms of the will of Melville Gambrille, Wilmington, Delaware, $25,000 was left to Morgan College, Baltimore, Maryland, and $10,000 to Lincoln University, Chester, Pennsylvania; by the will of Alfred Jaretski, $1,000 was left to Tuskegee Institute; under the terms of the will of Louis S. Stroock, New York City, $500 was left to Tuskegee Institute; by the will of Mrs. Lucy E. Kidder, Hackensack, New Jersey, $5,000 each was left to Hampton Institute and Tuskegee Institute; under the terms of the will of Mrs. Hannah N. L. Sherman, Mineola, Long Island, New York; one-third of the proceeds of the residuary from the sale of property at Mastic, Long Island, is to go to the colored branch of the New York Y. M. C. A.; by the will of James E. Clonlin, Astoria, New York, $10,000 was left to the Catholic Board of Missions Among Colored People; under the terms of the will of Mrs. Julia Ann Wood, Philadelphia, Pennsylvania, $5,000 was left to Hampton Institute; by the will of Mrs. Stephen V. Harkness, New York City, $750,000 was left to Hampton Institute and $500,000 to Tuskegee Institute; under the terms of the will of Helen Beattie, New York City, $290,000 was left to Tuskegee Institute; by the will of Mrs. Virginia Marquand, Tarreytown, New York, $5,000 was left to Hampton Institute; under the terms of the will of Mrs. Alice D. Jackson, New York City, Tuskegee Institute is to receive one-third of the residuary of her estate when all other bequests under the will have been made; among the bequests in the will of Miss Sarah Newlin, Philadelphia, Pennsylvania, $5,000 was left to the Penn School, St. Helena Island, South Carolina; $2,000 to Hampton Institute, $1,000 to Beth's Academy for Negroes, Trenton, New Jersey, $500 to Dixie Hospital, Hampton, Virginia, $500 to the Piney Wood's Country School, Braxton, Mississippi, $500 to the Street Manual Training School, Richmond, Alabama, $500 to Laurinburg Industrial School, Laurinburg, North Carolina; by the will of Miss Arabella D. Huntington, New York City $25,000 was left to Hampton Institute; under the terms of the will of Miss Olivia Eggleston Phelps-Stokes New York City, $125,000 was left to Tuskegee Institute and $100,000 to Hampton Institute, $50,000 for work in Africa and elsewhere, $5,000 to the New York Colored Orphan Asylum Association; by the will of Miss Emily O. Butler, White Plains, New York, $10,000 each was left to Atlanta University and Hampton Institute and $5,000 each to Tuskegee Institute and Utica (Mississippi) Institute; under the terms of the will of Mrs. Ela Means Mason, Boston, Massachusetts, $50,000 each was left to Hampton Institute and Tuskegee Institute; by the will of Aaron Naumburg, New York City, $20,000 each was left to the National Urban League and Tuskegee Institute; under the terms of the will of Mr. Anna Lee Harrison, Leesburg, Virginia, approximately $230,000 was left to the St. Emma Industrial and Agricultural College, Rock Castle, Virginia; by the will of Henry C. Munger, Elizabeth, New Jersey, $50,000 was left to Hampton Institute and $25,000 to Tuskegee Institute; under the terms of the will of Miss Maria L. Corliss, Providence, Rhode Island, $25,000 was left to Hampton Institute and $20,000 to Tuskegee Institute; by the will of Selig Rosenbaum, $500 each was left to Tuskegee Institute, and Snow Hill Institute, Snow Hill, Alabama; under the terms of the will of the late Senator Theodore Burton, Cleveland, Ohio, $1,000 was left to Tuskegee Institute; by the will of William E. Conroy, Pittsburgh, Pennsylvania, Morgan College, Baltimore, Maryland, shares in the million dollars he left for charitable purposes; under the terms of the will of Mrs. Virginia J. Kent, Chicago, Illinois, $10,000 was left to Claflin University, Orangeburg, South Carolina; by the will of Benjamin N. Duke, Durham, North Carolina, $50,000 was left to the North Carolina College for Negroes, Durham, North Carolina, $25,000 to the section for colored people in the North Carolina Orthopaedic Hospital, Gastonia, North Carolina, $20,000 to Kittrell College, Kittrell, North Carolina, $15,000 to the Colored Orphan Asylum, Oxford, North Carolina and $5,000 to the Baptist Orphanage for Colored Children, Winston-Salem, North Carolina; under the terms of the will of Charles A. Marcilliat, Louisville, Kentucky, $3,000 was left for the education of Negro priests in the Catholic Church, $1,000 each was left to the New York Mission for Colored People and the Louisville "Little Sisters of the Poor" institution for the care of aged and infirmed colored persons; by the will of V. Everett Masey, New York City, $25,000 was left to Hampton Institute; under the terms of the will of William H. Nichols, New York City, $10,000 each was left to Hampton Institute and Tuskegee Institute; by the will of Frederick P. Garrettson, New Port, Rhode Island, $1,500 was left to the Brooklyn Home for Aged Colored People; under the terms of the will of John L. Hatcher, Philadelphia, Pennsylvania, $20,000 for Negro missions was bequeathed to the Bishop of Trenton diocese of the Roman Catholic Church; by the will of Gustav Ulbright, New York City, $10,000 was left to Tuskegee Institute.

Bequests by Negroes for Negro Education

Under the terms of the will of Mrs. Betty G. Francis, Washington, D. C., $2,500 was left to Howard University, $1,000 to the National Association for the Advancement of Colored People, $1,000 to the Washington Colored Y. W. C. A., and $200 to the Missionary Society of the Fifteenth Street Baptist Church, Washington, D. C.; by the will of Frank Gibson, Malden, Massachusetts, $8,000 was left to Storer College, Harpers Ferry, West Virginia; under the terms of the will of John S. Kinney, Lexington, Virginia, an estate valued at about $1,500 was left to Virginia State College, Petersburg, Virginia; by the will of John W. Underhill, May's Landing, New Jersey, $100,000 was left to the school board of that city in order "that children may enjoy the fruits of my years of labor." Children for years had been the mainstay of the small candy business which Underhill conducted. It is reported that his gift is to be put into the construction of a gymnasium; under the terms of the will of James D. Burrus, Nashville, Tennessee, real estate dealer, a member of the first graduating class of Fisk University, and who was for sometime a teacher of mathematics there, $120,000 was left to his alma mater; by the will of Dr. John W. McClelland, prominent physician, St. Louis, Missouri, an estate valued at $75,000 was left to Fisk University; under the terms of the will of William V. Chambliss, Tuskegee, Alabama, a graduate of Tuskegee Institute, property valued at $30,000 or more was left to that institution. He had previously turned over to the school the "Chambliss Building" valued at $75,000. This building is on land adjacent to the institution.

Public Schools

In 1930, according to the reports of state superintendents of education, there were in the sixteen former slave states, Oklahoma and the District of Columbia, 3,326,482 Negro children of school age. Of these, 2,289,389 or 68.8 per cent were enrolled in school. The number of Negro public school teachers in these states is 51,531.

	SCHOOL POPULATION		ENROLLMENT				AVERAGE DAILY ATTENDANCE			
	WHITE	NEGRO	WHITE		NEGRO		WHITE		NEGRO	
			Number	Per Cent	Number	Per Cent	Number	Per Cent	Number	Per Cent
Alabama	557,600	329,146	436,739	78.3	201,619	61.3	316,069	56.7	142,988	43.4
Arkansas	453,025	156,213	382,757	84.5	114,170	73.1	270,378	59.7	79,289	50.8
Delaware	46,630	7,535	35,020	75.1	6,566	87.1	29,875	64.1	4,927	65.4
District of Columbia	60,952	25,081	51,662	84.8	24,798	98.9	40,813	67.0	20,090	80.1
Florida	327,422	141,994	267,818	81.8	93,539	65.9	205,459	62.8	67,235	47.4
Georgia	575,401	424,868	468,375	81.4	6,019	57.9	345,520	60.0	167,497	39.4
Kentucky	665,386	56,749	538,245	80.9	47,213	83.2	407,962	61.3	35,474	62.5
Louisiana	359,623	255,740	276,294	76.8	153,661	60.1	220,921	61.4	118,878	46.5
Maryland	312,121	66,176	222,577	71.3	50,955	77.0	187,525	60.1	39,129	59.1
Mississippi	366,099	482,410	300,996	82.2	289,582	60.0	222,824	60.9	197,231	40.9
Missouri	865,421	59,332	636,000	73.5	37,880	63.8	549,265	63.5	27,434	46.2
North Carolina	700,930	312,976	595,747	85.0	260,135	83.1	464,416	66.3	180,339	57.6
Oklahoma	692,457	53,922	632,858	91.4	49,401	91.6	427,958	61.8	30,035	55.7
South Carolina	282,292	330,550	248,682	88.1	217,809	65.9	186,117	65.9	152,755	46.2
Tennessee	538,485	122,586	522,352	97.0	115,219	94.0	385,594	71.6	85,790	70.0
Texas	1,291,956	246,562	1,031,381	79.8	201,315	81.6	860,916	66.6	165,158	67.0
Virginia	507,816	223,962	406,308	80.0	152,622	68.1	328,489	64.7	112,634	50.3
West Virginia	491,881	29,680	389,889	79.3	26,886	90.6	335,494	68.2	24,389	82.2
Total	9,095,497	3,326,482	7,443,700	81.8	2,289,389	68.8	5,785,595	63.6	1,651,272	49.6

The majority of northern states do not maintain separate schools for Negroes. In the states of the North there are various practices. In Illinois, Indiana, Kansas, and New Jersey, for example, there are mixed schools in some parts of the state and separate schools in other parts

of the state. In most instances in these states the high schools are unseparated. In some cities the concentration of the Negro population and school districting, as in Philadelphia, produces the effect of separate schools. A number of northern cities have Negro teachers in the mixed schools. Among these are: Boston, Chicago, Cleveland, Hartford, Los Angeles, and New York City.

ANNUAL EXPENDITURES FOR PUBLIC SCHOOLS BY STATES

State	Total Expenditures		Average Expenditures per Child of School Age		Per Cent Expenditures		Per Cent Each Race of Total Pop.	
	For Whites	For Negroes	For Whites	For Negroes	For Whites	For Negroes	For Whites	For Negroes
Alabama	$20,943,564	$2,356,882	$37.50	$ 7.16	89.9	10.1	61.6	38.4
Arkansas	12,191,669	2,674,197	26.91	17.06	82.0	18.0	73.0	27.0
Delaware	3,894,321	687,000	83.52	91.17	85.0	15.0	86.6	13.4
Dist. of Columbia	6,874,862	2,415,491	112.79	96.31	74.0	26.0	74.7	25.2
Florida	25,622,751	1,501,340	78.25	10.57	94.4	5.6	65.9	34.0
Georgia	18,135,453	2,963,910	31.52	6.98	86.0	14.0	58.3	41.7
Kentucky	16,817,056	1,462,352	25.27	25.77	92.0	8.0	90.2	9.2
Louisiana	14,613,728	2,004,100	40.64	7.84	87.9	12.1	61.0	38.9
Maryland	21,517,393	2,847,836	69.42	43.34	88.3	11.7	83.1	16.9
Mississippi	11,468,949	2,867,237	31.33	5.94	80.0	20.0	47.7	52.2
Missouri	51,311,591	2,096,513	59.29	35.34	96.1	3.9	94.7	5.2
North Carolina	31,180,994	4,474,441	44.48	14.30	87.4	12.6	69.7	29.8
Oklahoma	27,879,238	1,548,071	42.58	20.83	94.9	5.1	89.8	7.4
South Carolina	14,935,382	1,718,854	52.89	5.20	89.7	10.3	48.6	51.4
Tennessee	25,052,668	3,743,501	46.52	31.54	87.0	13.0	80.7	19.3
Texas	60,348,665	9,779,354	46.71	39.66	86.1	13.9	84.0	15.9
Virginia	24,102,504	2,979,073	47.46	13.30	89.0	11.0	70.1	29.9
West Virginia	28,723,962	1,511,787	61.94	63.11	95.0	5.0	94.1	5.9
Total	$415,614,750	$49,631,939	$ 45.63	$ 14.95	89.3	10.7	--	--

INVESTMENT IN PUBLIC SCHOOL PROPERTY FOR WHITES AND NEGROES

State	For Whites	For Negroes	Average Value Per Child of School Age	
			Whites	Negroes
Alabama	$ 48,156,355	$ 5,069,387	$ 86.36	$ 15.40
Arkansas	26,693,780	2,910,757	58.92	18.57
Delaware	8,164,280	2,236,150	175.09	296.77
District of Columbia	17,635,000	5,950,000	289.33	237.23
Florida	75,958,905	4,481,369	231.99	31.56
Georgia	42,198,059	4,678,928	73.34	11.01
Kentucky	48,671,336	4,219,246	73.15	74.35
Louisiana	50,590,605	4,737,912	140.68	18.53
Maryland	48,604,932	4,196,081	155.72	73.41
Mississippi	34,389,904	8,347,725	93.94	17.30
Missouri	139,124,688	6,000,000	16.08	10.11
North Carolina	96,954,248	10,902,644	138.32	34.84
Oklahoma	79,623,200	3,734,296	114.99	69.25
South Carolina	35,285,798	4,662,362	125.00	14.10
Tennessee	47,117,850	5,145,348	87.50	41.97
Texas	170,852,297	9,861,835	13224	40.00
Virginia	56,381,185	8,574,200	111.03	38.28
West Virginia	65,884,000	2,849,333	142.07	11.89
Total	$1,092,286,422	$98,557,573	$120.09	$ 29.62

AVERAGE NUMBER OF PUPILS PER TEACHER* AND LENGTH OF TERM IN DAYS (*Taken from State Reports*)

Year	State	White			Negro			Average Length of term in Days	
		Number Pupils Enrolled	Total Number Teachers	Total Number Pupils Per Teacher	Average Number Pupils Enrolled	Total Number Teachers	Average Number Pupils Per Teacher	White	Negro
1929	Alabama	436,739	13,255	33	201,619	4,187	48	159	129
1928	Arkansas	382,757	10,509	36	114,170	2,429	47	150	132
1929	Delaware	35,020	1,213	29	6,566	201	33	184	185
1928	District of Columbia	51,662	1,791	29	24,798	787	32	181	180
1928	Florida	267,818	8,963	29	93,539	2,187	42	163	128
1928	Georgia	468,375	13,716	34	246,019	5,383	46	158	137
1929	Kentucky	538,245	15,161	35	47,213	1,448	33	160	140
1929	Louisiana	276,294	9,065	30	153,661	2,894	53	174	112
1929	Maryland	222,577	6,935	32	50,955	1,410	36	188	178
1929	Mississippi	300,996	9,888	30	289,582	5,453	53	141	130
1929	Missouri	636,000	23,623	27	37,880	1,233	31	168	161
1929	North Carolina	595,747	18,223	33	260,135	6,136	42	151	137
1928	Oklahoma	632,858	17,766	33	49,401	1,364	36	162	153
1929	South Carolina	248,682	8,775	28	217,809	4,496	51	173	114
1929	Tennessee	522,352	15,814	33	115,219	2,864	40	166	156
1928	Texas	1,031,381	35,623	28	201,315	4,283	47	152	147
1929	Virginia	406,308	13,130	31	152,622	3,853	40	174	151
1929	West Virginia	389,889	14,247	27	26,886	923	29	165	158
	Total	7,443,700	237,797	31	2,289,389	51,531	44	164	144

* From address on "The Scope and Importance of a Factual and Critical Survey of Negro Education," by Leo M. Favrot, field agent, General Education Board, at the 1930 annual meeting of the National Association of Teachers in Colored Schools.

AVERAGE NUMBER OF PUPILS PER TEACHER* AND LENGTH OF TERM IN DAYS (*Taken from State Reports*)

Year	State	White			Negro			Average Length of term in Days	
		Number Pupils Enrolled	Total Number Teachers	Total Number Pupils Per Teacher	Average Number Pupils Enrolled	Total Number Teachers	Average Number Pupils Per Teacher	White	Negro
1929	Alabama	436,739	13,255	33	201,619	4,187	48	159	129
1928	Arkansas	382,757	10,509	36	114,170	2,429	47	150	132
1929	Delaware	35,020	1,213	29	6,566	201	33	184	185
1928	District of Columbia	51,662	1,791	29	24,798	787	32	181	180
1928	Florida	267,818	8,963	29	93,539	2,187	42	163	128
1928	Georgia	468,375	13,716	34	246,019	5,383	46	158	137
1929	Kentucky	538,245	15,161	35	47,213	1,448	33	160	140
1929	Louisiana	276,294	9,065	30	153,661	2,894	53	174	112
1929	Maryland	222,577	6,935	32	50,955	1,410	36	188	178
1929	Mississippi	300,996	9,888	30	289,582	5,453	53	141	130
1929	Missouri	636,000	23,623	27	37,880	1,233	31	168	161
1929	North Carolina	595,747	18,223	33	260,135	6,136	42	151	137
1928	Oklahoma	632,858	17,766	33	49,401	1,364	36	162	153
1929	South Carolina	248,682	8,775	28	217,809	4,496	51	173	114
1929	Tennessee	522,352	15,814	33	115,219	2,864	40	166	156
1928	Texas	1,031,381	35,623	28	201,315	4,283	47	152	147
1929	Virginia	406,308	13,130	31	152,622	3,853	40	174	151
1929	West Virginia	389,889	14,247	27	26,886	923	29	165	158
	Total	7,443,700	237,797	31	2,289,389	51,531	44	164	144

* From address on "The Scope and Importance of a Factual and Critical Survey of Negro Education," by Leo M. Favrot, field agent, General Education Board, at the 1930 annual meeting of the National Association of Teachers in Colored Schools.

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ANNUAL EXPENDITURES FOR PUBLIC SCHOOLS BY STATES

State	Total Expenditures		Average Expenditures per Child of School Age		Per Cent Expenditures		Per Cent Each Race of Total Pop.	
	For Whites	For Negroes	For Whites	For Negroes	For Whites	For Negroes	For Whites	For Negroes
Alabama	$20,943,564	$2,356,882	$37.50	$ 7.16	89.9	10.1	61.6	38.4
Arkansas	12,191,669	2,674,197	26.91	17.06	82.0	18.0	73.0	27.0
Delaware	3,894,321	687,000	83.52	91.17	85.0	15.0	86.6	13.4
Dist. of Columbia	6,874,862	2,415,491	112.79	96.31	74.0	26.0	74.7	25.2
Florida	25,622,751	1,501,340	78.25	10.57	94.4	5.6	65.9	34.0
Georgia	18,135,453	2,963,910	31.52	6.98	86.0	14.0	58.3	41.7
Kentucky	16,817,056	1,462,352	25.27	25.77	92.0	8.0	90.2	9.2
Louisiana	14,613,728	2,004,100	40.64	7.84	87.9	12.1	61.0	38.9
Maryland	21,517,393	2,847,836	69.42	43.34	88.3	11.7	83.1	16.9
Mississippi	11,468,949	2,867,237	31.33	5.94	80.0	20.0	47.7	52.2
Missouri	51,311,591	2,096,513	59.29	35.34	96.1	3.9	94.7	5.2
North Carolina	31,180,994	4,474,441	44.48	14.30	87.4	12.6	69.7	29.8
Oklahoma	27,879,238	1,548,071	42.58	20.83	94.9	5.1	89.8	7.4
South Carolina	14,935,382	1,718,854	52.89	5.20	89.7	10.3	48.6	51.4
Tennessee	25,052,668	3,743,501	46.52	31.54	87.0	13.0	80.7	19.3
Texas	60,348,665	9,779,354	46.71	39.66	86.1	13.9	84.0	15.9
Virginia	24,102,504	2,979,073	47.46	13.30	89.0	11.0	70.1	29.9
West Virginia	28,723,962	1,511,787	61.94	63.11	95.0	5.0	94.1	5.9
Total	$415,614,750	$49,631,939	$ 45.63	$ 14.95	89.3	10.7	--	--

INVESTMENT IN PUBLIC SCHOOL PROPERTY FOR WHITES AND NEGROES

State	For Whites	For Negroes	Average Value Per Child of School Age	
			Whites	Negroes
Alabama	$ 48,156,355	$ 5,069,387	$ 86.36	$ 15.40
Arkansas	26,693,780	2,910,757	58.92	18.57
Delaware	8,164,280	2,236,150	175.09	296.77
District of Columbia	17,635,000	5,950,000	289.33	237.23
Florida	75,958,905	4,481,369	231.99	31.56
Georgia	42,198,059	4,678,928	73.34	11.01
Kentucky	48,671,336	4,219,246	73.15	74.35
Louisiana	50,590,605	4,737,912	140.68	18.53
Maryland	48,604,932	4,196,081	155.72	73.41
Mississippi	34,389,904	8,347,725	93.94	17.30
Missouri	139,124,688	6,000,000	16.08	10.11
North Carolina	96,954,248	10,902,644	138.32	34.84
Oklahoma	79,623,200	3,734,296	114.99	69.25
South Carolina	35,285,798	4,662,362	125.00	14.10
Tennessee	47,117,850	5,145,348	87.50	41.97
Texas	170,852,297	9,861,835	13224	40.00
Virginia	56,381,185	8,574,200	111.03	38.28
West Virginia	65,884,000	2,849,333	142.07	11.89
Total	$1,092,286,422	$98,557,573	$120.09	$ 29.62

AVERAGE ANNUAL SALARY—WHITE AND NEGRO TEACHERS*

(*Taken from State Reports*)

		White			Negro		
Year	State	Total Salaries	Total Teachers	Average Annual Salary	Total Salaries	Total Teachers	Average Annual Salary
1929	Alabama	$ 11,031,003	13,255	$ 832	$ 1,482,899	4,187	$ 354
1928	Arkansas	7,661,168	10,509	723	1,011,798	2,429	449
1929	Delaware	1,674,383	1,213	1,380	226,895	201	1,129
1929	District of Columbia	3,993,327	1,791	2,229	1,651,894	787	2,099
1928	Florida	9,448,384	8,963	1,054	927,303	2,187	424
1928	Georgia	10,517,374	13,716	768	1,390,366	5,383	260
1929	Kentucky	13,275,547	15,161	875	1,201,276	1,448	829
1929	Louisiana	10,511,032	9,065	1,159	1,434,100	2,894	496
1929	Maryland	11,467,056	6,935	1,653	1,713,468	1,410	1,215
1929	Mississippi	8,970,164	9,888	908	1,940,143	5,453	350
1929	Missouri	29,613,480	23,723	1,248	1,233,894	1,233	1,000
1929	North Carolina	15,959,523	18,223	870	2,886,448	6,136	480
1928	Oklahoma	19,027,347	17,766	1,071	1,171,119	1,364	858
1929	South Carolina	9,188,697	8,775	1,047	1,422,520	4,496	316
1929	Tennessee	13,528,185	15,814	855	1,500,000	2,864	525
1928	Texas	37,522,047	35,623	1,053	2,942,893	4,283	687
1929	Virginia	11,852,278	13,130	902	1,935,486	3,853	502
1929	West Virginia	17,233,427	14,247	1,210	907,022	923	983
	Total	$242,474,422	237,797	$ 1,020	$26,979,524	51,531	$ 524

AVERAGE EXPENDITURE FOR TEACHERS' SALARIES PER PUPIL ENROLLED*

(*Taken from State Reports*)

		White			Negro		
Year	State	Total Teachers' Salaries	Total Enrolment	Average Expenditure Per Pupil Enrolled	Total Teachers' Salaries	Total Enrolment	Average Expend. Per Pupil Enrolled
1929	Alabama	$ 11,031,003	436,739	$25.26	$ 1,482,899	201,619	$ 7.35
1928	Arkansas	7,661,168	382,757	20.02	1,011,798	114,170	8.86
1929	Delaware	1,674,383	35,020	47.81	226,895	6,566	34.66
1928	Florida	9,448,384	267,818	35.20	927,303	93,539	9.80
1929	District of Columbia	3,993,327	51,662	77.30	1,651,894	24,798	66.61
1928	Georgia	10,517,374	468,375	22.45	1,390,366	246,019	5.65
1929	Kentucky	13,275,547	538,245	24.66	1,201,276	47,213	25.44
1929	Louisiana	10,511,032	276,294	38.40	1,434,100	153,661	8.68
1929	Maryland	11,467,056	222,577	51.52	1,713,468	50,955	33.63
1929	Mississippi	8,970,164	300,996	29.80	1,940,143	289,582	6.70
1929	Missouri	29,613,480	636,000	46.56	1,233,894	37,880	32.57
1929	North Carolina	15,959,523	595,747	26.79	2,886,448	260,135	11.10
1928	Oklahoma	19,027,347	632,858	30.06	1,171,119	49,401	23.98
1929	South Carolina	9,188,697	248,682	35.70	1,422,520	217,809	5.89
1929	Tennessee	13,528,185	522,352	25.70	1,500,000	115,219	13.01
1928	Texas	37,522,047	1,031,381	36.38	2,942,893	201,315	14.61
1929	Virginia	11,852,278	406,308	29.17	1,935,486	152,622	12.68
1929	West Virginia	17,233,427	389,889	47.81	907,022	26,886	40.76
	Total	$242,474,422	7,443,700	$32.57	$26,979,524	2,289,389	$11.78

ENROLMENT OF WHITE AND COLORED PUPILS IN 16 SOUTHERN STATES ACCORDING TO YEAR OF ADVANCEMENT, 1925-26

Year of Advancement	White Pupils		Colored Pupils	
	Number	Per Cent Total	Number	Per Cent Total
Kindergarten	39,976	0.7	5,059	0.3
First	1,155,349	19.2	701,042	32.8
Second	712,832	11.9	335,193	15.7
Third	702,882	11.7	300,310	14.1
Fourth	696,482	11.6	261,775	12.3
Fifth	643,224	10.7	202,381	9.5
Sixth	563,609	9.4	139,663	6.5
Seventh	478,301	7.9	90,293	4.2
Eighth	205,313	3.4	28,315	1.4
First Year High	315,277	5.2	32,875	1.5
Second Year High	220,499	3.7	19,684	.9
Third Year High	160,105	2.7	11,394	.5
Fourth Year High	117,081	1.9	6,519	.3
Total	6,010,930	100.0	2,134,503	100.0

*From address on "The Scope and Importance of a Factual and Critical Survey of Negro Education," by Leo M. Favrot, field agent, General Education Board, at 1930 annual meeting of National Association of Teachers in Colored Schools.

An inspection of the preceding table shows that 55.2 per cent of all the white children and 75.2 per cent of all the Negro children enrolled in the public schools are below the fifth grade. An examination of the table which follows on elementary grade distribution in 11 states reveals some interesting contrasts.

PER CENT DISTRIBUTION ENROLMENT WHITE AND NEGRO STUDENTS IN ELEMENTARY GRADES 1928-29

	First and Kindergarten		2nd		3rd		4th		5th		6th		7th		8th		Per Cent Enrolled Below 5th Grade	
	W	N	W	N	W	N	W	N	W	N	W	N	W	N	W	N	W	N
Alabama	26.0	40.0	13.6	15.0	13.3	13.4	12.2	11.3	10.9	8.5	9.9	6.5	7.9	3.3	6.2	2.0	65.1	79.6
Delaware	14.5	22.6	13.7	16.0	13.9	13.7	12.5	13.0	13.6	10.2	11.6	9.7	11.5	8.0	8.7	6.8	54.6	65.3
District of Columbia	26.5	26.6	11.4	13.5	10.7	12.4	10.4	10.9	10.6	10.7	10.3	9.5	10.3	8.7	9.7	7.7	59.1	63.4
Kentucky	27.0	28.3	14.0	13.7	12.8	12.3	11.5	11.7	11.1	10.9	7.7	8.2	9.6	7.8	6.3	7.1	65.3	66.0
Maryland	17.9	24.2	14.6	16.2	13.7	15.0	13.9	14.7	13.4	11.9	12.6	9.9	11.6	7.8	2.3	0.3	60.1	70.1
Mississippi	26.0	37.6	13.3	14.7	12.6	13.2	11.7	11.6	10.2	8.8	9.5	6.5	8.6	4.4	8.1	3.2	63.6	77.1
North Carolina	22.7	38.0	14.6	14.0	13.6	12.5	12.6	11.4	11.3	9.1	9.7	6.9	8.9	5.9	6.6	2.2	63.5	75.9
South Carolina	22.5	36.5	14.8	17.3	13.7	14.3	12.3	11.4	11.2	9.1	9.8	6.0	8.5	3.6	7.2	1.8	63.3	79.5
Tennessee	25.5	32.4	13.3	14.1	12.9	13.4	12.1	11.8	11.1	10.3	9.6	8.0	8.0	5.7	7.5	4.3	63.8	71.7
Virginia	21.5	31.1	14.1	15.5	13.2	13.8	12.7	12.7	12.0	10.2	10.8	7.9	9.3	6.3	6.4	2.5	61.5	73.1
West Virginia	22.5	30.8	14.1	14.7	13.3	13.0	13.1	12.1	12.4	11.0	10.9	9.1	5.6	3.8	8.1	5.5	63.0	70.6

It appears that the per cent enrolment of white children in the first grade ranges from 14.5 in Delaware to 27.0 in Kentucky. The per cent enrolment of Negro children in the first grade ranges from 22.6 in Delaware to 40.0 in Alabama.

The per cent enrolment below the fifth grade of the total elementary enrolment ranges for white children from 54.6 in Delaware to 65.1 in Alabama. The per cent enrolment below the fifth grade of the total elementary enrolment ranges for Negro children from 63.4 in the District of Columbia to 79.6 in Alabama.

Supervisors, National and State, Negro Schools

Specialist in Negro education: Ambrose Caliver, United States Bureau of Education, Washington, D. C.

Assistant director of education, General Education Board: Jackson Davis, 804 Grace American Building, Richmond, Virginia.

General field agent, General Education Board: Leo M. Favrot, 910 Louisiana Bank Building, Baton Rouge, Louisiana.

Field assistant, General Education Board: Walter B. Hill, 804 Grace-American Building, Richmond, Virginia.

STATE AGENTS FOR NEGRO SCHOOLS

Alabama: J. S. Lambert, state department of education, Montgomery; E. G. McGehee, assistant, state department of education, Montgomery.

Arkansas: Nolan M. Irby, state department of education, Little Rock.

Florida: D. E. Williams, state department of education, Tallahassee.

Georgia: J. C. Dixon, state department of education, Atlanta.

Kentucky: L. N. Taylor, state department of education, Frankfort.

Louisiana: A. C. Lewis, state department of education, Baton Rouge; J. W. Bateman, assistant, state department of education, Baton Rouge.

Maryland: J. W. Huffington, state department of education, Baltimore, (Lexington Building.)

Missouri: O. G. Sanford, state department of education, Jefferson City; L. H. Bryant, (supervisor), state department of education, Jefferson City.

Mississippi: P. H. Easom, state department of education, Jackson; W. C. Strahan, state department of education, Jackson.

North Carolina: N. C. Newbold, state department of education, Raleigh; G. H. Ferguson, state department of education, Raleigh.

Oklahoma: E. A. Duke, state department of education, Oklahoma City.

South Carolina: J. B. Felton, state department of education, Columbia; W. A. Schiffley, assistant, state department of education, Columbia.

Tennessee: Dudley Tanner, state department of education, Nashville.

Texas: L. W. Rogers, state department of education, Austin; D. B. Taylor, state department of education, Austin; G. T. Bludworth, state department of education, Austin.

Virginia: W. D. Gresham, state department of education, Richmond; J. L. B. Buck, state department of education, Richmond.

West Virginia: W. W. Sanders, state department of education, Charleston.

JEANES AND ROSENWALD STATE WORKERS

Alabama

Conductor institute for colored teachers and state Rosenwald school agent, M. H. Griffin, State Teachers College, Montgomery.

State industrial supervisor, Jeanes teachers, Mrs. S. J. McDavid, state department of education, Montgomery.

Arkansas

State Rosenwald school agent, R. C. Childress, state department of education, Little Rock.

Georgia

State Rosenwald school agent, Vincent H. Harris.

Kentucky

State industrial supervisors, Jeanes teachers, eastern, . . . state department of education, Frankfort; western, Mrs. T. L. Anderson, 609 High Street, Frankfort.

Louisiana

State Rosenwald agent, J. S. Jones, Southern University, Scotlandville.

Mississippi

State Rosenwald agent, W. W. Blackburn, state department of education, Jackson.

North Carolina

Supervisor of teacher training and high schools, H. L. Trigg, state department of education, Raleigh.

Supervisor of elementary schools, Mrs. Annie W. Holland, state department of education, Raleigh.

State Rosenwald school agent, G. E. Davis, Johnson C. Smith University, Charlotte.

Tennessee

State Rosenwald agent, R. E. Clay, State A. and I. College, Nashville.

Virginia

State Rosenwald agent, T. C. Walker, Gloucester Court House, Gloucester.

Illiteracy

Because information on illiteracy from the 1930 Census is not available, data from the 1920 Census are presented.

In 1920, there were 4,931,905 persons 10 years of age and over in the United States who were illiterate. Of this number 3,089,744 or 62.6 per cent were white and 1,842,161 or 37.3 per cent were Negroes. By age periods there were of the Negro illiterates, 166,416, or 9.1 per cent, 10 to 15 years of age; 162,758 or 8.8 per cent 16 to 20 years of age and 1,512,987 or 82.1 per cent 21 years of age and over.

Of the Negro urban population 402,170 or 13.4 per cent were illiterates. Of the Negro rural population 1,439,991 or 28.4 per cent were illiterate. By age periods the illiterates in Negro urban population 10 to 15 years of age numbered 9,476 or 2.3 per cent; 16 to 20 years of age, 20,399 or 5.1 per cent and 21 years of age and over, 372,295 or 92.5 per cent.

By age periods the illiterates in the Negro rural population 10 to 15 years of age numbered 156,940 or 11.0 per cent; 16 to 20 years of age, 142,359 or 9.8 per cent and 21 years of age and over, 1,140,692 or 79.2 per cent.

TABLE OF PERCENTAGE OF NEGRO ILLITERATES 1880-1920

Year	Illiterates Number	Per Cent
1920	1,842,161	22.9
1910	2,227,731	30.4
1900	2,853,194	44.5
1890	3,042,668	57.1
1880	3,220,878*	70.0

* Colored including Negroes, Indians, Chinese and Japanese.

TABLE OF PERCENTAGE OF ILLITERATES BY RACE 1880-1920

Class of Population	Percentage of Illiterates in the Population 10 Years of Age and Over				
	1920	1910	1900	1890	1880
Total	6.0	7.7	10.7	13.3	17.0
White	4.1	5.0	6.2	7.7	9.4
Native Parentage	2.5	3.7	5.7	7.5	----
Foreign or Mixed Parentage	0.8	1.1	1.6	2.2	----
Foreign Born	13.7	12.7	12.9	13.1	12.0
Negro	22.9	30.4	44.5	57.1	70.0

NUMBER AND PER CENT NEGRO ILLITERATES 10 YEARS AND OVER BY STATES IN 1920

States by Rank	Number Negroes 10 Years of Age and Over	Number Illiterates	Per Cent Illiterates
1 New York	171,303	5,032	2.9
2 Minnesota	7,776	241	3.1
3 North Dakota	405	16	4.0
4 Washington	6,064	245	4.0
5 Wisconsin	4,458	182	4.1
6 Michigan	52,193	2,203	4.2
7 New Mexico	5,362	228	4.3
8 Arizona	7,369	338	4.6
9 Utah	1,273	59	4.6
10 California	33,391	1,579	4.7
11 Oregon	1,893	89	4.7
12 Nebraska	11,489	556	4.8
13 Nevada	313	16	5.1
14 South Dakota	678	35	5.2
15 Wyoming	1,251	66	5.3
16 Idaho	814	44	5.4
17 Maine	1,091	64	5.9
18 Montana	1,450	87	6.0
19 New Jersey	96,701	5,910	6.1
20 Pennsylvania	240,027	14,645	6.1
21 Colorado	9,909	619	6.2
22 Connecticut	17,441	1,078	6.2
23 Vermont	454	28	6.2
24 Illinois	157,205	10,476	6.7
25 New Hampshire	490	33	6.7
26 Massachusetts	37,603	2,565	6.8
27 Iowa	15,909	1,283	8.1
28 Ohio	157,912	12,715	8.1
29 District of Columbia	93,872	8,053	8.6
30 Kansas	48,166	4,228	8.8
31 Indiana	68,361	6,476	9.5
32 Rhode Island	8,192	839	10.2
33 Missouri	152,861	18,528	12.1
34 Oklahoma	114,536	14,205	12.4
35 West Virginia	68,786	10,513	15.3
36 Texas	572,719	102,053	17.8
37 Maryland	194,825	35,404	18.2
38 Delaware	24,598	4,700	19.1
39 Kentucky	192,657	40,548	21.0
40 Florida	258,449	55,639	21.5
41 Arkansas	363,403	79,245	21.8
42 Tennessee	354,426	79,532	22.4
43 Virginia	520,657	122,322	23.5
44 North Carolina	545,542	133,674	24.5
45 Georgia	896,127	261,115	29.1
46 Mississippi	703,627	205,813	29.3
47 South Carolina	618,928	181,422	29.3
48 Alabama	674,004	210,690	31.3
49 Louisiana	536,362	206,730	38.5

ILLITERACY AND LITERACY OF FREE NEGROES IN 1860

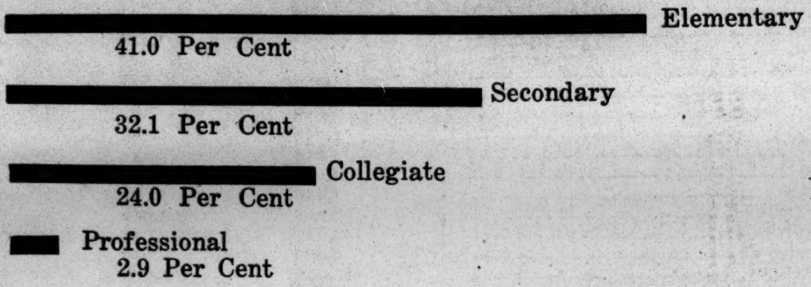
The United States Census for 1860 reported that of 247,149 free colored persons over 20 years of age 91,736 or 37.1 per cent were illiterate and 155,413 or 62.9 per cent were literate, able to read and write. The following table shows that even in the southern states a considerable per cent of the free colored persons were literate.

States	Free Colored Population Over 20 Years	Illiterates Over 20 Years	Per Cent Illiterate	Per Cent Literate
Alabama	1,258	455	36.2	63.8
Arkansas	72	23	32.0	68.0
Delaware	9,030	6,508	72.1	27.9
District of Columbia	5,849	3,375	57.7	42.3
Florida	426	120	28.2	71.8
Georgia	1,677	573	34.2	65.8
Kentucky	5,619	2,463	43.8	56.2
Louisiana	9,855	1,202	12.2	87.8
Maryland	42,402	21,699	51.2	48.8
Mississippi	392	110	28.1	71.9
Missouri	2,161	885	41.0	59.0
North Carolina	13,343	6,849	51.3	48.7
South Carolina	4,505	1,416	31.4	68.6
Tennessee	3,308	1,695	51.2	48.8
Texas	163	62	38.0	62.0
Virginia	27,103	12,397	45.7	54.3
Totals	127,163	59,832	47.1	52.9

Secondary and Higher Education (Public High Schools Not Included.)

According to reports made by heads of schools to the editor of the Negro Year Book, there are exclusive of public high schools some 290 schools devoted to the secondary and higher training of Negroes. There are: teachers, 5,163; total students, 93,487; elementary students, 38,352; secondary students, 30,053; collegiate students, 22,478; and professional students, 2,604. Of the total number of students 24.0 per cent are in collegiate courses.

Classification of Students



NEGRO COLLEGE GRADUATES

The following table, taken from No. 15 of the Atlanta University publications, shows the number of college graduates by decades from 1820-1829 to 1900-1909:

Decade	Number of Negro College Graduates
1820-1829	3
1830-1839	--
1840-1849	7
1850-1859	12
1860-1869	44
1870-1879	313
1880-1889	738
1890-1899	1,126
1900-1909	1,613
Total	3,856

In 1930, according to The Crisis magazine, 2,071 Negroes received the bachelor's degree in the arts and sciences. The total number of Negro college graduates is now about 18,000. Among the first Negroes to graduate from colleges in the United States were John Brown Russwurm, who graduated from Bowdoin College in 1826; Theodore S. Wright from Princeton Theological Seminary, and Edward Jones from Amherst College. Over 1,000 Negroes have graduated from northern colleges. In northern colleges and universities Negroes on the whole have made good records and carried off many honors.

Finances

Expenditures — During 1929 - 1930, the expenditures for private and higher schools for Negroes in the United States were by states and municipalities, $3,291,549; by the United States government, 324,940; from other sources than those mentioned above, $8,449,542; total, $12,087,990. There was expended for colored public schools by the sixteen former slave states, the District of Columbia and Oklahoma, $49,631,939.

The total expenditures for Negro education were $61,719,929. During the year 1929-1930 the sixteen former slave states, the District of Columbia and Oklahoma expended $415,614,750 for white public schools. There was expended this same year in the entire United States for education, $2,841,000,000 divided as follows: $2,200,000,000 by common school systems, city and state; $500,000,000 by universities, colleges and professional schools; $70,000,000 by teachers colleges and normal schools; $60,000,000 by private high schools and academies; $11,000,000 by other schools.

It is estimated that the religious and philanthropic organizations have contributed since 1865 about $85,000,000 for the education of the Negro in the South. During this same period the Negroes themselves, by direct contributions through their churches and other means have contributed over $50,000,000 for their education. It is estimated that since 1870 the southern states have expended from their public funds about $225,000,000 for Negro common schools. During this same period about $3,000,000,000 were expended by the southern states for all their common schools.

School Property—The total value of the property, including scientific apparatus, grounds and buildings owned by institutions for secondary and higher training of Negroes amounts to about $50,000,000.

The total value of the property owned by all the institutions for secondary, higher and industrial training in the United States amounts to $3,475,000,000 as follows: for universities, colleges and professional schools, $1,500,000,000; normal schools, $175,000,000; private high schools and academies, $450,000,000; public high schools, $1,350,000,000.

Endowments—The endowments or productive funds of schools for Negroes amount to approximately, $40,000,000. The total endowments or productive funds for all educational institutions in the United States in 1930 was about $1,150,000,000.

Contributions of Negroes for Education—It is estimated that through the churches and other means Negroes are each year raising about $3,500,000 for the support of their schools. The more important Negro religious denominations each support a number of schools. The value of 17 of their college plants is $6,369,000.

Boards of White Denominations Carrying on Educational and Religious Work among Negroes in the United States

Baptist, American Home Mission Society, 23 E. Twenty-sixth Street, New York City, G. R. Hovey, secretary for education.

Baptist American Publication Society, 1701 Chestnut Street, Philadelphia, Pennsylvania, W. H. Main, secretary.

Baptist, Southern Convention, Home Mission Board, 804 Mortgage Guarantee Building, Atlanta, Georgia, J. B. Lawrence, secretary.

Catholic Board for Mission Work Among Colored People, 154 Nassau Street, New York City, E. C. Kramer, secretary.

Church of Christ (Disciples), United Christian Missionary Society, Indianapolis, Indiana, J. B. Lehman, Edwards, Mississippi, superintendent of Evangelistic and educational work for Negroes.

Christian Church, Mission Board, 513 C. P. A. Building, Dayton, Ohio, A. W. Sparks, secretary.

Congregational Church, American Missionary Association, 287 Fourth Avenue, New York City, F. F. Brownlee, secretary.

Friends, Philadelphia Yearly Meeting Religious Society, for Pennsylvania, New Jersey, Delaware and parts of Maryland, 304 Arch Street, Philadelphia, Pennsylvania, W. B. Harvey, secretary.

Friends, Philadelphia Yearly Meeting of 15th and Race Streets, Philadelphia, Pennsylvania, Jane P. Rushmore, secretary.

Lutheran, Evangelical Synodical Conference of North America, Missionary Board, 3558 S. Jefferson Avenue, St. Louis, Missouri, C. F. Drewes, secretary.

Methodist Episcopal Church, Board of Education, Institutions for Negroes. 740 Rush Street, Chicago, Illinois, M. J. Holmes, secretary.

Methodist Episcopal Church, Woman's Home Missionary Society, 420 Plum Street, Cincinnati, Ohio, Mrs. Mary Leonard Woodruff, 123 Lake Avenue, Ocean Grove, New Jersey, corresponding secretary.

Methodist Episcopal Church South, Board of Missions, Home Department, Doctors Building, Nashville, Tennessee, J. W. Perry, secretary.

Methodist Episcopal Church South, Board of Missions, Home Department, Women's Work, Doctors Building, Nashville, Tennessee, Mrs. J. W. Downs, secretary.

Pennsylvania Abolition Society, Rear 151 N. 15th St., Philadelphia, Pennsylvania, Arabella Carter, secretary.

Presbyterian Church in the United States, Executive Committee of Colored Evangelization, Stillman Institute, Tuscaloosa, Alabama, R. A. Brown, secretary.

Presbyterian Church in the United States, Department of Women's Work, Field Building, Taylor and Olive Streets, St. Louis, Missouri, Miss Janie W. McGaughey, secretary.

Presbyterian Church in the United States of America, Divisions of Missions for Colored People, 513 Bessemer Building, Pittsburgh, Pennsylvania, J. W. Gaston, secretary; J. W. Lee, field representative.

Protestant Episcopal Church, American Church Institute for Negroes, 281 Fourth Avenue, New York City. R. W. Patton, director, Mrs. Isabel M. Carter, secretary, Wallace A. Battle, field secretary.

Seventh-day Adventist, North American Negro Department of the General Conference, Tokoma Park Station, Washington, D. C., G. E. Peters, secretary.

United Presbyterian Church, Board of Freedmen's Missions, 702 Publication Building, Pittsburgh, Pennsylvania, R. W. McGranahan, secretary.

SCHOOLS FOR NEGROES UNDER CERTAIN RELIGIOUS BOARDS

	Number of Schools				Total Number Teachers	Number of Students				
	Higher	Secondary	Elementary	Total		Collegiate	Professional	Secondary	Elementary	Total
American Baptist Home Mission Board	11	--	--	11	283	2,043	162	1,420	493	4,118
American Church Institute for Negroes (Episcopal)	5	3	--	8	170	166	10	1,123	1,836	3,135
American Missionary Association	7	12	--	10	376	782	--	2,647	1,908	5,302
Church of Christ (Disciples), United Christian Missionary Society	1	2	--	3	45	57	--	294	194	545
Lutheran Evangelical Synodical Conference of North America, Board Colored Missions	3	--	52	55	89	--	43	122	3,448	3,613
Methodist Episcopal Church, Board of Education, Institutions for Negroes	13	1	--	14	353	2,359	452	1,394	599	4,808
Methodist Episcopal Church, Woman's Home Missionary Society of	1	3	1	5	91	149	--	396	604	1,149
Presbyterian Church in the U. S. A., Division of Missions for Colored People	4	25	85	114	571	374	14	2,344	12,736	15,468
United Presbyterian Church, Board of Missions for Freedmen	1	7	4	12	130	205	25	679	1,591	2,500

ANNUAL EXPENDITURES, ETC., FOR NEGRO EDUCATION BY CERTAIN RELIGIOUS BOARDS

	Annual Expenditures	Permanent Funds for Negro Education	Value of School Plants, Etc.
American Baptist Home Mission Board	$116,247	$1,597,700	$3,594,251
American Church Institute for Negroes (Episcopal)	185,100	450,000	3,000,000
American Missionary Association	368,057	3,228,441 (*)	3,200,000
Church of Christ (Disciples), United Christian Missionary Society	91,072	--------	500,000
Lutheran Evangelical Synodical Conference of North America, Board Colored Missions	74,900	--------	175,000
Methodist Episcopal Church, Board of Education, Institutions for Negroes	259,264	1,962,729	5,000,000
Methodist Episcopal Church, Woman's Home Missionary Society of	104,975	--------	360,000
Presbyterian Church in the U. S. A., Division of Missions for Colored People	405,327	1,994,032	3,560,000
United Presbyterian Church, Board of Missions for Freedmen	98,000	645,000	1,000,000

(*) $1,550,438 of this amount the Daniel Hand Fund, which the American Missionary Association administrators (See statement on, in section under "Educational Funds.")

Educational Funds

THE AVERY FUND

In 1875, Rev. Charles Avery who in 1849 had established at Allegheny, Pennsylvania, the Avery Trade School for Colored Youths, provided for twelve scholarships for young colored men in the University of Pittsburgh by means of a fund.

In accordance with the agreement between the executors of the Avery estate and the trustees of the university, this fund is to provide instruction for males of the colored people in the United States of America or the British Provinces of Canada. The number is not to exceed twelve at any one time or term, nor is an individual to hold a scholarship for a period longer than four years. The Avery scholarships are granted to under-graduate students in the college of arts and the schools of engineering, mines, economics and education.

THE VILAS BEQUEST

Under the terms of the will of the late Senator William F. Vilas, of Wisconsin, who died August 27, 1908, provision is ultimately to be made at the University of Wisconsin for ten scholarships and ten fellowships for persons of Negro descent.

After the death of Mr. Vilas' wife and daughter, his estate, which is considerable, is to be used for the promotion of learning at the University of Wisconsin. Among the things to be done as the income from the estate suitably increases are: first, the erection of the Vilas Memorial Theatre; second, ten under-graduate scholarships and ten fellowships are to be established; third, aid is to be provided for the encouragement of musical talent or to promote the appreciation of music; fourth, the establishing, one after another of ten research professorships; fifth, the ten professorships aforesaid having been established and supplied, the trustees shall next provide for fifty more under-graduate scholarships, with a salary of from three to four hundred dollars each, as they shall deem best, and then for fifty more fellowships with a salary of from five hundred to six hundred dollars each, to which graduates of the University of Wisconsin shall be appointed; such scholarships and fellowships to be of like character with those first herein-before provided for; or they may, in their discretion, provide for both fellowships and scholarships, but at least as many of the latter as of fellowships.

For at least one-fifth of these scholarships and fellowships the regents shall prefer in appointment among worthy and qualified candidates those of Negro blood if such present themselves. Otherwise then

ANNUAL EXPENDITURES, ETC., FOR NEGRO EDUCATION BY CERTAIN RELIGIOUS BOARDS

	Annual Expenditures	Permanent Funds for Negro Education	Value of School Plants, Etc.
American Baptist Home Mission Board	$116,247	$1,597,700	$3,594,251
American Church Institute for Negroes (Episcopal)	185,100	450,000	3,000,000
American Missionary Association	368,057	3,228,441 (*)	3,200,000
Church of Christ (Disciples), United Christian Missionary Society	91,072	--------	500,000
Lutheran Evangelical Synodical Conference of North America, Board Colored Missions	74,900	--------	175,000
Methodist Episcopal Church, Board of Education, Institutions for Negroes	259,264	1,962,729	5,000,000
Methodist Episcopal Church, Woman's Home Missionary Society of	104,975	--------	360,000
Presbyterian Church in the U. S. A., Division of Missions for Colored People	405,327	1,994,032	3,560,000
United Presbyterian Church, Board of Missions for Freedmen	98,000	645,000	1,000,000

(*) $1,550,438 of this amount the Daniel Hand Fund, which the American Missionary Association administrators (See statement on, in section under "Educational Funds.")

Educational Funds

THE AVERY FUND

In 1875, Rev. Charles Avery who in 1849 had established at Allegheny, Pennsylvania, the Avery Trade School for Colored Youths, provided for twelve scholarships for young colored men in the University of Pittsburgh by means of a fund.

In accordance with the agreement between the executors of the Avery estate and the trustees of the university, this fund is to provide instruction for males of the colored people in the United States of America or the British Provinces of Canada. The number is not to exceed twelve at any one time or term, nor is an individual to hold a scholarship for a period longer than four years. The Avery scholarships are granted to under-graduate students in the college of arts and the schools of engineering, mines, economics and education.

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For at least one-fifth of these scholarships and fellowships the regents shall prefer in appointment among worthy and qualified candidates those of Negro blood if such present themselves. Otherwise then

SCHOOLS FOR NEGROES UNDER CERTAIN RELIGIOUS BOARDS

	Number of Schools					Number of Students				
	Higher	Secondary	Elementary	Total	Total Number Teachers	Collegiate	Professional	Secondary	Elementary	Total
American Baptist Home Mission Board	11	--	--	11	283	2,043	162	1,420	493	4,118
American Church Institute for Negroes (Episcopal)	5	3	--	8	170	166	10	1,123	1,836	3,135
American Missionary Association	7	12	--	19	376	782	--	2,647	1,908	5,302
Church of Christ (Disciples), United Christian Missionary Society	1	2	--	3	45	57	--	294	194	545
Lutheran Evangelical Synodical Conference of North America, Board Colored Missions	3	--	52	55	89	--	43	122	3,448	3,613
Methodist Episcopal Church, Board of Education, Institutions for Negroes	13	1	--	14	353	2,359	452	1,394	599	4,808
Methodist Episcopal Church, Woman's Home Missionary Society of	1	3	1	5	91	149	--	396	604	1,149
Presbyterian Church in the U. S. A., Division of Missions for Colored People	4	25	85	114	571	374	14	2,344	12,736	15,468
United Presbyterian Church, Board of Missions for Freedmen	1	7	4	12	130	205	25	679	1,591	2,500

as aforesaid they shall be governed by the regents in like manner as those first above provided for.

THE AFRICAN THIRD

This is an income derived from the bequest of John Parish made in 1808. The African Third of the John Parrish Fund consists of the net income from a property on Third Street in Philadelphia, bequeathed by him in 1808, in trust for three purposes: one-third for the education of poor white children, one-third for the aid of Indians, and one-third for the aid of colored people. Each of these thirds must be used in Pennsylvania.

"The Pennsylvania Society for Promoting the Abolition of Slavery, the Relief of Free Negroes Unlawfully Held in Bondage, and for Improving the Condition of the African Race," is the trustee of the African Third, the annual income of which usually amounts to about $200. This society is also trustee for the real estate and endowment fund for the Laing School at Mt. Pleasant, South Carolina. The society has funds amounting to about $17,000, much of the income from which is applied to the aiding of Negro education in the South.

The officers of the society are: president, Charles F. Jenkins; vice-presidents, William C. Biddle and Howard C. Roberts; secretary, Arabella Carter, rear 154 N. 15th Street; treasurer, Walter Hall; board of managers, the above and Sarah W. Knight, Dr. Henry L. Gowens, Jr., and Ellwood Heacock. G. Herbert Jenkins is counsellor for the society.

THE BUCKINGHAM FUND

The Buckingham Smith Benevolent Association is a charitable corporation under the laws of Florida, incorporated to dispense the proceeds of a fund established by Buckingham Smith, former resident of St. Augustine, and at one time secretary to the legation from the United States to Spain.

The fund had its foundation in the will of Buckingham Smith, who died in 1871. By his will he left his estate to his executor, in trust "for the benefit of the black people of St. Augustine." The executor, Dr. Oliver Bronson, of St. Augustine, formerly of New York, a philanthropist, took measures to transfer the property to the corporation formed.

The amount of the property provided by Buckingham Smith probably did not exceed $20,000. Dr. Bronson gave a lot on which a building was constructed intended to be used as a home for aged people of color. After some years of trial it was found that the old people were unwilling to enter the home and the building was then used for a training school for girls of the Negro race. This was later abandoned and the proceeds of the fund used for the support and care of the indigent and the aged colored people.

The trustees have liberally construed their powers and use the funds controlled by them in a broad way for the benefit of people of color, young as well as old. A district nurse is employed, beside other welfare work paid for out of the fund. Aid is given the industrial school established near St. Augustine, also to the Colored Community Center, a home erected by Dr. Andrew Anderson for the indigent aged colored people of St. Augustine. Dr. Anderson was associated with the Buckingham Smith Benevolent Association from the date of its organization until his decease in 1925 and the good work done by this Association was instrumental in his decision to erect this home for the indigent colored people.

The aid given stands out, a striking example of the good which may be done with a small fund administered wisely.

By wise management the trustees increased the principal of the sum so that the present income is approximately $10,000 a year, which is expended for the care and support of the people belonging to the Negro race.

The trustees of the fund are: J. D. Puller, president; S. C. Middleton, vice-president; Samuel C. McDaniel, treasurer; Raymond Carroll, secretary; C. A. Lamont and J. W. Hoffman, all of these gentlemen being residents of St. Augustine, Florida.

THE GEORGE WASHINGTON EDUCATIONAL FUND

This fund was established from money left by an ex-slave, George Washington. In the early part of the nineteenth century, Washington, then a small boy, was purchased in Virginia by a Dr. Silas Hamilton, of Natchez County, Mississippi. Some five years later, Dr. Hamilton brought his slaves, twenty-one in number, North and freed them. Washington refused to leave his master and went with him to Otterville in Jersey County, Illinois.

As long as Dr. Hamilton lived Washington served him faithfully. When the doctor died in 1834, he left his former slave $3,000. Washington was thrifty and industrious and when he died in 1864 he left an estate valued at $15,000. His will provided that $1,500 of this amount be expended in erecting a monument to Dr. Hamilton and that the income from the residue of the estate should be devoted to the education of Negro children. The trustee of the Fund appropriated the money to his own uses. About 1872 Theodore S. Chapman brought suit against the trustee of the Fund to have it applied to its proper uses. After several years of litigation Mr. Chapman won the suit and recovered a little less than $9,000 of the original estate. After erecting the monument to Dr. Hamilton, $7,300 remained. Mr. Chapman had virtual charge of the Fund for thirty years and at his death it amounted to $22,000 and had assisted in the education of over one hundred Negro students. Mr. Chapman in his will left $3,000 to be added to the George Washington Educational Fund. The benefits of the Fund were first extended to the Negroes residing in Jersey County, later to the Congressional district in which this county is located and finally to the whole State of Illinois. The present amount of the Fund is reported to be approximately $23,000. The annual income is a little over $1,100. Four students are at present being educated by the Fund in northern colleges. The trustees of the fund are: Dr. A. M. Cheney, Jerseyville, Illinois; A. M. Slaten, Jerseyville, Illinois; G. H. Dougherty, Otterville, Illinois; L. H. Grappel, Jerseyville, Illinois; F. H. Markman, Jerseyville, Illinois; H. L. Chapman, Jerseyville, Illinois. The secretary-treasurer of the Fund, (he is not a trustee) is Judge Charles S. White, of Jerseyville, Illinois.

THE MINER FUND

This Fund bears the name of, and owes its existence to Myrtilla Miner, of Brookfield, New York, who on December 3, 1851, established a normal school for colored girls so that they might become teachers of their own race. In order that the work might continue after her death, Congress on March 3, 1862, granted a charter by which she, her associates and successors were incorporated under the name of "The Institution for the Education of Colored Youth," to be located in the District of Columbia and to educate and improve the moral and intellectual condition of such colored youth of the nation as might come under its care and influence.

Miss Miner died December 7, 1864. The first lot of ground for the school purchased in 1853 at a cost of $4,000, was in the square on which the British Legation is now situated. In 1872, this ground was sold for $40,000 and a new site was purchased at Seventeenth and Church streets. Here the Miner Normal School was conducted independently until 1879, when an arrangement was made with the trustees of the public schools of the District of Columbia whereby it was agreed that the Miner Normal School should be the public normal school for the colored people of the District. In 1915, the District erected a $225,000 normal school building for Negroes which was named in honor of Miss Miner. The Fund now has property valued at $50,000. The annual income from which is about $2,500. This income is used for the aid of the Manassas Industrial School of Virginia and of other Negro schools and needy students.

The trustees of the Miner Fund are: Wm. L. Brown, president; John S. Scofield, vice-president; Henry C. Gauss, treasurer, Barr Building; E. L. Parks, Charles R. Ely, Mrs. Caleb Miller, Elmer Stewart, Miss Mary K. Porter, secretary, 1761 Q Street.

THE STEWART MISSIONARY FOUNDATION FOR AFRICA, (INC.)

This Foundation established in 1894 was the gift of Rev. and Mrs. W. F. Stewart of Daytona Beach, Florida. Its purpose was to assist in creating missionary interest in the Negro churches and schools. The plan being to seek out suitable young people for missionary service and prepare them for the field, also to prepare the ministry for missionary leadership in the home church. To carry out the plan the foundation was placed in Gammon Theological Seminary, the best equipped and most largely endowed of the institutions for the education of Negro ministers. The Stewart Foundation provides for the Department of Christian Missions in the seminary, this department with other studies selected from the various seminary courses and from Clark University, located on the same campus, constitutes the School of Missions which is under the general charge of the Stewart Foundation.

In addition to the regular school work as described above, the Stewart Foundation maintains a lectureship in all the Negro schools under the board of education in the Methodist Episcopal Church, and many other schools. A system of prizes is also provided these schools for the best essays, orations and hymns on missionary subjects. Beginning with 1911 a school and missionary journal called The "Foundation" has been published. It has twenty pages and is published bi-monthly.

About fifty missionaries have gone to Africa as a direct result of this work, several during the past year. The influence of the school work on the ministry and the churches in this land is very noticeable in the increased offerings for missionary work. The Stewart Missionary Foundation has something more than $100,000 in invested funds.

The Stewart Missionary Foundation for Africa has been incorporated under the laws of the State of Georgia. The board of trustees are: Bishop E. G. Richardson, Atlanta, Georgia; Bishop W. P. Thirkfield, New York City; Rev. G. Grant Stewart, Covina, California; E. L. Stewart, San Diego, California; Rev. W. S. Bovard, Chicago, Illinois; President F. H. Clapp, Atlanta, Georgia; Rev. George C. Douglass, Cincinnati, Ohio; Rev. D. D. Martin, Atlanta, Georgia.

THE DANIEL HAND FUND

In 1888, Daniel Hand, of Guilford, Connecticut, gave the American Missionary Association $1,000,000 to aid in the education of the Negro. Mr. Hand also provided that his residuary estate amounting to $500,000 should be devoted to the same purpose and the income disbursed through the same association.

This Fund has been of great assistance in the splendid work which the American Missionary Association has done for Negro education in the South. It now amounts to $1,550,642. The income from the Fund for 1929 was $80,214.

THE JOHN F. SLATER FUND

In March, 1882, John F. Slater, of Norwick, Connecticut, created a trust Fund of $1,000,000 for the purpose of "Uplifting the lately emancipated population of the southern states and their posterity." For this munificent gift Congress gave him a vote of thanks and a medal. The fund is used to prepare teachers and for education in the industries. Through fidelity and successful management the appropriations have been kept up and the Fund increased, especially by the donation from the Peabody Fund, to about $2,000,000.

Public and private schools are helped. The requisites for help are proper standards of efficiency and the maintaining of normal and industrial departments.

The trustees are: Trevor Arnett, New York City; W. Russell Bowie, New York City; Charles S. Brown, New York City; James H. Dillard, Charlottesville, Virginia; Joseph D. Eggleston, Hampden-Sidney, Virginia; John M. Glenn, New York City; Warren Kearney, New Orleans, Louisiana; Clarence H. Kelsey, New York City; James H. Kirkland, Nashville, Tennessee; Charles Scribner, New York City; Albert Shaw, New York City; Arthur D. Wright, Hanover, New Hampshire.

The officers are: James H. Dillard, president, Box 418, Charlottesville, Virginia; Chatham Phenix, chairman, New York City; Gertrude C. Mann, secretary, Charlottesville, Virginia; Alice M. McGee, assistant secretary, Charlottesville, Virginia; National Bank and Trust Company of New York, treasurer; B. C. Caldwell, New Orleans, Louisiana and W. T. B. Williams, Tuskegee Institute, Alabama, field directors.

Aid to Colleges—In 1928-1929 the Slater Fund paid, or assisted in paying, the salary of a professor in the English or science department of thirty colleges. The professors to whose salaries the contributions have been made are graduates of, or have

attended, Harvard, Yale, Dartmouth, Columbia, Chicago, Northwestern, California, Illinois, Howard, or some other well-known institution.

CONTRIBUTIONS TO COLLEGES 1928-29

Talladega College, Talladega, Ala., (Science)	$ 1,350
Miles Memorial College, Birmingham, Ala., (Science)	1,125
Philander Smith College, Little Rock, Ark., (Science)	1,125
Edward Waters College, Jacksonville, Fla., (Science)	900
Atlanta University, Atlanta, Ga., (English and Science)	2,250
Morris Brown University, Atlanta, Ga., (English and Science)	2,250
Morehouse College, Atlanta, Ga., (English)	1,350
Clark University, Atlanta, Ga., (Science)	1,575
Paine College, Augusta, Ga., (Science)	900
New Orleans College, New Orleans, La., (English)	1,575
Straight College, New Orleans, La., (English)	900
Mississippi Industrial College, Holly Springs, Miss., (English and Science)	1,350
Rust College, Holly Springs, Miss., (Science)	1,350
Jackson College, Jackson, Miss., (English)	900
Tougaloo College, Tougaloo, Miss., (Science)	1,575
Shaw University, Raleigh, N. C., (English and Science)	2,250
Livingstone College, Salisbury, N. C., (English)	1,350
Kittrell College, Kittrell, N. C., (English)	900
Bennett College, Greensboro, N. C., (Science)	900
St. Augustine's College, Raleigh, N. C., (English)	900
Allen University, Columbia, S. C., (Science)	1,575
Benedict College, Columbia, S. C., (English)	1,125
Morris College, Sumter, S. C., (Science)	1,125
Fisk University, Nashville, Tenn., (English)	2,250
Lane College, Jackson, Tenn., (English)	1,125
Knoxville College, Knoxville, Tenn., (English)	1,125
Samuel Houston College, Austin, Tex., (English)	1,350
Bishop College, Marshall, Tex., (English and Science)	2,025
Texas College, Tyler, Tex., (English)	1,350
Howard University, Washington, D. C., (English)	2,250
Total	$42,075

County Training Schools 1912-1929—Beginning with the session 1911-12, at the request of four county superintendents, the Slater Fund aided in establishing county training schools in these four counties. There was evident need for at least one good central public school in each county. The plan almost immediately met with the approval of state and county superintendents. Fuller information about these schools will be found in the annual reports of the John F. Slater Fund, which will be sent on application. (Box 418, Charlottesville, Virginia.)

Many of these schools have now become four-year high schools. Another interesting fact is that many private and denominational schools have voluntarily, by arrangement with the county school authorities, become county training schools.

The progress in fifteen years is shown by the following figures:

In 1914, there were eight schools: one in Alabama; one in Arkansas; one in Georgia; two in Louisiana; two in Mississippi; and one in Virginia. These received for salaries $4,000 from the Slater Fund and $10,696 from public tax funds.

In 1928-1929 there were 368 in 13 states. The amount contributed through the Slater Fund (largely aided by the General Education Board) for salaries and equipment was $135,866, while public tax funds spent $1,886,852. The total expenditure in the 368 county training schools in 1928-29, including contributions from the Smith-Hughes Fund, the Rosenwald Fund and various local sources, was $2,201,407.

THE ANNA T. JEANES FOUNDATION

On April 18, 1907, Miss Anna T. Jeanes of Philadelphia, Pennsylvania, created an endowment fund in perpetuity, the income of which was to be applied toward the maintenance and assistance of elementary schools for Negroes in the southern states. H. B. Frissell, principal of Hampton Institute and Booker T. Washington, principal of Tuskegee Institute, were named as trustees of the Fund. A number of other gentlemen were invited to aid in the administration of the Fund and a board of trustees was organized.

The Jeanes Fund, for the improvement of Negro rural schools, cooperated during the session ending June 30, 1929, with public school superintendents in 311 counties, distributed in the following states: Alabama, Arkansas, Florida, Georgia, Louisiana, Kentucky, Maryland, Mississippi, North Carolina, South Carolina,

Oklahoma, Tennessee, Texas and Virginia.

During the year the Foundation expended $102,880 toward paying the salaries of 302 supervising teachers, who visited 9,928 schools. In 1913, the counties contributed from public funds toward the payment of salaries of supervising teachers, $3,402; in 1914, $6,255; in 1915, $12,183; in 1916, $17,894; in 1917, $23,722; in 1918, $25,090; in 1919, $32,670; in 1920, $44,508; in 1929, $188,089.

The board of trustees are: Clarence Everett Bacon, New York City; Theodore D. Bratton, Jackson, Mississippi; James Hardy Dillard, Charlottesville, Virginia; John T. Emlen, Philadelphia, Pennsylvania; William P. Few, Durham, North Carolina; James E. Gregg, Waterbury, Connecticut; Charles E. Mason, Boston, Massachusetts; Samuel C. Mitchell, Richmond, Virginia; Robert R. Moton, Tuskegee, Alabama; James C. Napier, Nashville, Tennessee; Arthur W. Page, New York City; Franklin N. Parker, Atlanta, Georgia; Geo. Foster Peabody, Saratoga Springs, New York; Emmett J. Scott, Washington, D. C.; Robert L. Smith, Waco, Texas; Arthur D. Wright, Hanover, New Hampshire; P. B. Young, Norfolk, Virginia.

The officers are: president, James H. Dillard, Charlottesville, Virginia; vice-president, George Foster Peabody, Saratoga Springs, New York; secretary, John T. Emlen, Fourth and Chestnut Streets, Philadelphia, Pennsylvania; treasurer, Clarence Everett Bacon, 25 Broad Street, New York City.

THE PHELPS-STOKES FUND

By the will of Miss Caroline Phelps Stokes, of New York City, who died in Redlands, California, April 26, 1909, a board of trustees was constituted for a fund of about $900,000 to be known as the Phelps-Stokes Fund. The trustees were incorporated by the New York legislature in 1911. The act of incorporation states that the income of the Fund is to be used for the "erection and improvement of tenement house dwellings in the City of New York, for the poor families of that city, either directly or by the acquisition of the capital stock or obligations of any other corporation organized for that purpose; and for the education of Negroes both in Africa and the United States, North American Indians and needy and deserving white students through industrial schools, the founding of scholarships and the erection or endowment of school buildings or chapels. It shall be within the purpose of said corporation to use any means to such ends which shall from time to time seem expedient to its members or trustees including research, publication, the establishment and maintenance of charitable or benevolent activities, agencies or institutions already established."

The most important purposes for which the income of the Fund has been applied are as follows:

1. The establishment at the University of Virginia and the University of Georgia of fellowships. $12,500 is given to each of these universities for the permanent endowment of a research fellowship on the following conditions:

The university shall appoint annually a fellow in sociology for the study of the Negro. He shall pursue advanced studies under the direction of the department of sociology, economics, education or history, as may be determined in each case by the president. The fellowship shall yield $500, and shall, after four years, be restricted to graduate students.

Each fellow shall prepare a paper or thesis embodying the result of his investigations which shall be published by the university with assistance from the income of the Fund.

Three bulletins have been issued by the University of Georgia and four by the University of Virginia.

2. The establishment of a fund at the Peabody College for Teachers, Nashville, Tennessee, in accordance with the following vote:

Voted that $10,000 be given to the Peabody College for Teachers to establish a fund for the visitation of Negro schools and colleges, the income to be used to enable the teachers, administrative officers and students of the Peabody College to come into direct and helpful contact with the actual work of representative institutions of Negro education.

3. The Fund, in cooperation with the United States Bureau of Education, made a comprehensive investigation of Negro education. The results of this investigation were published as Bulletins 38 and 39, 1916. The study was made under the direction of Thomas Jesse Jones, Ph. D., formerly director of research at Hampton Institute, and later in charge of Negro statistics in connection with the United States Census of 1910.

Dr. Jones was assisted in the investigation by representatives of the colored race and by southern white men. The report shows that the provision made for Negro education is inadequate in every phase, and urges an increase of the facilities for college, secondary and vocational education. Many small schools doing a splendid work were given well-deserved publicity, while a few unworthy schools were exposed. The report has been reprinted in the form of state abstracts and separate chapters.

In cooperation with the Conference of Missionary Associations of Great Britain and Ireland and the Committee of Reference and Counsel of the United States and Canada and Colonial Governments, the Fund has made a study of educational conditions in the West Coast, South, and Equatorial Africa. The findings and recommendations of the Commission which made the study have been published under the title: "Education in Africa."

As a result of the further cooperation of the above organizations, with the addition of the International Education Board and the United States Department of Agriculture, the Fund sent a commission to Abyssinia and East Africa, which made similar study of educational conditions in those areas. The purposes of both of these commissions have been the same, namely, to inquire as to the extent to which social, hygienic, economic and mental needs of the natives are being met by the present educational undertaking, and to suggest ways in which a closer adaptation of educational undertakings can be brought about.

The trustees of the Fund are: Rev. Anson Phelps Stokes, president; James H. Dillard, vice-president; I. N. Phelps Stokes, secretary; Francis Louis Slade, treasurer; Elmer Ellsworth Brown, Mrs. Ransom Spafard Hooker, John Sherman Hoyt, Rt. Rev. William T. Manning, Robert R. Moton, Edward W. Sheldon and Miss Helen Phelps Stokes. The office of the Fund is at 101 Park Avenue, New York City. Officers: Thomas Jesse Jones, educational director and L. A. Roy, office secretary.

THE CARNEGIE CORPORATION OF NEW YORK

This Corporation was chartered under the laws of the State of New York, June 9, 1911, "For the purpose of receiving and maintaining a fund or funds and applying the income thereof to promote the advancement and diffusion of knowledge and understanding among the people of the United States, by aiding technical schools, institutions of higher learning, libraries, scientific research, hero funds, useful publications and by such other agencies and means as shall from time to time be found appropriate therefor." On April 23, 1917, the Corporation was empowered by an amendment of its charter, to hold and administer funds for use in Canada or the British colonies, for the same purpose as those to which it is authorized to apply its funds in the United States.

Five other organizations had previously been endowed by Mr. Carnegie: the Carnegie Institute, at Pittsburgh, embracing the fine arts department, museum, music hall, Institute of Technology and library school; the Carnegie Institution of Washington devoted to scientific research and discovery, the Carnegie Foundation for the Advancement of Teaching, the Carnegie Hero Fund Commission and the Carnegie Endowment for International Peace. These five institutions were endowed and devoted to stated purposes. In distinction the Carnegie Corporation of New York was designed to serve wider purposes. It is to remain unencumbered and capable of being turned to whatever cause or agency the trustees of the present or succeeding generations may judge most significant.

After the distribution of nearly $200,000,000 to many causes, Mr. Carnegie conveyed to this corporation $125,000,000 par value in bonds of the highest order of security. Since its organization in 1911, the corporation has up to 1930, voted $123,159,963.36 for purposes within its scope under the following heads:

To affiliated organizations: Carnegie Institution of Washington, Carnegie Institute of Pittsburgh, Carnegie Foundation for the Advancement of Teaching, Teachers Insurance and Annuity Association and Carnegie Endowment for International Peace, a total of $56,024,062.98; and for miscellaneous purposes, $67,135,900.38.

The special benefactions to Negroes either directly by Mr. Carnegie or through the Carnegie Corporation have been as follows:

For libraries: public, $184,831.00; school, $625,991.00; to Tuskegee Institute, $720,000.00; to Hampton Institute, $989,245.00; voted and willed for church organs, (whites and Negroes), $3,604,718.75, (no separate figures for organs to Negroes); for special research work, $82,500.00.

Libraries for Negroes Built Through Carnegie Benefactions

Public Libraries

Location	Cost
Atlanta, Ga.	$25,000
Charlotte, N. C.	
Houston, Tex.	15,000
Knoxville, Tenn.	10,000
Louisville, Ky.	
Eastern Branch	19,000
Western Branch	31,000
Meridian, Miss.	8,000
Mound Bayou, Miss.	4,000
Nashville, Tenn.	25,000
New Orleans, La.	25,000
Savannah, Ga.	12,000

School Libraries

Location	Cost
A. and M. College, Normal, Ala.	$16,540
Atlanta University, Atlanta, Ga.	25,000
Fisk University, Nashville, Tenn.	20,000
A. and M. College, Tallahassee, Fla.	16,540
Howard University, Washington, D. C.	50,000
Talladega College, Talladega, Ala.	15,000
Tuskegee Institute, Ala.	20,000
Wilberforce University, Ohio	18,000
Wiley University, Marshall, Tex.	15,000

The trustees of the Carnegie Corporation are:

James Bertram, secretary, New York; Nicholas Murray Butler, (serving ex-officio as president of Carnegie Endowment for International Peace), New York; John J. Carty, New York; Samuel H. Church, (serving ex-officio as president of Carnegie Institute of Pittsburgh), Pittsburgh; Robert A. Franks, treasurer, New York; William J. Holland, (serving ex-officio as president of Carnegie Hero Fund Commission), Pittsburgh; David F. Houston, New York; Henry James, New York; Frederick P. Keppel, president, New York; Russell Leffingwell, New York; John C. Merriam, (serving ex-officio as president of Carnegie Institution of Washington), Washington, D. C.; John A. Poynton, New York; Henry S. Pritchett, (serving ex-officio as president of Carnegie Foundation for the Advancement of Teaching), New York; Elihu Root, New York.

THE JULIUS ROSENWALD FUND

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State	Number Buildings			Capacity		Total Cost Buildings Grounds and Equipment	Contributions			
	Schools	Homes	Shops	Teacher	Pupil		Negroes	Whites	Public	Rosenwald
Alabama	382	7	9	846	38,070	$ 1,177,636	$ 433,528	$ 111,678	$ 402,360	$ 230,070
Arkansas	324	18	23	970	43,650	1,809,953	161,274	48,734	1,320,674	279,271
Florida	112	1	3	463	20,835	1,320,833	50,947	65,670	1,091,316	112,900
Georgia	214	11	6	703	31,635	1,112,404	225,372	72,511	615,239	199,282
Kentucky	142	2	1	328	14,760	866,790	81,047	12,875	677,953	94,915
Louisiana	390	29	8	1,119	50,355	1,665,172	438,822	70,107	824,643	331,600
Maryland	142	2	0	292	13,140	717,220	76,759	4,224	544,037	92,200
Mississippi	534	52	12	1,629	73,305	2,670,103	812,950	306,795	1,046,791	503,567
North Carolina	767	17	6	2,400	108,000	4,722,742	655,124	75,140	3,321,977	670,501
Oklahoma	171	16	3	376	16,920	961,173	28,175	3,825	804,518	124,655
South Carolina	462	6	8	1,562	70,290	2,740,210	497,649	199,225	1,614,436	428,900
Tennessee	342	8	7	935	42,075	1,838,695	287,051	27,727	1,251,917	272,000
Texas	428	27	20	1,102	49,590	2,035,456	340,526	50,536	1,290,821	353,573
Virginia	352	2	9	886	39,870	1,703,885	389,429	22,833	1,035,673	255,950
Totals	4,762	198	115	13,611	612,495	$25,342,272	$4,478,653	$1,071,880	$15,842,355	$3,949,384

Percentage Analysis: Negroes, 17.67 per cent; Whites, 4.23 per cent; Public, 62.51 per cent; J. R. Fund, 15.59 per cent.

SUMMARY OF TYPES OR ALL COMPLETED BUILDINGS TO JULY 1, 1930

State	Teacher Types																		Homes	Shops
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	20		
Alabama	147	155	24	15	27	5	3	3	1	1	0	0	0	0	0	0	0	1	0	7	9
Arkansas	49	145	50	36	12	13	4	9	1	2	0	1	0	1	0	1	0	0	0	18	23
Florida	14	39	15	9	8	9	5	3	1	2	0	1	1	1	2	0	2	0	0	1	3
Georgia	28	63	43	37	18	14	4	3	1	2	1	0	0	0	0	0	0	0	0	11	6
Kentucky	82	23	7	13	3	6	2	3	1	1	0	0	0	0	0	1	0	0	0	2	1
Louisiana	53	182	58	44	21	16	5	3	2	3	1	2	0	0	0	0	0	0	0	29	8
Maryland	56	62	8	4	4	5	2	1	0	0	0	0	0	0	0	0	0	0	0	2	0
Mississippi	43	212	137	59	34	33	6	6	3	0	0	0	0	0	0	1	0	0	0	52	12
North Carolina	131	275	136	104	22	41	13	18	9	9	3	2	0	0	1	2	0	0	1	17	6
Oklahoma	74	54	14	12	6	10	0	1	0	0	0	0	0	0	0	0	0	0	0	16	3
South Carolina	37	180	68	90	27	34	2	11	3	2	3	3	0	1	0	1	0	0	0	6	8
Tennessee	98	127	47	23	11	14	4	6	6	3	0	1	0	1	0	1	0	0	0	8	7
Texas	90	193	60	45	19	15	0	4	0	1	0	1	0	0	0	0	0	0	0	27	20
Virginia	72	177	41	32	6	14	3	4	1	1	1	0	0	0	0	0	0	0	0	2	9
Totals	974	1887	708	523	218	229	53	75	29	27	9	11	1	4	3	7	2	1	1	198	115

should designate. Of this amount, Dr. Washington asked permission to use $2,100 for an experiment in building in Alabama six rural schools for Negroes. The conditions of the experiment required that the Negroes by their own contributions of cash, land or labor, by gifts from white friends, or by grants from public funds, should raise in each community an amount equal to or larger than the $800 assigned as Rosenwald aid.

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Kentucky	82	23	7	13	3	6	2	3	1	1	0	0	0	0	0	1	0	0	0	2	1
Louisiana	53	182	58	44	21	16	5	3	2	3	1	2	0	0	0	1	0	0	0	29	8
Maryland	56	62	8	4	4	5	2	1	0	0	0	0	0	0	0	0	0	0	0	2	0
Mississippi	43	212	137	59	34	33	6	6	3	0	0	0	0	0	0	1	0	0	0	52	12
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figures for organs to Negroes); for special research work, $82,500.00.

LIBRARIES FOR NEGROES BUILT THROUGH CARNEGIE BENEFACTIONS

PUBLIC LIBRARIES

Location	Cost
Atlanta, Ga.	$25,000
Charlotte, N. C.	
Houston, Tex.	15,000
Knoxville, Tenn.	10,000
Louisville, Ky.	
Eastern Branch	19,000
Western Branch	31,000
Meridian, Miss.	8,000
Mound Bayou, Miss.	4,000
Nashville, Tenn.	25,000
New Orleans, La.	25,000
Savannah, Ga.	12,000

SCHOOL LIBRARIES

Location	Cost
A. and M. College, Normal, Ala.	$16,540
Atlanta University, Atlanta, Ga.	25,000
Fisk University, Nashville, Tenn.	20,000
A. and M. College, Tallahassee, Fla.	16,540
Howard University, Washington, D. C.	50,000
Talladega College, Talladega, Ala.	15,000
Tuskegee Institute, Ala.	20,000
Wilberforce University, Ohio	18,000
Wiley University, Marshall, Tex.	15,000

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The interest aroused by the campaign for constructing these schools was very great. Many other communities sought similar offers of aid. Up to July 1, 1930, under the same cooperative plan, 5,075 Rosenwald school units including schoolhouses, industrial shops and teachers' homes had been erected at a total cost of $25,342,272. Of this amount the Negroes contributed $4,478,653; the whites, $1,071,880; from public funds, $15,842,355; and personal gifts of Mr. Rosenwald or from the Fund $3,949,384. The work of schoolhouse construction is under the general charge of Mr. S. L. Smith, director for southern schools, The Julius Rosenwald Fund, Cotton States Building, Nashville, Tennessee.

Plan for Distribution of Aid in Construction of Buildings—1. Julius Rosenwald Fund cooperates with state departments of education in efforts to provide and equip modern public school houses for the Negroes of southern states. Such equipment as: desks, blackboards, heating apparatus, ample vocational training facilities for both boys and girls, libraries and sanitary privies, is deemed of equal importance with the schoolhouses themselves.

2. Aid will be granted toward the construction and equipment of schools from two to six-teacher types where the term is at least six months, seven or more months being preferred, and for schools above a six-teacher type where the term is to be at least eight months.

3. The site on which the school is to be located must contain at least two acres of land deeded to the public school authorities and be approved by the state department of education in order to qualify for aid by the Fund. In larger schools more land should be provided to furnish ample playground facilities, agricultural plots, vocational shops, teachers' homes, parking space, etc.

4. Every building—school, teachers' home and vocational unit—must be erected on community school plans furnished by the Fund or on plans prepared by state department of education or by school architects and approved by the director for southern schools before construction is begun. When an architect is employed sketches of plans should be submitted for approval before being drawn in complete detail.

5. Application for aid will be made in triplicate by the county superintendent through the state department of education on blanks furnished by the state department. In addition to the amount appropriated by the public school authorities, it is expected that the Negroes themselves contribute money, material, or labor at every school where the Fund gives aid. When the building is fully completed and equipped final inspection is to be made by an authorized representative of the state department of Education and report submitted in triplicate on regular forms to the director for southern schools. When this is approved payment of the Fund's obligation will then be made through the state department of education.

6. Aid for the construction of school buildings will be given in towns and cities as well as in rural areas to schools which offer at least the first two years of high school work, it being understood that schools located in towns and cities shall have adequate vocational buildings or units for both boys' and girls' work and a trained teacher for each.

7. Allotments will be made for larger types of school buildings—seven-teacher or more—only after study by a representative of the Fund of the needs of the community with special reference to high school work, to vocational training and to the consolidation of schools.

8. Aid for the construction of industrial units will be given on the understanding that adequate equipment shall be installed and one or more teachers with vocational training employed.

9. Special aid for equipping vocational buildings—$100 per room—will be offered on the understanding that the contribution of the Fund will be not more than one-third the total sum expended for such equipment to be selected by or with the approval of the state supervisors of agriculture, of trades, and of home economics.

10. Aid will be given in the construction of a selected number of teachers' homes in connection with Rosenwald schools of three-teacher type or larger where the annual school term is at least eight months. In

allocating aid for teachers' homes preference will be given to consolidated schools where trained teachers are employed.

11. Wherever aid is given, the local school authorities are to agree to carry a reasonable amount of insurance on the building and furniture.

12. For further information communicate with your county or city superintendent or State Department of Education.

Rosenwald Aid to Negro Young Men's Christian Association—In January, 1911, Mr. Rosenwald made a proposition through the Young Men's Christian Association of Chicago whereby he offered to donate the sum of $25,000 to every city in the United States which would raise by public subscription $75,000 for the purpose of erecting an association building for colored men and boys, to cost, with land, building and furnishing not less than $100,000.

As a result of this offer a total of $5,964,564 has been raised. Of this amount Mr. Rosenwald contributed $650,000. The sources and amounts given to meet Mr. Rosenwald's conditions have been: from local whites, $1,701,299; from local Negroes, $806,318; from other sources, $617,921. With the amounts raised, twenty-eight buildings, twenty-six for men and two for women, have been or are being erected in the following cities: Atlanta, Baltimore, Brooklyn, Buffalo, Chicago, Cincinnati, Columbus, Dallas, Dayton, Detroit, Evanston, Illinois; Germantown, Pennsylvania; Harrisburg, Pennsylvania; Indianapolis, Kansas City, Montclair, New Jersey; New Orleans, New York, Philadelphia, Pittsburgh, St. Louis, Toledo, Washington, Winston-Salem, North Carolina; and Youngstown, Ohio. The two buildings for women are in New York and Philadelphia.

GENERAL EDUCATION BOARD

In 1902, Mr. John D. Rockefeller established the General Education Board. It received a federal charter, which stated that its object "shall be the promotion of education within the United States of America, without distinction of race, sex, or creed."

In 1913, the Rockefeller Foundation was established by him under a charter received from the State of New York, its stated object being "to promote the well-being of mankind throughout the world."

Another board, the Laura Spelman Rockefeller Memorial, was created by Mr. Rockefeller in 1918, and likewise received a charter from the State of New York, the use of its funds being designated for "charitable purposes."

In 1923, the International Education Board was established by Mr. John D. Rockefeller, Jr., under a charter granted by the Commonwealth of Virginia, its purpose being defined as "the promotion and/or advancement of education, whether institutional or otherwise, throughout the world."

These several boards maintained their own organizations and staffs for carrying out the purposes for which they were created. As time went on it became evident that the lines of separation in many respects were not clearly marked and that this condition led to doubt on the part of the public regarding the fields of operation of the several boards. It often resulted in the same project being presented in turn to two or more of the boards, involving needless duplication of time and expense. In 1928, a joint committee, composed of representatives of the four boards, undertook to find means whereby the work of these corporations might be carried on in closer and more clearly defined cooperative relations. The committee's report was approved by the boards in the autumn of 1928, with the understanding that its recommendations should become effective in January, 1929.

The recommendations included:

1. Creation of a new corporation, the Rockefeller Foundation into which is merged the former Rockefeller Foundation and the Laura Spelman Rockefeller Memorial.
2. Extension of the scope of the Rockefeller Foundation to embrace, as a major function, the advancement of knowledge in (1) the medical sciences; (2) the natural sciences (taking over the program in foreign countries of the International Education Board); (3) the social sciences (formerly carried on by the Laura Spelman Rockefeller Memorial), and (4) the humanities; and the appointment of a director and staff for each of these fields.
3. Division, on definitely determined lines, of the field of education in the United States between the Rockefeller Foundation and the General Education Board.

The outcome of the reorganization is the emergence of two Rockefeller boards—the Rockefeller Foundation, with a broad and general charter, and the General Education Board, whose activities are limited to the promotion of education in the United States.

Adoption of the plan of reorganization involved a clear definition of what were to constitute the activities of the General Education Board in the field of education in the United States, and those of the Rockefeller Foundation in the same field.

The activities are divided into two parts, one of which is to fall exclusively to the General Education Board and the other to be undertaken jointly by the Rockefeller Foundation and the General Education Board. The division is on the broad lines of education and research, the former to fall to the General Education Board and the latter to the Rockefeller Foundation. An undertaking will often embrace both objectives: if education is the principal motive, it will belong to the General Education Board; if research, it will belong to the Rockefeller Foundation. Education and the processes of education being in the main matters with which institutions are concerned, the General Education Board will deal chiefly with institutions rather than with learned societies or research agencies. Neither will the board sponsor individual research projects, except those in educational psychology and the educational processes which fall within its field.

The Exclusive Field—The activities which are included exclusively in the program of the General Education Board relate chiefly to college education, public education, and the processes of education, the application of art to industry, and aid in accounting methods and administration. In many instances cooperation in these fields will continue along lines already in operation until the demonstrations which the board has assisted have been brought to a conclusion. New developments will be given consideration as they arise.

In college education the board will continue in a limited field the interest it has formerly taken in the promotion of college and university education. Its contributions in this field have exceeded those for any other purpose, amounting, through June 30, 1929, to $81,068,510.73, not including aid given to colleges for Negroes.

As conditions in the field of higher education have changed, the board has modified its policy. Because of marked changes in the situation, its activities may be divided into three periods on the basis of the chief purpose characterizing each period: (1) 1902-1919, assisting in increasing general endowment; (2) 1919-1924, assisting in securing funds for increase of teachers' salaries; (3) 1924 to date, assisting in procuring funds for improving the quality of higher education and for fundamental research and training in the physical and biological sciences and in the humanities.

In the autumn of 1924, in view of these changed conditions, the board decided to terminate its work in stimulating efforts for increasing the general resources of colleges, and to direct its attention towards raising the standards of scholarship, such as the development of honor courses, research fellowships, more adequate facilities and opportunities for fundamental research and training in the physical and biological sciences, and special encouragement in the humanities. This change of program has naturally involved dealing with fewer institutions and the consideration of institutional plans designed to raise the quality of higher education.

Now, following the reorganization of the Rockefeller boards, the General Education Board is entering upon a fourth period in its relation to colleges and universities. The field of college education will fall exclusively to the General Education Board, while work on the university level will be undertaken jointly with the Rockefeller Foundation, as hereinbefore indicated.

Negro Education—The improvement of Negro education has been from the first one of the principal objects of the General Education Board. The board has no separate division for its work in Negro education; a separate report is made because of certain features which have required a treatment differing from that which prevails in other phases of the board's work.

From the time of its organization in 1902 to June 30, 1929, the total appropriations of the Board for Negro education have amounted to $20,986,576.62. The greater part of this sum has been expended since 1919. The earlier period was a time of study and of establishing contacts leading to cooperation with the southern people of both races resulting in the formulation of a program for future work.

In 1910, the Peabody Education Fund and the Southern Education Board enabled Virginia to employ a state agent for Negro rural schools. The following year the General Education Board took over the support of this work and extended the offer to the other southern states. Kentucky, Alabama, and Arkansas responded at once and were closely followed by North Carolina and Tennessee. By 1914 Georgia was added, and by 1919 each of the southern states had appointed a state agent for Negro rural schools as a member of the staff of the state department of education.

The farm demonstration work under the direction of Dr. Seaman A. Knapp was one of the earliest contributions of the General Education Board to education in the South. Work was carried on among Negroes as well as whites. It exercised a profound influence upon southern rural life, increasing the wealth of the people, and stimulating their desire for education. In 1916, this work was taken over by Act of Congress as a part of the extension service of the state agricultural and mechanical colleges. The General Education Board, however, continued its support of the Home Makers' Clubs, as the organization carrying on the work among Negro women and girls was called, until 1919, when it was likewise taken over by the government as a part of the home demonstration work. The total appropriations of the board to the Home Makers' Clubs amounted to $129,430.29.

Cooperation With Other Foundations—There has been remarkable cooperation with other foundations. The General Education Board placed its primary emphasis upon assisting the state departments of education in developing Negro education as a part of a well matured state system. The Jeanes, Slater, and Rosenwald Funds have placed their major emphasis upon the improvement of the Negro rural schools.

The state agents made it their business to interest new counties in employing a Jeanes teacher or in undertaking a county training school. The limited funds were soon absorbed. The Board accordingly supplemented the resources of the Jeanes and Slater Funds to enable them to respond to increasing demands; made small appropriations for summer schools for the training of teachers in service and brought together at Hampton and Tuskegee, selected groups of teachers, Jeanes teachers, and training school teachers for special courses designed to meet their needs. Under the stimulus of the board the foundation was also laid for a complete system of summer schools under state direction and support.

Summer Schools—The summer schools grew steadily in numbers and in influence. During the summer of 1926, fourteen southern states held 112 summer schools. The number ranged from two each in Florida and Maryland to twenty-four in Mississippi. They enrolled 23,686 teachers, or 54 per cent of the entire teaching body in these fourteen states. The board contributed in that year $22,500 toward the support of fifty-two of these schools. As public funds were steadily increasing the board felt that its purpose had been realized, and in 1927 made an appropriation of $75,000 for summer schools, to be distributed on a diminishing scale over a five-year period, until the support is taken over entirely by state and local funds.

Need for Trained Teachers—It is estimated that approximately 8,000 new teachers are needed annually to replace the teachers who drop out for one reason or another and to fill the new positions created. For the past ten years the building of Rosenwald schools alone has added more than 1,000 new classrooms annually.

Recognizing the importance of work being conducted by a group of denominational colleges under Negro control and support, the General Education Board in May, 1919, made an appropriation to six institutions to enable each of them to engage a teacher of superior ability and training, to be known as a 'training teacher' or 'helping teacher.' The number of institutions to which this assistance was rendered was later increased to twelve. After having provided for the support of these teachers for ten years, the Board terminated its aid in 1929. The total contribution of the board for the ten-year period amounted to $104,665.98.

The board likewise supported for five years ten 'helping teachers' in the county training schools located in rural communities where the need of teachers was particularly urgent. During the five-year period in which this work was carried on the Board appropriated $34,480. The schools enrolled 1162 students in the training classes, and 412 completed the courses offered and became teachers in the country schools.

State Agricutural and Mechanical Colleges and Normal Schools — The officers of the board accordingly began to study the provisions made by the states for the training of teachers, and in 1923-1924 made a study of the state agricultural and mechanical colleges and normal schools. At that time only 5.7 per cent of the Negro teachers had received the equivalent of a two-year normal course in the state institutions. A larger proportion came from private institutions, but the majority were without adequate training.

Following the study referred to, the Board decided to extend its cooperation to the state institutions in helping them secure needed buildings and other plant improvements. Practically every southern state has since undertaken building programs in these institutions, and the annual appropriations for their support have been increased. In twelve states the building programs just completed or now under way aggregate more than $5,000,000. The appropriations of the Board, which now total about $1,950,000, have greatly hastened this development.

Gifts for Endowment — Prior to 1919 the Board had not felt warranted in contributing to any considerable extent to the endowment of Negro colleges. A gift of $25,000 to Hampton Institute, in 1915, represents the only sum for this purpose. With the rising cost of living and maintenance, and all the complicated problems following the war, Negro colleges were in great difficulty. In administering a special gift from Mr. John D. Rockefeller, designed primarily to aid institutions to raise increased sums for endowment of teachers' salaries, the Board gave special consideration to the stage of development of the Negro colleges and appropriated substantial sums for endowment as well as sums for maintenance over a period of years.

Appropriations aggregating $5,375,000 for endowment were made to the institutions listed below:

Fisk University, Nashville, Tennessee;
Hampton Institute, Virginia;
Knoxville College, Knoxville, Tennessee;
Lincoln University, Pennsylvania;
Morehouse College, Atlanta, Georgia;
Shaw University, Raleigh, North Carolina;
Spelman College, Atlanta, Georgia;
Talladega College, Talladega, Alabama;
Tuskegee Institute, Tuskegee, Alabama;
Virginia Union University, Richmond, Virginia;
Wiley University, Marshall, Texas.

Following the reorganization of the Rockefeller boards, the General Education Board has approved the following general plan of proposed activities in Negro education: In elementary and secondary education, cooperation (a) in aiding state departments of education to develop efficient divisions of Negro education; (b) in helping to carry out state programs initiated and administered by state departments, and (c) in assisting, under special conditions, public schools and private schools of secondary grade; in higher education, cooperation (a) in developing university centers, including professional schools; (b) in promoting medical education and nurse training at a few centers; (c) in aiding a selected group of denominational colleges and also certain state-supported institutions; (d) in developing teacher-training facilities, especially in state normal schools and state agricultural and mechanical colleges; (e) in providing additional training for those engaged in the field of Negro education, and (f) in improving accounting systems of institutions.

The following are the officers of the Board: Trevor Arnett, president; W. W. Brierley, secretary; L. G. Myers, treasurer; Max Mason, director, division of natural sciences; Edmund E. Day, director, division of social sciences; David H. Stevens, director, division of education; Jackson Davis, assistant director, division of education; Leo M. Favrot, general field agent; Thomas M. Debevoise, counsel.

THE SMITH-HUGHES APPROPRIATION FOR VOCATIONAL EDUCATION

On February 23, 1917, the United States Congress passed the Smith-Hughes Vocational Education Act. Under the terms of this act, the federal government appropriates funds to the states for the purpose of cooperating in vocational education, as follows: (1) for instruction in agriculture, $500,000 in 1918 and an increase each year until in 1926 and thereafter a maximum of $3,000,000 is annually appropriated; (2) for instruction in the trades, home economics and industrial subjects, $500,000 in 1918 and an increase each year until in 1926, and thereafter a maximum of $3,000,000 is annually appropriated; (3) for training teachers, supervisors, and directors of agricultural subjects and teachers of trades, industrial and home economics subjects, $500,000 in 1918 and an increase each year until in 1921 and thereafter, a maximum of $1,000,000 is annually appropriated. Thus, in 1926 and thereafter the federal government will give approximately $7,000,000 annually to assist in vocational training. The basis of allotments of each state is as follows: for agriculture, a sum in the proportion which the state's rural population bears to the total rural population of the nation; for trades, home economics, and industries, a sum in the proportion which the state's urban population bears to the total urban population of the nation; for teacher training, a sum in the proportion which the state's total population bears to the total population of the nation. The moneys expended under the provisions of this Act, in cooperation with the states, for the salaries of teachers, supervisors, or directors of agricultural subjects, or for the salaries of teachers of trade, home economics, and industrial subjects, shall be conditioned that for each dollar of federal money expended for such salaries the state or local community, or both shall expend an equal amount for such salaries; and that appropriations for the training of teachers of vocational subjects as herein provided, shall be conditioned that such money be expended for maintenance of such training and that for each dollar of federal money so expended for maintenance, the state or local community, or both, shall expend an equal amount for the maintenance of such training.

The grant is for payment in part of salaries of teachers, supervisors, and directors of agricultural subjects, for payments in part of salaries of teachers of trade, home economics, or industrial subjects, for payment toward the maintenance of the training of teachers in all these subjects.

The grant is made in accordance with the terms of a definite plan proposed by the state and approved by the federal board. No money belongs to any state as of right. A state is entitled to receive federal aid only when it has conformed to the act and has had its plan approved. No money belongs to any local community or to any institution as of right. Communities and institutions are entitled to money only as they show themselves able and ready to meet the requirements of the state board for vocational education. H. O. Sargent, Federal Board for Vocational Education, Washington, D. C., is special federal agent for agricultural work among Negroes. Detailed information may be obtained by addressing, "Federal Board for Vocational Education," Washington, D. C.

The amount, which under the Smith-Hughes Act will go to each of the southern states and the amount which, on the basis of per cent in population should be expended for Negroes, is shown in the tables which follow:

THE SMITH-LEVER APPROPRIATIONS FOR AGRICULTURAL EXTENSION EDUCATION

In 1913, Congress passed the Smith-Lever Agricultural Extension Bill which provided money for carrying on agricultural extension work in every state of the nation. Some of the important features of this act are:

This extension work shall consist of the giving of instruction and practical demonstrations in agriculture and home economics to persons not attending or resident in the colleges receiving the benefits of the Act.

The amount that each state receives is in the proportion which the rural population of the state bears

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TUSKEGEE INSTITUTE

to the total rural population.

Before any federal appropriations are made to a state an equal sum must be provided from within the state in any of the following ways: namely, by the state or by a county, or a college, or a local authority, or by individual contributions.

In 1914, each state was given $10,000 unconditionally for this work. In 1915, the proportionate allotment for each state began to be available. The maximum allotment for each state was reached in 1922. The work for Negroes is carried on along the lines of farm demonstration work, corn and canning clubs for Negro boys and girls and field or movable schools.

Each dollar of federal money expended must be matched by a dollar from other sources. That is the total money expended in the Smith-Lever work, must be twice the amount of federal money expended. For lists of workers among Negroes under the Smith-Lever Act, see section on Agriculture.

ALLOTMENT OF FEDERAL VOCATIONAL EDUCATION FUNDS TO STATES FOR THE YEAR ENDED JUNE 30, 1926, AND ANNUALLY THEREAFTER TO 1931 *

States	Total	Agriculture: for Salaries of Teachers, Supervisors and Directors	Trade, Industry and Home Economics: for Salaries of Teachers	Teacher Training: for Salaries of Teachers and maintenance of Teacher-Training
Alabama	$ 157,988.45	$ 107,318.99	$ 28,363.90	$ 22,305.56
Arkansas	118,130.01	85,307.84	16,177.80	16,644.37
Florida	65,570.98	35,755.06	19,815.92	10,000.00
Georgia	194,569.14	126,526.79	40,534.53	27,507.82
Kentucky	162,302.05	104,064.16	35,282.06	22,955.83
Louisiana	120,370.17	68,303.49	34,982.45	17,084.23
Maryland	96,052.46	33,863.79	48,418.18	13,770.49
Mississippi	120,871.42	90,489.79	13,372.36	17,009.27
Missouri	226,762.49	106,052.25	88,374.76	32,335.48
North Carolina	172,354.27	120,736.14	27,308.75	24,309.38
Oklahoma	136,199.77	86,889.21	30,043.68	19,266.88
South Carolina	113,473.58	81,107.54	16,372.16	15,993.88
Tennessee	157,017.97	100,770.92	34,039.23	22,207.82
Texas	312,409.38	183,871.11	84,241.77	44,296.50
Virginia	154,902.82	95,433.38	37,534.22	21,935.22
West Virginia	98,342.19	63,888.31	20,550.03	13,903.85
Total	$2,407,317.15	$1,490,378.77	$545,368.12	$341,526.58

AMOUNT OF FEDERAL ALLOTMENTS, UNDER THE SMITH-HUGHES ACT WHICH ON THE BASIS OF THEIR PER CENT OF THE TOTAL POPULATION, THE RURAL POPULATION, AND THE URBAN POPULATION SHOULD BE EXPENDED FOR NEGROES IN 1926, AND EACH YEAR THEREAFTER IN EACH OF THE SOUTHERN STATES: FOR AGRICULTURE, FOR TRADES, AND FOR TEACHER-TRAINING.

States	Total which should be expended for Negroes in 1926 and each year thereafter	Amount which should be expended for Salaries of Teachers Supervisors and Directors of Agriculture	Amount which should be expended for Salaries of Teachers of Trades, Industries and Home Economics	Amount which should be expended for Salaries of Teachers and Maintenance of Teacher-Training
Alabama	$ 61,616	$ 41,103	$ 11,948	$ 8,565
Arkansas	30,874	22,289	4,092	4,493
Florida	22,309	12,192	6,717	3,400
Georgia	81,203	54,533	15,200	11,470
Kentucky	15,701	7,596	5,856	2,249
Louisiana	47,092	29,848	10,599	6,645
Maryland	16,259	7,009	6,923	2,327
Mississippi	63,238	48,864	5,496	8,878
Missouri	11,737	2,545	7,511	1,681
North Carolina	51,369	35,496	8,629	7,244
Oklahoma	10,006	5,908	2,673	1,425
South Carolina	58,338	43,635	6,483	8,220
Tennessee	30,207	16,425	9,496	4,286
Texas	49,848	30,338	12,467	7,043
Virginia	46,250	28,057	11,635	6,558
West Virginia	5,778	3,705	1,253	820
Total	$601,815	$389,543	$126,978	$85,304

(*) For years 1932 to 1941 allotments will be based upon returns of population at the Federal Census of 1930.

THE ANNUAL ALLOTMENT TO EACH OF THE FIFTEEN SOUTHERN STATES AND THE AMOUNT ON THE BASIS OF THEIR PER CENT OF THE RURAL POPULATION SHOULD BE EXPENDED FOR NEGROES

State	Federal funds provided by Smith-Lever Act	Total with State funds matching federal funds required by Smith-Lever Act	Per cent of rural population Negroes	Amount of federal funds which should be expended for Negroes	Total amount combined state and federal Funds which should be expended for Negroes based on population
Alabama	$ 146,400	$ 292,800	38.4	$ 56,217	$ 112,434
Arkansas	113,000	226,000	27.0	30,510	61,020
Florida	44,000	88,000	34.0	14,960	29,020
Georgia	170,000	340,000	41.7	70,890	141,780
Kentucky	142,500	285,000	9.8	13,945	27,890
Louisiana	96,100	192,200	38.9	37,382	74,764
Maryland	52,700	105,400	16.9	8,906	17,812
Mississippi	131,400	262,800	52.2	68,590	137,180
Missouri	156,600	313,200	5.2	8,133	16,266
North Carolina	155,100	310,200	29.8	46,219	92,438
Oklahoma	111,000	222,000	7.4	8,214	16,428
South Carolina	106,000	212,000	51.4	54,484	108,968
Tennessee	143,000	286,000	19.3	27,599	55,198
Texas	244,400	488,800	15.9	38,859	77,718
Virginia	130,000	260,000	29.9	38,870	77,740
West Virginia	82,000	164,000	5.9	4,838	9,676
Total	$2,024,200	$4,048,400		$528,616	$1,057,232

ADDITIONAL FUNDS FOR AGRICULTURAL EXTENSION EDUCATION

On May 22, 1928, Congress provided for additional funds for Agricultural Extension Education through:

An Act to provide for the further development of agricultural extension work between the agricultural colleges in the several states receiving the benefits of the Act entitled, "An Act donating public lands to the several states and territories which may provide colleges for the benefit of agriculture and the mechanic arts," approved July 2, 1862, and all acts supplementary thereto, and the United States Department of Agriculture.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That in order to further develop the cooperative extension system as inaugurated under the Act entitled, "An Act to provide for cooperative agricultural extension work between the agricultural colleges in the several states receiving the benefits of the Act of Congress approved July 2, 1862, and all Acts supplementary thereto, and the United States Department of Agriculture," approved May 8, 1914, there is hereby authorized to be appropriated, out of any money in the treasury not otherwise appropriated, for the purpose of paying the expenses of the cooperative extension work in agriculture and home economics, and the necessary printing and distributing of information in connection with the same, the sum of $980,000 for each year, $20,000 of which shall be paid annually, in the manner hereinafter provided, to each state and the Territory of Hawaii which shall by action of its legislature assent to the provisions of this Act. The payment of such installments of the appropriations hereinbefore made as shall become due to any state or territory before the adjournment of the regular session of the legislature meeting next after the passage of this Act, may, in the absence of prior legislative assent, be made upon the assent of the governor thereof, duly certified to the Secretary of the Treasury. There is hereby authorized to be appropriated for the fiscal year following that in which the foregoing appropriation first becomes available, and for each year thereafter, the sum of $500,000. The additional sums appropriated under the provisions of this Act shall be subject to the same conditions and limitations as the additional sums appropriated under such Act of May 8, 1914, except that (1) at least 80 per cent of all appropriations under this Act shall be utilized for the payment of salaries of extension agents in counties of the several states to further develop the cooperative extension system in agriculture and home economics with men, women, boys, and girls; (2) funds available to the several states and the territory of Hawaii under the terms of this Act shall be so expended that the extension agents appointed under its provisions shall be men and women in fair and just proportions; (3) the restriction on the use of these funds for the promotion of agricultural trains shall not apply.

Sec. 2 The sums appropriated under the provisions of this Act shall be in addition to, and not in substitution for, sums appropriated under such Act of May 8, 1914, or sums otherwise annually appropriated for cooperative agricultural extension work.

APPROPRIATION FOR AGRICULTURAL RESEARCH (PURNELL ACT)

Congress, in 1925, passed the Purnell Act as follows:

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That for the more complete endowment and maintenance of agricultural experiment stations now established, or which may hereafter be established, in accordance with the Act of Congress approved March 2, 1887, there is hereby authorized to be appropriated, in addition to the amounts now received by such agricultural experiment stations, the sum of $20,000 for the fiscal year ending June 30, 1926; $30,000 for the fiscal year ending June 30, 1927; $40,000 for the fiscal year ending June 30, 1928; $50,000 for the fiscal year ending June 30, 1929; $60,000 for the fiscal year ending June 30, 1930; and $60,000 for each fiscal year thereafter, to be paid to each State and Territory; and the Secretary of Agriculture shall include the additional sums above authorized to be appropriated in the annual estimates of the Department of Agriculture, or in a separate estimate, as he may deem best.

The funds appropriated pursuant to this Act shall be applied only to paying the necessary expenses of conducting investigations or making experiments bearing directly on the production, manufacture, preparation, use, distribution, and marketing of agricultural products and including such scientific researches as have for their purpose the establishment and maintenance of a permanent and efficient agricultural industry, and such economic and sociological investigations as have for their purpose the development and improvement of the rural home and rural life, and for printing and disseminating the results of said researches.

Libraries for Negroes

PUBLIC LIBRARIES

Alabama:
  Birmingham;
Arkansas:
  Little Rock;
Florida:
  Jacksonville;
  St. Petersburg;
  Tampa, (school);
Georgia:
  Atlanta, (Carnegie);
  Savannah, (Carnegie);
Indiana:
  Evansville, (Carnegie);
Kentucky:
  Louisville, Eastern Branch, (Carnegie);
  Louisville, Western Branch, (Carnegie);
Louisiana:
  New Orleans, (Carnegie);
Mississippi:
  Meridian, (Carnegie);
  Mound Bayou, (Carnegie);
Missouri:
  Kansas City, (school);
North Carolina:
  Asheville;
  Charlotte;
  Durham;
  Greensboro;
  Henderson;
  Lexington, (school);
  Wilmington;
  Winston-Salem, (Y. W. C. A.);
Oklahoma:
  Guthrie;
  Oklahoma City;
  Okmulgee;
  Tulsa;
South Carolina:
  Columbia;
  Greenville, (Community Building);
Tennessee:
  Chattanooga, (school);
  Knoxville, (Carnegie);
  Memphis, (school);
  Nashville, (Carnegie);
Texas:
  Galveston;
  Houston, (Carnegie);
  San Antonio, (school);
Virginia:
  Lynchburg, (school);
  Norfolk, (school);
  Petersburg;
  Richmond, (Y. W. C. A.);
  Roanoke.

LIBRARY BUILDINGS IN COLLEGES FOR NEGROES

Alabama:
  Alabama A. and M. College, (Carnegie);
  Talladega College, (Carnegie);
  Tuskegee Institute, (Carnegie);
District of Columbia:
  Howard University, (Carnegie);
Florida:
  Florida A. and M. College, (Carnegie):
Georgia:
  Atlanta University, (Carnegie);
  Fort Valley High and Industrial School, (Carnegie);
North Carolina:
  Livingstone College, (Carnegie);
  Kittrell College;
  Johnson C. Smith University;
  St. Augustine School;
  Shaw University;
Ohio:
  Wilberforce University, (Carnegie);
South Carolina:
  Claflin College;
Tennessee:
  Fisk University, (Carnegie);
  Agricultural and Industrial State College;
Texas:
  Wiley University, (Carnegie);
  Bishop College;
Virginia:
  Hampton Institute, (Collis P. Huntington Memorial Library).

Julius Rosenwald Fund College Library Aid

Name of College	Rosenwald Aid	Total for Purchase of Books
1927-28		
Tuskegee Institute, Ala.	$ 500	$ 1,500
Southern University, Scotlandville, La.	1,000	3,000
Petersburg Normal and Industrial Institute, Ettricks, Va.	1,000	3,000
A. and I. State College, Nashville, Tenn.	2,000	6,000
Winston-Salem Teachers' College, Winston-Salem, N. C.	2,000	6,000
Total	$ 6,500	$ 19,500
1928-29		
A. and M. College, Orangeburg, S. C.	$ 1,000	$ 3,000
C. A. and N. University, Langston, Okla.	1,000	3,000
Elizabeth City State Normal, N. C.	1,000	3,000
Miles Memorial College, Birmingham, Ala.	1,250	3,750
State Teachers College, Montgomery, Ala.	2,500	7,500
State N. and I. Institute, Prairie View, Texas.	1,500	4,500
Kentucky State Industrial College, Frankfort, Ky.	1,000	3,000
N. C. College for Negroes, Durham, N. C.	750	2,250
West Virginia Collegiate Institute, Institute, W. Va.	1,000	3,000
Tougaloo College, Tougaloo, Miss.	250	750
Bennett College for Women, Greensboro, N. C.	1,500	4,500
Virginia Normal and Industrial Institute, Petersburg, Va.	1,000 (2nd)	3,000
State College for Colored Students, Dover, Del.	1,000	3,000

A. and I. State College, Nashville, Tenn.	500	(2nd)	1,500
Bluefield Institute, Bluefield, W. Va.	1,000	*	3,000
West Virginia State College, Institute, W. Va.	1,500	*	4,500
Total	$17,750		$ 53,250
1929-30			
Lane College, Jackson, Tenn.	$ 1,600		$ 4,800
Selma University, Selma, Ala.	1,000	*	3,000
Arkansas A. and M. College, Pine Bluff, Ark.	2,500	*	7,500
Florida A. and M. College, Tallahassee, Fla.	2,000	*	6,000
Ft. Valley High and Industrial, Ft. Valley, Ga.	1,000	*	3,000
Lincoln University, Jefferson City, Mo.	2,500	*	7,500
N. C. College for Negroes, Durham, N. C.	1,750		5,250
Agricultural and Normal University, Langston, Okla.	1,000	* (2nd)	3,000
Guadaloupe College, Seguin, Tex.	2,500	*	7,500
Kittrell College, Kittrell, N. C.	500	*	1,500
Morris Brown University, Atlanta, Ga.	2,500	*	7,500
Philander Smith College, Little Rock, Ark.	2,250	*	6,750
Rust College, Holly Springs, Miss.	2,500	*	7,500
Agricultural and Technical College, Greensboro, N. C.	1,250	*	3,750
Virginia Normal and Industrial Institute, Ettricks, Va.	500	*	1,500
Bethune-Cookman College, Daytona Beach, Fla.	500	*	1,500
High School and Junior College, Little Rock, Ark.	1,250	*	3,750
Tougaloo College, Tougaloo, Miss.	250	* (2nd)	750
Livingstone College, Salisbury, N. C.	500	*	1,500
Winston-Salem Teachers' College, Winston-Salem, N. C.	500	*	1,500
Total	$28,350		$ 85,050
Grand Total	$52,600		$157,800

* Approved for aid but the Fund's share not yet paid.

PRIVATE UNIVERSITIES AND COLLEGES ENROLLING OVER 250 STUDENTS IN COLLEGE COURSES

School	Location	Denomination	President	Number Teachers	Enrolment: Theological: English	Enrolment: Theological: Degree	Enrolment: College	Enrolment: High School	Enrolment: Elementary	Enrolment: Other Courses	Enrolment: Total	Income
Bishop College	Marshall, Tex.	Baptist	J. J. Rhoads	28	6	17	388	41	0	8	460	$ 34,468
Clark University	Atlanta, Ga.	M. E.	M. S. Davage	30	0	0	306	184	0	0	490	75,277
Fisk University	Nashville, Tenn.	Cong.	T. E. Jones	35	0	0	521	0	0	16	537	275,584
Hampton Institute	Hampton, Va.	Non-Sect.	Arthur Howe	125	0	0	788	282	384	1,223	2,677	442,064
Howard University	Washington, D. C.	Non-Sect.	M. W. Johnson	196	27	10	2,183	0	0	435	2,655	597,601
Johnson C. Smith University	Charlotte, N. C.	Presb.	H. L. McCrorey	23	2	16	304	0	0	155	477	142,956
Knoxville College	Knoxville, Tenn.	U. Presb.	J. K. Griffen	21	0	0	280	28	0	110	418	75,276
Lincoln University	Lincoln University, Pa.	Presb	W. H. Johnson	20	0	21	341	0	0	3	365	124,091
Morehouse College	Atlanta, Ga.	Baptist	John Hope	24	0	10	369	73	0	9	461	100,460
Morgan College	Baltimore, Md.	M. E.	J. O. Spencer	24	0	0	474	0	0	0	473	81,000
New Orleans College	New Orleans, La.	M. E.	O. E. Kriege	35	0	0	455	299	46	20	820	72,000
Samuel Houston College	Austin, Tex.	M. E.	W. J. King	24	0	0	376	32	0	182	590	25,000
Shaw University	Raleigh, N. C.	Baptist	J. L. Peacock	22	19	14	317	0	0	0	350	52,200
Straight College	New Orleans, La.	Cong.	J. P. O'Brien	31	0	0	319	317	86	3	725	78,700
Talladega College	Talladega, Ala.	Cong.	F. A. Sumner	64	0	0	256	135	115	58	564	16,000
Tuskegee Normal and Industrial Institute	Tuskegee Inst., Ala.	Non-Sect.	R. R. Moton	253	0	0	466	720	624	791	2,601	596,640
Virginia Union University	Richmond, Va.	Baptist	W. F. Clark	25	25	7	585	48	0	14	679	70,587
Wilberforce University	Wilberforce, Ohio	A. M. E.	G. H. Jones	81	0	59	280	155	55	211	760	99,819
Wiley College	Marshall, Tex.	M. E.	M. W. Dogan	32	0	0	426	0	0	25	451	76,384
Total				1,093	79	154	9,434	2,314	1,310	3,263	16,553	$3,036,107

UNIVERSITIES AND COLLEGES ENROLLING BETWEEN 150 AND 250 STUDENTS IN COLLEGE COURSES

School	Location	Denomination	President	Number Teachers	Enrolment: Theological: English	Enrolment: Theological: Degree	Enrolment: College	Enrolment: High School	Enrolment: Elementary	Enrolment: Other Courses	Enrolment: Total	Income
Allen University	Columbia, S. C.	M. E.	D. H. Sims	36	10	0	150	250	0	10	420	106,609
Atlanta University (a)	Atlanta, Ga.	Non-Sect.	M. W. Adams	19	0	0	0	0	0	20	20	$ 70,000
Benedict College	Columbia, S. C.	Baptist	J. J. Starks	29	3	4	239	120	0	21	387	100,330
Lane College	Jackson, Tenn.	C. M. E.	J. F. Lane	22	11	5	242	199	0	0	457	29,717
Le Moyne Junior College	Memphis, Tenn.	Cong.	E. J. Ortman	20	0	0	166	212	116	0	494	22,000
Livingstone College	Salisbury, N. C.	A. M. E. Z.	W. P. Burley	29	0	0	219	21	0	34	274	56,862
Morris Brown University	Atlanta, Ga.	A. M. E.	W. A. Fountain, Jr.	27	30	7	178	179	53	132	579	90,338
St. Augustine's College	Raleigh, N. C.	P. E.	E. A. Goald	25	0	0	158	125	0	53	336	75,000
Spelman College*	Atlanta, Ga.	Baptist	Florence Read	37	0	0	239	148	0	0	387	142,715
Texas College	Tyler, Tex.	C. M. E.	C. C. Owens	17	0	0	170	157	88	0	415	25,789
Total				261	54	16	1,761	1,411	257	270	3,769	$719,360

(a) Under the terms of the consolidation, effected in 1929, of Atlanta University, Morehouse College and Spelman College into "The Atlanta University," beginning with 1929-30, no undergraduate students are to be admitted to the college of the old Atlanta University; instead they are to be admitted to Morehouse and Spelman.

*School for women.

UNITED STATES LAND-GRANT COLLEGES FOR NEGROES

School	Location	President	No. Teachers	Enrolment					Income			
				Colleges	High Schools	Elementary	Other Courses	Total	State Funds	Federal Funds	Other Sources	Total
A. & M. Inst.	Normal, Ala.	J. F. Drake	30	78	155	148	1	382	$ 25,000	$ 24,590	$ 19,422	$ 69,012
A. & T. Coll. of N. C.	Greensboro, N. C.	F. D. Bluford	45	249	161	111	488	1,009	71,031	19,586	7,000	97,617
Alcorn A. & M. Coll.	Alcorn, Miss.	E. J. Rowan	31	159	442	144	0	745	77,692	39,592	0	117,284
Ark. State Coll. for Negroes	Pine Bluff, Ark.	J. B. Watson	34	60	307	122	13	502	68,006	14,759	3,883	86,648
Colored A. & M. Univ.	Langston, Okla.	Z. T. Hubert	35	388	201	42	0	631	182,500	7,067	25,000	214,567
Fla. A. & M. Coll. for Negroes	Tallahassee, Fla.	J. R. E. Lee	72	259	225	138	0	622	124,889	25,820	3,000	153,709
Ga. State Ind. Coll.	Savannah, Ga.	B. F. Hubert	26	131	202	171	0	504	57,666	19,667	28,978	106,311
Ky. State Ind. Coll.	Frankfort, Ky.	R. B. Atwood	30	110	114	38	91	353	250,000	12,000	0	262,000
Lincoln University	Jefferson City, Mo.	N. B. Young	30	190	160	45	0	395	139,000	4,925	10,000	153,925
Prairie View State Coll.	Prairie View, Tex.	W. R. Banks	92	790	211	112	42	1,155	327,000	18,500	75,000	420,500
Princess Anne Academy	Princess Anne, Md.	T. H. Kiah	28	0	95	25	0	120	58,120	10,000	5,000	73,120
Southern University	Baton Rouge, La.	J. S. Clark	59	472	281	133	0	886	248,000	23,655	375,878	647,533
State A. & M. College	Orangeburg, S. C.	R. S. Wilkinson	77	288	321	113	623	1,345	137,013	36,804	18,400	192,217
State Coll. for Col. Students	Dover, Del.	R. S. Grossley	15	17	140	0	34	191	22,500	10,000	7,633	40,133
Tenn. A. & I. Teach. Coll.	Nashville, Tenn.	W. J. Hale	53	1,162	496	57	45	1,760	105,000	14,850	30,000	149,850
Va. State Coll. for Negroes	Petersburg, Va.	J. M. Gandy	82	384	490	634	917	2,425	240,278	33,125	91,603	365,006
W. Va. State Coll.	Institute, W. Va.	J. W. Davis	59	513	157	0	382	1,052	215,000	10,000	43,527	268,527
Total			798	5,250	4,158	2,033	2,636	14,077	$2,348,695	$324,940	$744,324	$3,417,959

STATE AND CITY NORMAL SCHOOLS AND COLLEGES

School	Location	President	No. Teachers	Enrolment					Income		
				Colleges	High Schools	Elementary	Other Courses	Total	State Funds	Other Sources	Total
Ala. State Teachers Coll.	Montgomery, Ala.	H. C. Trenholm	103	1,650	1,511	99	1,084	4,344	$ 60,000	$114,000	$ 174,000
A. & M. State School	Forsyth, Ga.	W. M. Hubbard	17	81	312	441	626	1,460	21,770	4,080	25,850
Armstrong Normal School	Richmond, Va.	W. W. Townsend	7	45	1,498	0	0	1,543	9,738	2,000	11,738
Bluefield Colored Institute	Bluefield, W. Va.	R. P. Sims	22	179	132	0	316	627	72,500	2,000	74,500
Bowie Normal School	Bowie, Md.	L. S. James	10	127	0	0	0	127	38,000	0	38,000
Cheyney Tr. School for Teachers	Cheyney, Pa.	L. P. Hill	12	132	0	0	0	132	77,500	15,500	93,000
Coppin Normal School	Baltimore, Md.	M. W. Connor	11	137	0	0	0	137	30,733	0	30,733
Downingtown I. & A. School	Downingtown, Pa.	J. H. N. Waring, Jr.	11	0	57	64	0	121	30,000	10,000	40,000
Dunbar Junior College	Little Rock, Ark.	J. H. Lewis	5	105	1,078	2,560	0	3,743	0	0	0
Elizabeth City State Nor. School	Elizabeth City, N. C.	J. H. Bias	17	135	89	94	300	618	52,450	10,976	63,426
Ga. Nor. & Agr. Coll.	Albany, Ga.	J. W. Holley	22	28	193	185	0	406	28,000	14,185	42,185
Houston Colored Jr. Coll.	Houston, Texas	J. T. Fox, Dean	13	354	0	0	0	354	0	0	0
Kansas Vocational Coll.	Topeka, Kans.	C. Richardson	21	20	151	29	172	372	63,202	10,370	73,572
Louisville Municipal Coll. for Negroes*	Louisville, Ky.	R. C. Clement									
McDonogh School No. 35	New Orleans, La.	L. V. Alexis	6	--	689	--	68	757	0	0	0
Myrtilla Miner Nor. School	Washington, D. C.	E. A. Clarke	24	337	0	277	0	614	95,404	0	95,404
N. J. Manual Tr. & Ind. School	Bordentown, N. J.	W. R. Valentine	21	0	150	244	32	426	180,162	22,000	202,162
N. C. Coll. for Negroes	Durham, N. C.	J. E. Shepard	21	318	0	0	29	347	45,000	9,500	54,500
State Normal School	Fayetteville, N. C.	E. E. Smith	18	237	138	158	234	767	40,000	9,000	49,000
Winston-Salem Teach. Coll.	Winston-Salem, N. C.	S. G. Atkins	26	305	0	0	367	672	98,395	44,438	142,833
Total			387	4,190	5,998	4,151	3,228	17,567	$942,854	$268,049	$1,210,903

*Excepting Theological Department, Simmons University sold to Board of Trustees, University of Louisville to be operated as The Municipal College for Negroes.

PRIVATE UNIVERSITIES AND COLLEGES ENROLLING LESS THAN 50 STUDENTS IN COLLEGE COURSES

School	Location	Denomination	President	No. Teachers	Enrolment								Income
					Theological								
					English	Degree	College	High School	Elementary	Other Courses	Total		
Arkansas Baptist College	Little Rock, Ark.	Baptist	S. P. Nelson	17	29	0	47	103	12	21	212		$ 23,647
Allen Home High School *	Asheville, N. C.	M. E.	Miss V. Stryker	12	0	0	20	62	56	6	138		15,000
American Baptist Theological Seminary	Nashville, Tenn.	Baptist	J. A. Garnett	2	42	0	0	0	0	0	42		
Armstrong Literary & Industrial College	Alexandria, La.	A. M. E.		6	0	0	7	35	173	0	215		3,500
Bettis Academy	Trenton, S. C.	Baptist	A. W. Nicholson	15	12	0	22	152	469	16	671		10,000
Bishop Payne Divinity School	Petersburg, Va.	P. E.	F. G. Ribble	4	10	0	0	0	0	0	10		10,000
Campbell College	Jackson, Miss.	A. M. E.	S. P. Hood	15	2	4	6	85	75	22	194		15,000
Central City College	Macon, Ga.	Baptist	J. H. Gadson	11	15	0	6	47	33	10	101		10,179
Central Mississippi College	Kosciusko, Miss.	Baptist	W. A. Reed, Jr.	12	0	0	10	206	64	30	310		6,000
Central Texas College	Waco, Tex.	Baptist	S. H. Davis	12	14	2	12	89	2	5	124		2,300
Coleman College	Gibsland, La.	Baptist	M. M. Coleman	8	0	0	6	95	52	0	153		6,000
Conroe N. & I. College	Conroe, Tex.	Baptist	W. A. Johnson	12	23	0	8	70	32	24	157		4,000
Florida Memorial College	Live Oak, Fla.	Baptist	R. L. Holley	13	0	0	13	56	53	17	139		7,427
Florida Normal & Collegiate Institute	St. Augustine, Fla.	Baptist	N. W. Collier	22	0	0	20	108	50	100	278		45,000
Fort Valley High & Industrial School	Fort Valley, Ga.	P. E.	H. A. Hunt	23	0	0	26	273	401	153	853		49,830
Friendship N. & I. College	Rock Hill, S. C.	Baptist	E. R. Roberts	12	15	0	8	72	61	0	156		5,000
Hartshorn Memorial College *	Richmond, Va.	Baptist	D. G. Mullison	9	0	0	0	108	32	0	140		16,920
Immanuel Lutheran College	Greensboro, N. C.	Lutheran	H. Nau	7	15	0	10	83	0	2	100		15,000
Jarvis Christian College	Hawkins, Tex.	Disciple	J. N. Ervin	24	0	0	46	84	62	43	235		16,000
Leland College	Baker, La.	Baptist	J. S. Powell (*acting*)	14	0	0	15	88	135	0	238		13,000
Lincoln Institute of Kentucky	Lincoln Ridge, Ky.	Non-Sect.	B. E. Robison	14	0	0	12	89	3	0	104		50,000
Morristown N. & I. College	Morristown, Tenn.	M. E.	J. S. Hill	18	0	0	22	84	168	12	286		50,000
Natchez College	Natchez, Miss.	Baptist		12	0	0	22	132	48	0	202		8,500
Oakwood Junior College	Huntsville, Ala.	7th Day Adv.	J. A. Tucker	17	0	0	16	81	52	30	179		72,440
Palmer Memorial Institute	Sedalia, N. C.	Cong.	Mrs. C. H. Brown	15	0	0	6	165	101	0	272		36,938
Payne University	Selma, Ala.	A. M. E.	E. G. Mitchell	14	18	2	20	228	80	25	373		40,115
St. Augustine Mission House	Bay St. Louis, Miss.	R. C.	A. S. Steig	10	6	0	10	35	0	0	51		16,341
St. Philips Junior College *	San Antonio, Tex.	P. E.	Miss A. Bowden	11	0	0	65	36	12	3	116		8,000
Seneca Junior College	Seneca, S. C.	Baptist	W. W. L. Clark	8	0	0	8	81	12	0	101		3,000
Southern Christian Institute	Edwards, Miss.	Disciple	J. B. Lehman	13	0	0	11	147	70	0	228		30,000
Stillman Institute	Tuscaloosa, Ala.	Presb.	W. F. Osborn	14	3	0	6	62	118	0	189		32,000
Storer College	Harpers Ferry, W. Va.	Baptist	H. T. McDonald	16	0	0	37	77	0	30	144		27,000
Swift Memorial Junior College	Rogersville, Tenn.	Presb.	C. E. Tucker	12	0	0	12	75	15	0	102		6,500
Voorhees N. & I. School	Denmark, S. C.	Non-Sect.	J. E. Blanton	30	0	0	26	92	479	0	597		37,000
Western College	Kansas City, Mo.	Baptist	C. L. McAllister	18	20	10	25	140	25	10	230		20,000
Total				472	224	18	570	3,340	2,945	543	7,640		$711,637

* Schools for Women

PRIVATE UNIVERSITIES AND COLLEGES ENROLLING BETWEEN 50 AND 150 STUDENTS IN COLLEGE COURSES

School	Location	Denomination	President	Number Teachers	Enrolment								Income
					Theological								
					English	Degree	College	High School	Elementary	Other Courses	Total		
†Barber-Scotia College*	Concord, N. C.	Presb.	M. J. Cracker	19	0	0	58	87	0	21	166	$	12,000
Beaumont Normal & Industrial College	Beaumont, Tex.	Baptist	I. D. Moreau	10	0	0	95	105	100	0	300		12,500
Bennett College for Women *	Greensboro, N. C.	M. E.	D. D. Jones	30	0	0	135	136	0	32	303		44,247
Bethune-Cookman College	Daytona, Fla.	M. E.	Mary McLeod Bethune	24	0	0	51	172	7	17	247		75,359
Brick Junior College	Brick, N. C.	Cong.	J. C. Wright	15	0	0	64	60	30	0	154		36,548
Claflin College	Orangeburg, S. C.	M. E.	J. B. Randolph	25	0	0	98	172	106	16	392		54,906
Edward Waters College	Jacksonville, Fla.	A. M. E.	A. B. Cooper	40	0	0	84	235	67	40	426		63,982
Gammon Theological Seminary	Atlanta, Ga.	M. E.	F. H. Clapp	10	38	35	0	0	0	0	73		46,120
Guadaloupe College	Seguin, Tex.	Baptist	C. H. Griggs	13	0	0	75	125	0	0	200		5,000
Jackson College	Jackson, Miss.	Baptist	B. B. Dansby	20	0	0	62	188	83	18	351		27,000
Kentucky Industrial College	Paducah, Ky.	Non-Sect.	H. G. Osborne	10	0	0	87	118	0	20	225		25,000
Kittrell Junior College	Kittrell, N. C.	A. M. E.	D. K. Cherry	20	1	5	90	176	0	0	272		38,300
Mary Allen Seminary*	Crockett, Tex.	Presb.	B. R. Smith	13	0	0	57	85	20	71	233		11,651
Miles Memorial College	Birmingham, Ala.	C. M. E.	M. P. Burley	18	0	0	102	200	0	0	302		
Mississippi Industrial College	Holly Springs, Miss.	C. M. E.	S. W. Broome	22	0	0	75	234	91	0	400		34,753
Morris College	Sumter, S. C.	Baptist	I. D. Penson	26	0	0	108	218	0	352	678		45,000
Paine College	Augusta, Ga.	M. E. South	E. C. Peters	25	0	0	90	185	0	11	286		44,000
Paul Quinn College	Waco, Tex.	A. M. E.	Dean Mohr	12	5	0	64	14	64	78	225		25,000
Philander Smith College	Little Rock, Ark.	M. E.	G. C. Taylor	17	0	0	112	176	0	0	288		33,500
Roger Williams College	Memphis, Tenn.	Baptist	T. O. Fuller	15	35	0	39	90	66	15	245		25,000
Rust College	Holly Springs, Miss.	M. E.	L. M. McCoy	17	0	0	91	85	0	96	272		63,129
St. Paul N. & I. School	Lawrenceville, Va.	P. E.	J. A. Russell	61	0	0	125	360	305	23	813		76,000
Selma University	Selma, Ala.	Baptist	W. W. Ryan	26	29	2	70	237	108	0	446		35,665
Shorter College	N. Little Rock, Ark.	A. M. E.	A. O. Wilson	13	14	7	69	107	27	11	235		13,500
Simmons University**	Louisville, Ky.	Baptist	C. H. Parrish	5	42	4	0	0	0	0	46		20,000
Tillotson College *	Austin, Tex.	Cong.	Mary E. Branch	19	0	0	91	89	0	50	230		23,511
Tougaloo College	Tougaloo, Miss.	Cong.	W. T. Holmes	33	0	0	63	158	146	12	379		76,961
Virginia Theological Seminary	Lynchburg, Va.	Baptist	Vernon Johns	621	187	57	2,344	4,378	1,231	932	9,129		$1,230,152
Western University	Kansas City, Kans.	A. M. E.	J. P. King	26	0	0	144	351	0	0	495		35,000
Xavier University	New Orleans, La.	C.	E. G. Brunner	20	5	1	55	69	0	47	177		119,731
Total				20	18	3	90	146	11	2	270		106,789

* Schools for Women.

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†Beginning with the 1930-31 session Margaret Barber Seminary (Barber Memorial College) will be a high school. The college department moved to Scotia Seminary (Barber-Scotia College, at Concord, North Carolina).

** Excepting Theological Department, Simmons University sold to Board of Trustees, University of Louisville, to be operated as the Municipal College for Negroes.

PRIVATE HIGH SCHOOLS AND ACADEMIES

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School	Location	Denomination	Principal	Number Teachers	Enrolment: High School	Enrolment: Elementary	Enrolment: Other Courses	Enrolment: Total	Income
ALABAMA									
Alabama Luther College	Selma	Lutheran	R. O. L. Lynn	7	39	124	2	165	$ 5,000
Allen Institute	Mobile	Private	Mrs. J. Allen	5	58	222	0	280	3,000
Arlington Academy	Annemanie	U. Presb.	R. P. Williams	15	40	200	60	300	10,000
Baptist Industrial Academy	Monroeville	Baptist	H. J. Lamar	7	91	122	0	213	3,500
Burrell Normal School	Florence	Cong.	Miss R. E. Lee	5	151	0	0	151	8,300
Calhoun Colored School	Calhoun	Non-Sect.	Miss C. R. Thorn	22	90	133	0	223	65,000
Camden Academy	Camden	U. Presb.	W. G. Wilson	12	45	397	0	442	7,000
Canton Bend Mission	Camden	U. Presb.	J. M. Cotton	6	0	150	0	150	5,000
Cotton Valley School	Fort Davis	Cong.	Miss M. W. Knight	5	26	162	0	188	6,000
Heart of Mary	Mobile	R. C.		7	65	231	0	296	2,500
Knox Academy	Selma	R. Presb.	J. M. Johnston	14	117	434	0	551	14,000
Lincoln Normal	Marion	Cong.	Miss E. Nichol	25	141	226	2	369	22,000
Lomax-Hannon College	Greenville	A. M. E. Z.	W. A. Johnson	10	60	97	0	157	10,000
Margaret Barber Seminary*	Anniston	Presb.	H. M. Hosack	9	81	0	0	81	15,000
Marion Baptist Academy	Marion	Baptist	R. R. Tubbs	5	43	183	0	226	2,585
Millers Ferry N. & I. Institute	Millers Ferry	U. Presb.		9	62	214	0	276	8,000
North Alabama Baptist Academy	Cortland	Baptist		4	33	57	0	90	2,000
Peoples Village School	Mt. Meigs	Non-Sect.	Miss G. Washington	5	56	144	0	200	3,144
Prairie Institute	Prairie	U. Presb.		8	35	141	0	176	4,500
St. Marks N. & I. School	Birmingham	P. E.	C. W. Brooks	10	212	29	48	289	14,000
St. Pauls Lutheran School	Tuscaloosa	Lutheran		5	15	167	0	182	3,000
Snow Hill N. & I. Institute	Snow Hill	Non-Sect.	L. Wilson	15	189	110	0	299	20,000
South Highland High School	Anniston	Presb.	A. W. Rice	10	94	98	0	192	7,500
Southern N. & I. Institute	Brewton	Dutch Reform	J. B. Dooley, (*acting*)	6	0	130	0	130	11,500
Street Manual Training School	Richmond	Non-Sect.	E. M. Brown	12	33	185	110	328	14,143
Thomaston Institute	Thomaston	Baptist		5	32	176	0	208	2,000
Thomasville N. & I. Institute	Thomasville	Baptist	W. M. Pruitt	7	78	118	0	196	3,500
Trinity School	Athens	Cong.	Miss L. H. Allyn	12	95	140	0	235	14,300
Tuggle Normal & Ind.	Birmingham	Non-Sect.	H. A. Knox	11	168	50	11	229	15,000
Union Springs High School	Union Springs	Baptist	W. A. Reid	6	111	67	0	178	2,500
Total				289	2,260	4,507	233	7,000	$303,972
ARKANSAS									
Arkadelphia Academy	Arkadelphia	Presb.	L. W. Davis	9	45	22	119	186	$ 5,000
Arkansas Haygood Ind. Institute	Moten	C. M. E.	C. C. Neal	9	0	0	103	103	8,070
Cotton Plant Academy	Cotton Plant	Presb.		7	0	0	160	160	3,000
Hot Springs Academy	Hot Springs	Presb.	C. S. Mebane	5	22	20	26	68	1,500
LaFayette-Miller Ind. Academy	Lewisville	Baptist	P. H. Lewis	2	0	50	0	50	1,000
Monticello Academy	Monticello	Presb.	W. H. Carroll	4	6	42	53	101	4,240
Richard Allen Institute	Pine Bluff	Presb.		4	0	0	105	105	1,500
St. Peters School	Pine Bluff	R. C.	B. Drescher	3	0	47	0	47	2,500
Southeast Baptist Academy	Dermott	Baptist	S. M. Coleman	8	50	120	0	170	5,000
Walters Institute	Warren	A. M. E. Z.	A. S. Meachem	8	50	62	9	121	4,471
White River Academy	Brinkley	Baptist	C. A. Gettis	7	66	13	80	159	6,000
Total				66	239	376	655	1,270	$42,281

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*Beginning with 1930-31 Margaret Barber Seminary (Barber Memorial College) will be high school. The college department moved to Scotia Seminary (Barber-Scotia College) at Concord, North Carolina.

PROFESSIONAL SCHOOLS

Name of Institution	Location	President or Dean	Instructors	Students	Income
SCHOOLS OF LAW					
Law Dept., Howard University	Washington, D. C.	M. W. Johnson		75	
Law Dept., Virginia Union University	Richmond, Va.	Wm. J. Clark		14	
The Central Law School, Law Dept. of Simmons University	Louisville, Ky.	W. C. Brown, LL. M.	5	49	
Total			5	138	
SCHOOLS OF MEDICINE					
School of Medicine, Howard University	Washington, D. C.	M. W. Johnson		235	
Meharry Medical College	Nashville, Tenn.	J. J. Mullowney, M. D.	69	214	$180,000
Total			69	449	
SCHOOLS OF DENTISTRY					
Dental College, Howard University	Washington, D. C.	M. W. Johnson		69	
Meharry Dental College	Nashville, Tenn.	J. J. Mullowney, M. D.		86	
Total				155	
SCHOOLS OF PHARMACY					
College of Pharmacy, Howard University	Washington, D. C.	M. W. Johnson		56	
Meharry College of Pharmacy	Nashville, Tenn.	J. J. Mullowney, M. D.		63	
Total				119	

PRIVATE HIGH SCHOOLS AND ACADEMIES, (Continued)

School	Location	Denomination	Principal	Number Teachers	Enrolment: High School	Enrolment: Elementary	Enrolment: Other Courses	Enrolment: Total	Income
MARYLAND									
Cardinal Gibbons Institute	Ridge	R. C.	V. H. Daniels	7	32	38	0	70	$ 17,000
Croome Settlement School	Croome	P. E.	Mrs. R. A. Henry	3	3	72	0	75	3,500
St. Frances' Academy *	Baltimore	R. C.	Mother M. Consuello	12	17	52	0	69	3,000
Total				22	52	162	0	214	23,500
MISSISSIPPI									
Christ's Missionary & Ind. Coll.	Jackson	Holiness	A. D. Otis	4	32	51	0	83	3,000
Delta Industrial Institute	Doddsville		W. F. Reden	5	10	71	42	123	4,500
Girl's Industrial School *	Moorhead	Cong.	Miss B. D. Hodges	7	24	60	0	84	8,562
Johnson A. & M. High School	Stover	A. M. E. Z.	S. I. Benson	6	60	140	0	200	3,700
Mary Holmes Seminary *	West Point	Presb.	G. F. Campbell	19	95	91	0	186	8,960
Newton High School	Newton	Non-Sect.	N. H. Pilate	6	16	88	195	299	4,300
Noxubee Industrial School	McLeod	Non-Sect.	L. V. Hunter	10	70	90	110	270	5,000
Piney Woods Country Life School	Piney Woods	Non-Sect.	L. T. Jones	12	168	220	38	426	76,038
Prentiss N. & I. Institute	Prentiss	Non-Sect.	J. E. Johnson	15	112	168	60	340	21,650
St. Josephs Academy	Meridian	R. C.	C. Wolf	7	13	237	0	250	860
St. Mary's Catholic Institute	Vicksburg	R. C.	J. Kloffl	9	43	342	0	385	900
Utica N. & I. Institute	Utica	Non-Sect.	W. H. Holtzclaw	30	250	156	2	408	85,219
Total				130	893	1,714	447	3,054	222,689
MISSOURI									
Bartlett Vocational School	Dalton	Non-Sect.	J. W. Butler, (*Acting*)	5	54	23	35	112	2,500
Total				5	54	23	35	112	2,500
NEW JERSEY									
Rice Memorial School	New Brunswick	Presb.		8	0	75	0	75	16,000
Total				8	0	75	0	75	16,000
NORTH CAROLINA									
Albion Academy	Franklinton	Presb.	J. A. Savage	10	160	303	7	470	25,000
Bertie Academy	Powellville	Baptist	Miss B. M. Weeks	8	67	213	0	280	5,000
Dayton Academy	Carthage	Presb.		0	0	0	0	0	2,600
E. North Carolina Ind. Academy	Newburn	A. M. E. Z.		0	0	0	0	0	2,500
Franklinton Christian College	Franklinton	Christian	W. R. Collins	7	107	11	0	118	12,000
Henderson Institute	Henderson	U. Presb.	J. A. Cotton	20	280	120	2	402	18,000
Kinston College	Kinston	F. W. Baptist		7	136	0	0	136	7,000
Laurinburg Normal & Ind. Institute	Laurinburg	Non-Sect.	E. M. McDuffie	26	296	504	0	800	23,582
Lincoln Academy	Kings Mountain	Cong.	W. E. Ricks	16	114	145	0	259	28,339
Peabody Academy	Troy	Cong.	H. E. King	7	158	134	0	292	8,000
Mary Potter Memorial School	Oxford	Presb.	G. C. Shaw	15	301	85	10	396	24,000
Red Stone Academy	Lumberton	Non-Sect.	J. H. Haywood	12	160	255	0	415	3,500
Rich Square Institute	Rich Square	Baptist	W. S. Creecy	15	114	403	0	517	7,000
Roanoke Institute	Elizabeth City	Baptist	C. F. Graves	9	154	146	0	300	5,000
Thompson Institute	Lumberton	Baptist	W. H. Knuckles	5	146	0	0	146	5,000
West Union Academy	Rutherfordton	Baptist	E. T. Nelson	6	40	25	0	65	6,500
Total				163	2,233	2,344	19	4,596	$183,021

* Schools for Girls.

PRIVATE HIGH SCHOOLS AND ACADEMIES, (Continued)

School	Location	Denomination	Principal	Number Teachers	Enrolment				Income
					High School	Elementary	Other Courses	Total	
			DELAWARE						
St. Josephs Industrial School	Clayton	R. C.	J. P. Hanley	4	4	45	47	96	$ 2,000
Total				4	4	45	47	96	$ 2,000
			FLORIDA						
Boylan Home School *	Jacksonville	M. E.	Miss B. E. Losee	15	72	157	7	236	$18,000
Fessenden Academy	Fessenden	Cong.	A. S. Scott	13	50	185	0	235	20,000
Robert A. Hungerford N. & I. School	Maitland	Non-Sect.	J. C. Jordan	15	40	180	0	220	16,500
Total				43	162	522	7	691	54,500
			GEORGIA						
Allen Normal School	Thomasville	Cong.	Miss M. L. Marden	14	125	135	0	260	$ 19,000
Americus Institute	Americus	Baptist	F. R. Lampkin	8	89	28	60	177	7,300
Ballard Normal School	Macon	Cong.	R. G. von Tobel	13	160	155	0	315	16,510
Boggs Academy	Keysville	Presb.	J. L. Phelps	10	75	150	15	240	2,000
Chattahoochie Institute	Fort Gaines	Baptist	Mrs. M. L. Harris	3	20	45	15	80	1,000
Dorchester Academy	McIntosh	Cong.	Miss E. B. Moore	14	26	114	0	140	19,400
Gillespie Normal	Cordele	Presb.	A. S. Clark	11	87	200	188	475	5,000
Haines Institute	Augusta	Presb.	Miss L. C. Laney	27	300	413	0	713	25,000
Holmes Institute	Atlanta		B. R. Holmes	7	18	100	82	200	10,000
Holsey Normal & Ind. School	Cordele	C. M. E.		11	4	110	0	114	7,000
McClelland Academy	Newnan	Presb.		7	0	0	170	170	5,000
Rome High Industrial School	Rome	Baptist		5	0	0	75	75	2,500
Selden Institute	Brunswick	Presb.	S. Q. Mitchell	9	60	49	12	121	7,500
Sparta Agriculture & Ind. Institute	Sparta	Non-Sect.	L. S. Ingraham	10	23	167	33	223	8,400
Union Baptist Institute	Athens	Baptist	C. H. S. Lyons	9	82	145	48	275	4,500
Union Point N. & I. Bible School	Union Point	Presb.	D. Campbell	3	14	106	9	129	900
Walker Baptist Institute	Augusta	Baptist	J. E. Brown	15	145	168	0	313	7,800
Total				176	1,228	2,085	707	4,020	$148,810
			KENTUCKY						
Atkinson Literary & Ind. College	Madisonville	A. M. E. Z.		5	30	45	0	75	$ 3,500
Bowling Green Academy	Bowling Green	Presb.		6	0	0	174	174	4,000
Cadiz N. & I. College	Cadiz	Baptist		4	0	0	120	120	4,000
Fee Memorial Institute *	Camp Nelson	Presb.	H. W. McNair	7	45	15	0	60	4,400
Total				22	75	60	294	429	15,900
			LOUISIANA						
Gaudet N. & I. Institute	New Orleans	P. E.	St. J. A. Simpkins	9	4	71	0	75	$ 15,838
Howe Institute	New Iberia	Baptist		7	4	140	0	144	4,500
Lampton College	Alexandria	A. M. E.		6	70	65	5	140	3,500
Louisiana Collegiate Institute	Shreveport	Baptist	C. H. Montgomery	8	82	40	18	18	5,000
Luther Preparatory School	New Orleans	Lutheran		3	0	0	28	28	
Northwest Institute	Mansfield	Baptist	W. B. Purvis	6	44	191	0	235	4,000
Roberts Academy	Cheneyville	Non-Sect.	W. G. Thomas	3	14	61	0	75	1,485
Total				42	218	568	51	837	$ 34,323

PRIVATE HIGH SCHOOLS AND ACADEMIES (Continued)

School	Location	Denomination	Principal	Number Teachers	Enrolment				Income
					High School	Elementary	Other Courses	Total	
TEXAS									
Farmers Improvement & Agricultural Institute	Wolfe City	Non-Sect.	R. L. Smith	7	68	12	0	80	$ 8,972
Houstonian N. & I. Institute	Huntsville	Baptist	S. W. Houston	10	105	125	25	255	5,575
Total				17	173	137	25	335	14,547
VIRGINIA									
Bluestone Harmony Academy & Industrial School	Keysville	Baptist	M. C. Rux	7	5	60	0	115	2,500
Boydton Academic Bible & Industrial Institute	Boydton	Non-Sect.	Miss J. F. Martin	12	66	168	8	242	10,000
Christianburg Industrial Institute	Cambria	Friends	A. R. Walker	16	97	151	0	248	27,303
Dinwiddie N. & I. School	Dinwiddie	A. M. E. Z.	W. E. Woodyard	9	55	65	0	120	6,000
Fredericksburg N. & I. Institute	Fredericksburg	Non-Sect.	B. H. Hester	5	80	50	0	130	3,000
Gloucester Institute	Capahosic	Cong.	W. G. Price	14	94	32	9	135	18,849
Industrial High School	Danville	Presb.	M. G. Bullock	10	103	239	0	342	5,000
Ingleside Seminary *	Burkesville	Presb.	R. L. Alter	12	82	21	0	103	5,500
Manassas Industrial School	Manassas	Non-Sect.	G. M. Sampson	12	63	15	2	80	16,423
Nansemond Collegiate Institute	Suffolk	Baptist		6	135	0	0	135	5,400
Northern Neck Industrial Academy	Ivandale	Baptist	S. C. Booker	4	60	0	0	60	3,500
Piedmont Christian Institute	Martinsville	Disciple	J. H. Thomas	8	63	19	0	82	9,000
Pittsylvania Academy	Chatham	Baptist	G. W. Goode	5	35	65	0	100	4,000
Rappahannock Industrial Academy	Ozcana	Baptist	W. E. Robinson	7	88	15	0	103	4,000
St. Emma N. & I. Institute	Rock Castle	R. C.	L. Chenier	16	75	50	0	125	3,500
St. Frances De Sales Institute *	Rock Castle	R. C.	M. M. Sophie	17	125	25	0	150	50,000
Thyne Institute	Chase City	U. Presb.	F. W. Wilson	12	129	207	0	336	16,667
Tidewater Institute	Cheriton	Baptist	J. R. Custis	11	50	103	0	153	4,000
Van DeVyver Institute	Richmond	R. C.	Mother Viridian	12	99	502	40	641	12,500
Williams N. & I. Institute	South Boston	C. M. E.	L. F. Byron	5	34	91	2	127	3,100
Total				200	1,588	1,878	61	3,527	210,242
WEST VIRGINIA									
West Virginia College & Seminary	Red Star	Baptist		4					3,500
Total				4					3,500
GRAND TOTAL				1,449	10,876	18,349	3,552	32,777	$1,580,872

* Schools for Girls.

PRIVATE HIGH SCHOOLS AND ACADEMIES, (Continued)

School	Location	Denomination	Prncipal	Teachers Number	Enrolment High School	Elementary	Other Courses	Total	Income
OHIO									
Colored Industrial School of Cincinnati	Cincinnati	Non-Sect.	P. W. L. Jones	11	229	65	0	294	$48,650
Total				11	229	65	0	294	$48,650
OKLAHOMA									
Elliott Academy	Valliant	Presb.	J. D. Stanback	10	77	61	70	208	3,500
Flipper-Key Davis University	Tullahassee	A. M. E.	G. F. Martin	7	40	20	12	72	11,200
Oklahoma N. & I. Institute	Boley	C. M. E.	M. M. Jones	5	32	44	30	106	2,464
Total				22	149	125	112	386	17,164
PENNSYLVANIA									
Berean School	Philadelphia		Mrs. B. W. Anderson	9	0	0	249	249	15,000
Total				9	0	0	249	249	15,000
SOUTH CAROLINA									
Andrew Robertson Institute	Aiken	Presb.	L. E. Ginn	6	24	226	0	250	3,000
Avery Institute	Charleston	Cong.	B. F. Cox	16	307	113	0	420	21,959
Brainerd Institute	Chester	Presb.	J. D. Martin	14	79	81	11	171	2,500
Brewer Normal School	Greenwood	Cong.	W. H. Hilyard	8	138	0	22	160	7,400
Clinton N. & I. Institute	Rock Hill	A. M. E. Z.	R. J. Boulware	8	72	95	5	172	4,000
Coulter Memorial Academy *	Cheraw	Presb.	G. W. Long	13	4	404	0	408	5,900
Emerson Industrial Institute	Blackville	Presb.	J. M. Miller	9	70	160	30	260	3,455
Hardin Academy	Allendale	Presb.		5	0	0	148	148	3,500
Harbison Agricultural College	Irmo	Presb.	J. G. Porter	9	39	41	0	80	10,400
Kendall Institute	Sumter	Baptist	I. P. Pogue	11	75	111	174	360	4,500
Lowry Industrial School & Institute	Mayesville	Non-Sect.							
Laing Industrial School	Mt. Pleasant	Friends	Miss C. R. Powell	10	0	300	0	300	5,000
Mayesville N. & I. Institute	Mayesville	Non-Sect.		4	0	357	0	357	7,500
Mather Academy	Camden	M. E.	Miss L. B. Bryan	13	101	163	0	264	12,893
Mather Industrial School	Beaufort	Baptist	Miss L. Edgerly	8	22	76	0	98	16,000
Penn N. & I. Industrial School	Frogmore	Non-Sect.	Miss R. B. Cooley	12	47	157	0	204	50,726
Salem Industrial High School	Anderson		G. W. Francis	6	32	113	0	145	2,300
Schofield N. & I. Institute	Aiken	Non-Sect.	R. L. Hickson	15	85	175	0	260	24,000
Tumbling Shoals High School	Laurens	Baptist	P. S. Hicks	3	29	21	0	50	4,000
Wallingford Academy	Charleston	Presb.	W. T. Frasier	5	0	207	0	207	2,500
Total				175	1,124	2,800	390	4,314	191,533
TENNESSEE									
Cooke High School	Athens	U. Presb.	W. E. Nash	8	28	208	0	236	8,300
Greenville College	Greenville	A. M. E. Z.	J. W. Younge	10	56	245	0	301	3,500
Hoffman-St. Mary Industrial Institute *	Mason	P. E.	G. A. Stams	8	40	160	0	200	11,000
Mayers Grade School	Knoxville	Presb.	R. M. Mayers	8	0	0	220	220	5,000
Nelson-Merry Institute	Jefferson City	Baptist		9	4	154	0	158	6,000
Turner College	Memphis	A. M. E.	J. A. Jones	--	--	--	--	--	--
Total				43	128	767	220	1,115	$33,800

* Schools for Girls.

ARKANSAS (Continued)

COUNTY HIGH SCHOOLS

POST OFFICE		Class
Texarkana	Washington High School	Ac
Van Buren	Colored High School	R
Hamburg	Ashley County Training School	Jr Ac
Lake Village	Chicot County Training School	R Ac
Arkadelphia	Clark County Training School	*
Magnolia	Columbia County Training School	*
Morrilton	Conway County Training School	*
Fordyce	Dallas County Training School	R Ac
Dumas	Desha County Training School	*
Hope	Hempstead County Training School	*
Malvern	Hot Springs County Training	*
Newport	Jackson County Training School	*
Pine Bluff	Jefferson County Training School	*
Marianna	Lee County Training School	*
Ashdown	Little River County Training School	*
Blytheville	Mississippi County Training School	*
Clarendon	Monroe County Training School	Ac
Prescott	Nevada County Training School	*
Camden	Ouachita County Training School	Ac
Helena	Phillips County Training School	*
De Valls Bluff	Prairie County Training School	Jr Ac
Little Rock	Pulaski County Training	R Ac
Forrest City	St. Francis County Training School	*
El Dorado	Union County Training School	*
Cotton Plant	Woodruff County Training School	*

DELAWARE

CITY HIGH SCHOOLS

		Class
Wilmington	Howard High School	R

DISTRICT OF COLUMBIA

CITY HIGH SCHOOLS

		Class
Washington	Armstrong Technical High School	R
Washington	Dunbar High School	R
Washington	Randall Junior High School	Jr
Washington	Shaw Junior High School	Jr

FLORIDA

CITY HIGH SCHOOLS

		Class
Fernandina	Peck High School	R
Fort Pierce	Lincoln Park Academy	Jr-Sr
Gainesville	Colored High School	R Ac
Hastings	Colored Junior High School	Jr
Jacksonville	Stanton High School	R
Marianna	Colored High School	Ac
Miami	Dunbar High School	Jr-Sr Ac
Ocala	Howard Academy	R
Palatka	Central Academy	R Ac

FLORIDA

CITY HIGH SCHOOLS

		Class
Pensacola	Washington High School	R Ac
Quincy	Dunbar High School	R
St. Augustine	Excelsior High School	R
Sanford	Hopper Academy	R
Stanton	Colored High School	Sr Ac
Tallahassee	Lincoln High School	R Ac
Washington Park	Colored High School	R-Jr

COUNTY HIGH SCHOOLS

POST OFFICE		Class
Gainesville	Alachua County Training School	*
Ft. Lauderdale	Broward County Training School	*
Lake City	Columbia County Training School	*
Miami	Dade County Training School	*
Quincy	Gadsden County Training School	*
Marianna	Jackson County Training School	*
Monticello	Jefferson County Training School	*
Tavares	Lake County Training School	*
Madison	Madison County Training School	*
Ocala	Marion County Training School	*
Stuart	Martin County Training School	*
West Palm Beach	Palm Beach County Training School	*
Bartow	Polk County Training School	*
Ft. Pierce	St. Lucie County Training School	*
De Funiak Springs	Walton County Training School	*

GEORGIA

CITY HIGH SCHOOLS

		Class
Athens	High and Industrial School	Sr Ac
Atlanta	Booker T. Washington High School	Sr Ac
Bainbridge	Hutto High School	Sr Ac
Brunswick	Colored Memorial High School	Sr Ac
Cartersville	Summer Hill Jr. High School	Jr
Cairo	Washington High and Industrial School	Jr
Columbus	Fifth Avenue High School	R
Dawson	Colored High School	R
Dublin	Washington Street High School	R
Elberton	Colored High School	R
LaGrange	East Depot Street High School	Sr Ac
Madison	Burney Street High School	R
Macon	Hudson High School	R
Marietta	Marietta High and Industrial School	Jr
Milledgeville	Eddy High School	R
Moultrie	Colored High School	R
Ocilla	Colored High School	R
Quitman	Colored High School	R
Reynolds	Colored High School	R
Sandersville	High and Industrial School	Sr Ac
Savannah	Cuyler Senior High School	R
Statesboro	High and Industrial School	R Ac

Public High Schools for Negroes

In recent years there has been a very rapid increase in the number of public high schools for Negroes. In 1915, the number was 91; in 1930, the number was 1000.

Below is an attempt to list and classify these schools. They fall into two main groups, city high schools and county high schools. The greater number of the latter are what are commonly designated as county training schools.

In the attempted classification the following symbols are used: Ac: state accredited; R: regular; Jr: Junior; Jr-Sr: junior-senior; Sr: senior; * classification information not available.

ALABAMA

City High Schools		Class	
Anniston	Colored High School	*	
Bessemer	Colored High School	R	
Birmingham	Industrial High School	R	Ac
Brewton	Colored High School	R	
Carbon Hill	Colored High School	R	
Decatur	Colored High School	Jr-Sr	
Eufaula	Colored High School	Jr	
Fairfield	Colored High School	Jr	
Huntsville	Colored High School	Jr-Sr	
Lanett	Colored High School	Jr	
Luverne	Colored High School	R	
Mobile	Dunbar High School	R	
Montgomery	Booker Washington Junior High School	Jr	Ac
Opelika	Colored High School	R	
Phenix City	Colored High School	R	
Selma	Colored High School (Clark)	Sr	
Sheffield	Colored High School	Jr-Sr	
Tuscaloosa	Colored Central High School	Jr-Sr	
Tuscumbia	Trenholm High School	Jr-Sr	

County High Schools† Post Office		Class	
Prattville	Autauga County Training School	*	
Bay Minette	Baldwin County Training School	Jr	Ac
Centerville	Bibb County Training School	Jr-Sr	
Anniston	Calhoun County Training School	*	
LaFayette	Chambers County Training School		Ac
Clanton	Chilton County Training School		Ac
Butler	Choctaw County Training School	*	
Grove Hill	Clarke County Training School	*	
Elba	Coffee County Training School	*	
Tuscumbia	Colbert County Training School	*	
Evergreen	Conecuh County Training School	*	
Rockford	Coosa County Training School	*	
Andalusia	Covington County Training School	*	
Selma	Dallas County Training School	*	
Wetumpka	Elmore County Training School		Ac
Brewton	Escambia County Training School		Ac
Fayette	Fayette County Training School	*	
Knoxville	Greene County Training School	*	

ALABAMA

County High Schools Post Office		Class	
Greensboro	Hale County Training School	R	Ac
Abbeville	Henry County Training School	*	
Opelika	Lee County Training School	*	
Haynesville	Lowndes County Training School	*	
Tuskegee	Macon County Training School	*	
Linden	Marengo County Training School	*	
Mobile	Mobile County Training School		Ac
Monroeville	Monroe County Training School	*	
Montgomery	Montgomery County Training School		Ac
Hartselle	Morgan County Training School		Ac
Marion	Perry County Training School		Ac
Carrollton	Pickens County Training School	Jr-Sr	Ac
Wedowee	Randolph County Training School		Ac
Seale	Russell County Training School	*	
Columbiana	Shelby County Training School		Ac
Livingston	Sumter County Training School		Ac
Talladega	Talladega County Training School	*	
Tuscaloosa	Tuscaloosa County Training School		Ac
Jasper	Walker County Training School		Ac

ARKANSAS

City High Schools		Class	
Blytheville	Blytheville Junior High School		Ac
Camden	Colored High School	Jr	Ac
Eldorado	Washington Institute	Jr-Sr	Ac
Forrest City	Colored High School	R	
Fort Smith	Lincoln High School	Jr-Sr	Ac
Helena	Eliza Miller High School	R	Ac
Hope	Shovers Street Training School		Ac
Hot Springs	Langston High School	Jr-Sr	Ac
Humphey	Rosenwald High School		Ac
Jonesboro	Industrial High School		Ac
Little Rock	M. W. Gibbs High School	R	Ac
North Little Rock	Scipio A. Jones	Jr-Sr	Ac
Pine Bluff	Pine Bluff A. M. and N. High School		Ac
Pine Bluff	Merrill High School	Jr-Sr	Ac
Stamps	Colored High School	R	

† Includes county training schools.

KENTUCKY (Continued)

CITY HIGH SCHOOLS

		Class	
Lancaster	Colored High School	R	
Lawrenceburg	Colored High School	*	
Lebanon	Colored High School	R	
Lexington	Dunbar High School	Sr	Ac
Lexington	Douglass High School	R	Ac
London	Colored High School	R	
Louisville	Central High School	R	Ac
Lynch	Colored High School	R	
Madisonville	Colored High School	R	
Mayfield	Dunbar High School	Jr-Sr	Ac
Maysville	Fifth Street High School	R	
Middlesboro	Lincoln High School	R	
Mt. Sterling	Mt. Sterling City High School	R	
Murray	Douglass High School	R	
Nicholasville	Dunbar High School	R	
Owensboro	Western High School	R	Ac
Paducah	Lincoln High School	Jr-Sr	Ac
Paducah	Western Kentucky Industrial High School	R	Ac
Paris	Western High School	R	Ac
Pineville	Colored High School	*	
Princeton	Colored High School	*	
Providence	Webster County Training and Rosenwald		
Richmond	Colored High School	R	Ac
Russellville	Knob City High School	R	
Shelbyville	Colored High School	R	
Somerset	Dunbar High School	R	
Springfield	Colored High School	R	
Stanford	Lincoln High School	R	
Versailles	Simmons Street High School	R	
Winchester	Oliver Street High School	R	Ac

COUNTY HIGH SCHOOLS

POST OFFICE		Class
Columbia	Adair County Training School	R
Glasgow	Barren County Training School	*
Paris	Bourbon County Training School	R
Hardinburg	Breckenridge County Training School	*
Lexington	Fayette County Training School	*
Flemingsburg	Fleming County Training School	*
Henderson	Henderson County Training School	R
Stanford	Lincoln County Training School	*
Russellville	Logan County Training School	R
Mt. Sterling	Montgomery County Training School	R
Greenville	Muhlenberg County Training School	*
Bardstown	Nelson County Training School	R
LaGrange	Oldham County Training School	R
Elkton	Todd County Training School	R
Cadiz	Trigg County Training School	*

KENTUCKY

COUNTY HIGH SCHOOLS

		Class
Springfield	Washington County Training School	*
Dixon	Webster County Training School	R

LOUISIANA

CITY HIGH SCHOOLS

		Class	
Baton Rouge	McKinley High School		Ac
Lafayette	Holy Rosary High School	R	Ac
New Orleans	McDonough High School No. 35	R	Ac
Shreveport	Central High School	Jr-Sr	

COUNTY HIGH SCHOOLS

Post Office		Class	
Crowley	Arcadia County Training School		Ac
Oberlin	Allen County Training School		Ac
DeRidder	Beauregard County Training School		Ac
Arcadia	Bienville County Training School		Ac
Homer	Claiborne County Training School		Ac
Vidalia	Concordia County Training School		Ac
Mansfield	DeSoto County Training School		Ac
Lake Providence	East Carroll County Training School	*	
Winnsboro	Franklin County Training School	*	
New Iberia	Iberia County Training School		Ac
Lafayette	LaFayette County Training School		Ac
Ruston	Lincoln County Training School		Ac
Tallulah	Madison County Training School	*	
Bastrop	Morehouse County Training School	*	
Natchitoches	Natchitoches County Training School		Ac
Rayville	Richland County Training School	*	
Many	Sabine County Training School	*	
Greensburg	St. Helena County Training School	*	
Opelousas	St. Landry County Training School	*	
Franklin	St. Mary County Training School	*	
Covington	St. Tammany County Training School	*	
Amite	Tangipahoa County Training School	*	
St. Joseph	Tensas County Training School	*	
Farmerville	Union County Training School	*	
Leesville	Vernon County Training School	*	
Franklinton	Washington County Training School	*	
Minden	Webster County Training School	*	
Winnfield	Winn County Training School	*	

MARYLAND

CITY HIGH SCHOOLS

		Class	
Annapolis	Stanton High School	R	Ac
Baltimore	Frederick Douglass High School	Jr-Sr	Ac
Baltimore	Booker T. Washington High School	Jr	
Baltimore	No. 106 Junior High School	Jr	
Baltimore	Paul Laurence Dunbar Junior High School No. 101	Jr	

GEORGIA (Continued)

County High Schools Post Office		Class
Thomasville	Douglass High School	Sr Ac
Valdosta	Dasher High School	R
Vienna	Colored High School	Jr
Waynesboro	Waynesboro Colored High School	Jr
Waycross	Center High School	Sr Ac
Milledgeville	Baldwin County Training School	*
Cartersville	Bartow County Training School	*
Fitzgerald	Ben Hill County Training School	*
Quitman	Brooks County Training School	*
Statesboro	Bullock County Training School	*
Waynesboro	Burke County Training School	*
Woodbine	Camden County Training School	*
Summerville	Chattooga County Training School	*
Athens	Clarke County Training School	*
Douglass	Coffee County Training School	*
Moultrie	Colquitt County Training School	R
Adel	Cook County Training School	*
Bainbridge	Decatur County Training School	*
Vienna	Dooly County Training School	*
Blakely	Early County Training School	Jr
Swainsboro	Emanuel County Training School	*
Cairo	Grady County Training School	*
Sparta	Hancock County Training School	*
Hartsvell	Hart County Training School	Jr
McDonough	Henry County Training School	R
Perry	Houston County Training School	*
Monticello	Jasper County Training School	Jr
Louisville	Jefferson County Training School	*
Hinesville	Liberty County Training School	*
Valdosta	Lowndes County Training School	*
Oglethorpe	Macon County Training School	Jr
Manchester	Meriweather County Training School	*
Pelham	Mitchell County Training School	Jr
Hawkinsville	Pulaski County Training School	R
Cuthbert	Randolph County Training School	Sr Ac
Lumpkin	Stewart County Training School	Jr
Americus	Sumter County Training School	*
Sandersville	Washington County Training School	*

ILLINOIS

City High Schools		Class
Brookport	Lincoln High School	R
Cairo	Sumner High School	R
Carbondale	Attucks High School	R
Carmi	East Side High School	R
Duquoin	Lincoln High School	R
East St. Louis	Lincoln Polytechnic High School	Jr-Sr
Edwardsville	Lincoln High School	R
Metropolis	Dunbar High School	R

ILLINOIS

City High Schools		Class
Mound City	Lovejoy High School	R
Mounds	Douglass High School	R
Murphysboro	Douglass High School	R
Tamms	Dubois High School	R

INDIANA

City High Schools*		Class
Evansville	Frederick Douglass High School	R
Indianapolis	Crispus Attucks High School	*
Jeffersonville	Colored High School	R
Madison	Broadway High School	R
Mount Vernon	Booker T. Washington High School	R
New Albany	Scribner High School	R
Princeton	Lincoln High School	Jr Sr
Vincennes	Dunbar High School	R

KANSAS

City High Schools		Class
Kansas City	Northeast Junior High School	Jr
Kansas City	Sumner Senior High School	Sr
Wichita	Toussaint L'Ouverture High School	Jr

KENTUCKY

City High Schools		Class
Ashland	Booker T. Washington High School	R
Beaver Dam	Colored High School	*
Bowling Green	State Street High School	R Ac
Brandenburg	Colored High School	*
Cadiz	Dunbar High School	R
Carlisle	Booker T. Washington Junior High School	Jr
Central City	Colored High School	R
Clinton	Colored High School	R
Covington	William Grant High School	R Ac
Cynthiana	Banneker High School	R
Danville	Bate High School	R Ac
Earlington	Colored High School	R
Elizabethtown	East Side High School	R
Flemingsburg	Colored Training School	R
Frankfort	Clinton Street High School	R
Franklin	Colored High School	R
Fulton	Colored High School	*
Georgetown	Chambers Avenue High School	R Ac
Glasgow	Colored High School	R
Greenville	Colored Training School	R
Hardinsburg	Colored Training School	R
Harian	Colored Training School	R
Harrodsburg	Colored Training School	R
Henderson	Douglass High School	R Ac
Hickman	Colored High School	*
Hopkinsville	Attucks High School	R Ac

MISSOURI (Continued

City High Schools		Class	
Cape Giradeau	Lincoln High School	Jr-Sr	Ac
Carrollton	Lincoln High School	R	Ac
Charleston	Colored High School	R	Ac
Chillicothe	Garrison High School	R	Ac
Columbia	Fred Douglass High School	R	Ac
Fayette	Colored High School	R	Ac
Festus	Colored High School	R	Ac
Fulton	North High School	R	Ac
Glasgow	Evans High School	R	
Hannibal	Douglass High School	R	Ac
Huntsville	Colored High School	R	Ac
Independence	Colored High School	R	Ac
Jefferson City	Colored High School	R	Ac
Jonesburg	Colored High School	R	Ac
Joplin	Colored High School	R	Ac
Kansas City	Lincoln High School	R	Ac
Lexington	Douglass High School	R	Ac
Liberty	Colored High School	R	Ac
Louisiana	Colored High School	R	Ac
Macon	Dumas High School	R	Ac
Marshall	Colored High School	R	Ac
Mexico	Garfield High School	R	
Moberly	Lincoln High School	R	Ac
Montgomery City	Colored High School	R	Ac
Neosho	Lincoln High School	R	
Palmyra	Colored High School	R	Ac
Paris	Colored High School	R	Ac
Plattsburg	Washington High School	R	Ac
Poplar Bluff	Wheatley High School	R	Ac
Richmond	Colored High School	R	Ac
St. Charles	Franklin High School	R	Ac
St. Joseph	Barlett High School	R	Ac
St. Louis	Sumner High School	R	Ac
Sedalia	Lincoln High School	R	Ac
Springfield	Lincoln High School	R	Ac
Vandalia	Colored High School	R	Ac
Warrensburg	Colored High School	R	Ac
Washington	Colored High School	R	Ac
Webster Grove	Colored High School	R	Ac

NEW JERSEY

City High Schools		Class
Trenton	New Lincoln Junior High School	Jr

NORTH CAROLINA

City High Schools		Class	
Ansonville	Colored High School	*	
Asheboro	Colored High School	R	
Asheville	Stephens-Lee High School	R	Ac
Badin	Colored High School	R	

NORTH CAROLINA

City High Schools		Class	
Beaufort	Colored High School	R	
Belmont	Colored High School	*	
Bessemer City	Colored High School	*	
Brevard	Rosenwald High School	*	
Burgaw	Colored High School		Ac
Chapel Hill	Colored High School		Ac
Charlotte	Second Ward High School	Ac	
Cherryville	Colored High School	*	
Clarkton	Colored High School	*	
Clarkton, R. 4	Farmer's Union High School	*	
Clayton	Colored High School	*	
Columbia	Colored High School	*	
Concord	Logan High School	R	
Currituck	Colored High School	*	
Dover	Colored High School	*	
Dudley	Colored High School	*	
Durham	Hillside Park High School	R	Ac
Durham	Mill Grove High School	*	
East Spencer	Dunbar High School	R	Ac
Edenton	White Oak High School	*	
Edenton, R.F.D.	Colored High School	*	
Elizabeth City	Dunbar High School	R	Ac
Elk Park	Colored High School	*	
Ellerbee	Colored High School	*	
Elm City	Colored High School	*	
Enfield	Colored High School	*	
Enfield, R. F. D. 2	Eastman High School	R	
Farimont	Colored High School	*	
Faison	Colored High School	*	
Farmville	Colored High School	*	
Fayetteville	Campbell Avenue High School	*	
Fremont	Colored High School	*	
Gastonia	Highland High School		Ac
Gibsonville	Colored High School	*	
Goldsboro	Dillard High School	R	Ac
Graham	Colored High School	*	
Greensboro	Dudley High School		Ac
Greensboro	East Washington Street High School	Jr-Sr	
Greensboro, R.F.D	Jonesboro High School	*	
Greenville	Colored High School	R	Ac
Gregory	Colored High School	*	
Guilford College	Woodyside High School	*	
Hamlet	Capital Highway High School		Ac
Henderson	Colored High School	*	
Hendersonville	Sixth Avenue High School	*	
Hertford	Colored High School	R	Ac
Hickory	Ridgeview High School		Ac
High Point	William Penn High School	R	Ac
High Point, R.F.D.	Florence High School	*	

MARYLAND (Continued)

City High Schools		Class
Berlin	Colored High School	R Ac
Berwyn	Colored High School	R
Cambridge	Colored High School	R Ac
Centreville	Colored High and Industrial School	R Ac
Chestertown	Garnet High School	R Ac
Crisfield	Colored High School	R Ac
Cumberland	Frederick Street High School	R Ac
Denton	Colored High School	R Ac
Easton	Colored High School	R Ac
Elkton	Colored High School	R Ac
Frederick	Lincoln High School	R Ac
Greenwood	Colored High School	Ac
Hagerstown	North Street High School	R Ac
Highland Park	Colored High School	R Ac
Nanticoke	Colored High School	R Ac
Pocomoke City	Colored High School	R Ac
Pomonkey	Colored High and Training School	R
Princess Anne	Colored High School	R
Prince Frederick	Colored High School	R
Rockville	Colored High School	R Ac
Salisbury	Industrial High School	R Ac
St. Michael's	Colored High School	R Ac
Snow Hill	Colored High School	R Ac
Upper Marlboro	Colored High School	R Ac
Westminster	Union Street High School	R Ac

County High Schools Post Office		Class
La Plata	Charles County Training School	*
Easton	Talbot County Training School	*

MISSISSIPPI

City High Schools		Class
Aberdeen	North End High School	R
Biloxi	Colored High School	R
Charleston	Colored High School	R
Columbus	Union Academy	R
Corinth	Colored High School	R
Greenville	Coleman High School	R Ac
Grenada	Colored High School	R
Gulfport	Gulf Coast High School	R Ac
Gulfport	Gulfport High School	Jr-Sr Ac
Hattiesburg	Eureka High School	Jr-Sr Ac
Indianola	Colored High School	R
Jackson	Lanier High School	Jr-Sr Ac
Macon	Colored High School	Jr-Sr
Meridian	Wechsler High School	Jr-Sr Ac
Moss Point	Colored High School	R
Natchez	Brumfield High School	R Ac
Natchez	Union High School	R

MISSISSIPPI

City High Schools		Class
Oxford	Oxford Rosenwald High School	R
Pascagoula	Colored High School	R
Piney Woods	Industrial High School	Jr-Sr
Port Gibson	Colored High School	R
Shaw	Colored High School	R
Vicksburg	Cherry Street Junior High School	Jr
Vicksburg	Magnolia Avenue High School	Sr Ac
Yazoo City	Colored High School	R

County High Schools Post Office		Class
Liberty	Amite County Training School	*
Kosciusko	Attala County Training School	R
Cleveland	Bolivar County Training School	R Ac
Pattison	Claiborne County Training School	*
Clarksdale	Coahoma County Training School	R
Collins	Covington County Training School	*
Hattiesburg	Forrest County Training School	*
Grenada	Grenada County Training School	*
Gulfport	Harrison County Training School	Ac
Lexington	Holmes County Training School	R
Belzoni	Humphreys County Training School	*
Laurel	Jones County Training School	R
Purvis	Lamar County Training School	*
Monticello	Lawrence County Training School	*
Carthage	Leake County Training School	*
Tupelo	Lee County Training School	*
Greenwood	Leflore County Training School	*
Brookhaven	Lincoln County Training School	*
Columbus	Lowndes County Training School	*
Canton	Madison County Training School	*
Columbia	Marion County Training School	R
Macon	Noxubee County Training School	R
Starkville	Oktibbeha County Training School	Jr Ac
Poplarville	Pearl River County Training School	*
Magnolia	Pike County Training School	R
Forrest	Scott County Training School	*
Wiggins	Stone County Training School	*
Charleston	Tallahatchie County Training School	*
New Albany	Union County Training School	R
Tylertown	Walthall County Training School	*
Greenville	Washington County Training School	*
Louisville	Winston County Training School	*
Yazoo City	Yazoo County Training School	*

MISSOURI

City High Schools		Class
Boonville	Sumner High School	R Ac
Bowling Green	Washington High School	R
Brunswick	B. K. Bruce High School	R

NORTH CAROLINA (Continued)

COUNTY HIGH SCHOOLS

POST OFFICE		Class	
Kinston	Lenoir County Training School	*	
Williamston	Martin County Training School	R	Ac
Carthage	Moore County Training School	R	
Nashville	Nash County Training School	R	Ac
Jackson	Northampton County Training School	R	Ac
Bayboro	Pamlico County Training School	*	
Burgaw	Pender County Training School	R	
Hertford	Perquimans County Training School	*	
Roxboro	Person County Training School	R	
Greenville	Pitt County Training School	R	
Asheboro	Randolph County Training School	*	
Rockingham	Richmond County Training School	*	Ac
Maxton	Robeson County Training School	R	Ac
Wentworth	Rockingham County Training School		Ac
Clinton	Sampson County Training School	R	Ac
Albemarle	Stanly County Training School	*	
Laurinburg	Scotland County Training School	R	
Raleigh	Wake County Training School		Ac
Warrenton	Warren County Training School	R	Ac
Hunting Creek	Wilkes County Training School	R	Ac

OHIO

CITY HIGH SCHOOLS

		Class
Columbus	Champion Avenue Junior High School	Jr
Xenia	East High School	Jr-Sr

OKLAHOMA

CITY HIGH SCHOOLS

		Class
Arcadia	Dunbar High School	R
Bartlesville	Douglass High School	R
Beggs	Wheatley High School	R
Boley	Colored High School	R
Chandler	Douglass High School	R
Chickasha	Lincoln Vocational High School	Jr-Sr
Enid	Booker T. Washington High School	R
Guthrie	Favor High School	Jr-Sr
Haskell	Booker T. Washington High School	R
Idabel	Booker T. Washington High School	R
Kingfisher	Douglass High School	Jr-Sr
Lima	Colored High School	R
Luther	Washington High School	R
McAlester	L'Ouverture High School	*
Muskogee	Manual Training High School	Jr-Sr
Nowata	Lincoln High School	R
Oklahoma City	Douglass High School	Jr-Sr
Okmulgee	Dunbar High School	Jr-Sr
Redbird	Miller-Washington High School	R
Rentiesville	Colored High School	R

OKLAHOMA

CITY HIGH SCHOOLS

		Class
Sand Springs	Booker T. Washington High School	R
Sapulpa	Booker T. Washington High School	Jr-Sr
Shawnee	Dunbar High School	R
Slick	Colored High School	R
Tulsa	Booker T. Washington High School	Jr-Sr
Vinita	Attucks High School	R
Wewoka	Douglass High School	R

COUNTY HIGH SCHOOLS

POST OFFICE		Class
Ardmore	Carter County Training School	*
Sapulpa	Creek County Training School	*
Idabel	McCurtain County Training School	*
Eufaula	McIntosh County Training School	*
Oekmah	Okfuskee County Training School	*
Tecumseh	Pottawatomie County Training School	*
Wagoner	Wagoner County Training School	*

PENNSYLVANIA

CITY HIGH SCHOOLS

		Class
Chester	Booker T. Washington High School	Jr
Coatesville	James A. Adams Junior High School	Jr

SOUTH CAROLINA

CITY HIGH SCHOOLS

		Class
Abbeville	Poplar Grove High School	R
Anderson	Reed Street High School	R
Beaufort	Colored High School	R
Bennettsville	Marlboro Academy	R
Camden	Jackson High School	R
Charleston	Burke Industrial School	R
Chester	Patrick Street High School	R
Clinton	Friendship High School	R
Columbia	Booker T. Washington High School	R
Darlington	Mayo High School	R
Dillon	Colored High School	R
Elloree	Colored High School	R
Florence	Wilson High School	R
Gaffney	Granard Graded High School	R
Georgetown	Howard High School	R
Greenville	Union High School	R
Greenwood	East End High School	R
Kingstree	Colored High School	R
Lancaster	Normal and Industrial Institute	R
Newberry	Taylor Street High School	R
Orangeburg	Colored High School	R
Ridge Spring	Colored High School	R
Rock Hill	Emmett Scott High School	R
Sumter	Lincoln High School	R

NORTH CAROLINA (Continued)

CITY HIGH SCHOOLS

		Class	
Hillsboro	Colored High School	R	
Jacksonville	Georgetown Colored High School	*	
Jamesville	Colored High School	*	
Jarvisburg	Colored High School	*	
Kings Mountain	Colored High School	R	
Kingston	Tower Hill High School	R	
Kinston	Adkins High School		Ac
Lagrange	Colored High School	R	
Leaksville	Colored High School	R	
Lexington	Colored High School	R	
Lilesville	Colored High School	*	
Lillington	Shawtown High School	*	
Lincolnton	Colored High School	*	
Marion	Hudgins High School	*	
Mebane	Yadkin Academy	R	
Method	Berry O'Kelly High School	R	
Mt. Airy	Colored High School	*	
Mt. Olive	Colored High School	R	Ac
Mocksville	Colored High School	*	
Monroe	Winchester Avenue High School	R	
Mooresville	Colored High School	R	
Morehead City	Colored High School	R	
Morgantown	Olive Hill High School	R	
Morven	Colored High School	*	
Morven, R. 2	Gatewood High School	*	
Moyock	Colored High School	*	
New Bern	West Street High School	R	Ac
Newton	Snow Hill High School	*	
Norwood	Colored High School	*	
Old Fort	Steepe High School	*	
Pinehurst	Academy Heights High School		Ac
Plymouth	Colored High School	R	
Polkton	Colored High School	*	
Raleigh	Washington High School	R	Ac
Red Springs	Colored High School	*	
Reidsville	Washington High School	R	Ac
Roanoke Rapids	Colored High School	*	
Robersonville	Robersonville High School	*	
Rockingham	Colored High School	R	
Rocky Mount	Booker T. Washington High School		Ac
Rocky Mount	Lincoln High School	R	
Rocky Point, R.F.D.	Long Creek High School	*	
Roper	Colored High School	R	
Roseboro	Colored High School	*	
Rowland	Colored High School	*	
Salisbury	J. C. Price High School	R	Ac
Selma	Colored High School	R	
Scotland Neck	Colored High School	*	
Southern Pines	W. Southern Pines High School	*	

NORTH CAROLINA

CITY HIGH SCHOOLS

		Class	
Spring Hope	Colored High School	R	
Statesville	Morningside High School		Ac
Tarboro	Colored High School	R	Ac
Thomasville	Colored High School	*	
Transylvania Co.	Everett Colored High School	*	
Transylvania Co.	Glade Creek High School	*	
Troy	Peabody Academy		Ac
Tryon	Colored High School	*	
Wadesboro	Salem High School		Ac
Wake Forest	Colored High School	*	
Walnut Cove	Colored High School	*	
Warsaw	Douglass High School	R	Ac
Warrenton	J. R. Hawkins High School		Ac
Washington	Colored High School	*	
Whitakers	Colored High School	R	
Whiteville	Colored High School	*	
Williamston	Colored High School	R	
Wilmington	Williston Industrial High School	Jr-Sr	Ac
Wilson	Colored High School	R	Ac
Windsor	Colored High School	*	
Winfall	County Training School	R	
Winston-Salem	Columbian Heights		Ac
Youngsville	Colored High School	*	
Zebulon	Colored High School	*	

COUNTY HIGH SCHOOLS

POST OFFICE		Class	
Graham	Alamance County Training School	R	
Wadesboro	Anson County Training School	*	
Washington	Beaufort County Training School		Ac
Windsor	Bertie County Training School	R	
Elizabethtown	Bladen County Training School	*	
Southport	Brunswick County Training School	R	Ac
Concord	Cabarrus County Training School	*	
Beaufort	Cartaret County Training School	*	
Shelby	Cleveland County Training School	R	Ac
Whiteville	Columbus County Training School	R	Ac
New Bern	Craven County Training School	*	
Lexington	Davidson County Training School		Ac
Kenansville	Duplin County Training School		Ac
Louisburg	Franklin County Training School	*	
Gatesville	Gates County Training School	R	
Snow Hill	Greene County Training School	R	
Weldon	Halifax County Training School	R	
Dunn	Harnett County Training School	R	Ac
Winton	Hertford County Training School	R	Ac
Swan Quarter	Hyde County Training School	R	
Smithfield	Johnston County Training School	R	Ac
Trenton	Jones County Training School	*	
Sanford	Lee County Training School	*	

TEXAS (Continued)

City	High Schools	Class
Bryan	Colored High School	R
Caldwell	Colored High School	R
Calvert	Colored High School	R
Cameron	Colored High School	Jr-Sr
Carthage	Colored High School	R
Chapel Hill	Colored High School	R
Center	Colored High School	R
Clarksville	Cheatham High School	R
Cleburne	Booker T. Washington High School	R
Conroe	Mittie J. Campbell High School	R
Cooper	Colored High School	R
Corpus Christi	Colored High School	R
Corsicana	G. W. Jackson High School	R
Crockett	Colored High School	R
Cuero	Colored High School	R
Dallas	Booker T. Washington High School	R
DeKalb	Colored High School	R
Denison	Anderson High School	R
Denton	Fred Douglass High School	R
Diball	Colored High School	R
Edna	Colored High School	R
Elgin	Colored High School	R
El Paso	Douglass High School	R
Ennis	Colored High School	R ✓
Forney	Booker T. Washington High School	R
Fort Worth	I. M. Terrell High School	R
Gainesville	Colored High School	R
Galveston	Central High School	R
Garrison	Colored High School	R
Giddings	Colored High School	R
Gilmer	Bruce High School	R
Goliad	Colored High School	R
Gonzales	Colored High School	R
Granger	Colored High School	R
Greenville	Ross High School	R
Groesbeck	Blackshear High School	R
Hammond, R.F.D.	Bethlehem High School	R
Hearne	Blackshear High School	R
Hempstead	Colored High School	R
Henderson	Excelsior High School	R
Hillsboro	Peabody High School	R
Houston	Harper Junior High School	Jr
Houston	Booker T. Washington High School	R
Houston	Phillis Wheatley High School	R
Houston	Jack Yates High School	R
Hubbard	Colored High School	R
Humble	Colored High School	R
Huntsville	Houston Industrial and Training School	R
Italy	Colored High School	R

TEXAS

City	High Schools	Class
Jacksonville	Fred Douglass High School	R
Jasper	Colored High School	R
Jefferson	Central High School	R
Kendleton	Powell Point High School	R
LaGrange	Colored High School	R
Lawrence	Colored High School	R
Liberty	Colored High School	R
Linder, R.F.D. 1	Fairview Industrial High School	R
Livingston	Dunbar High School	R
Lockhart	Colored High School	R
Longview	Colored High School	R
Longview, R.F.D.	Rollin High School	R
Lovelady	Colored High School	R
Lufkin	Dunbar High School	R
Luling	Rosenwald High School	R
McKinney	Colored High School	R
Marlin	Booker T. Washington High School	R
Marshall	Central High School	R
Mart	Anderson High School	R
Mexia	Dunbar High School	R
Mineral Wells	Paul Laurence Dunbar High School	R
Montgomery	Colored High School	R
Mount Pleasant	Booker T. Washington High School	R
Nacagdoches	Colored High School	R
Naples	Colored High School	R
Navasota	Colored High School	R
Newton	Colored High School	*
Onalaska	Colored High School	R
Orange	Colored High School	R
Palestine	Lincoln High School	R
Paris	Gibbons High School	R
Pilot Point	Booker T. Washington High School	R
Pineland	Colored High School	R
Pittsburg	Fred Douglass High School	R
Port Arthur	Lincoln High School	R
Quanah	Colored High School	R
Rockdale	Allen High School	R
Rosenbug	Colored High School	R
San Antonio	Douglass High School	Jr-Sr
Schulenburg	Colored High School	R
Seguin	Ball High School	R
Sherman	Fred Douglass High School	R
Silsbee	Waldo Mathews High School	R
Smitheville	Colored High School	R
Sulphur Springs	Douglass High School	R
Taylor	Blackshear High School	R
Teague	Booker T. Washington High School	R
Temple	Dunbar High School	R
Terrell	Colored High School	R

SOUTH CAROLINA (Continued)

COUNTY HIGH SCHOOLS

Post Office		Class	
Union	McBeth Street High School	R	
Woodruff	New Bethel High School	R	
Abbeville	Abbeville County Training School	*	
Aiken	Aiken County Training School	*	
Allendale	Allendale County Training School	*	
Anderson	Anderson County Training School	*	
Barnwell	Barnwell County Training School	*	
Beaufort	Beaufort County Training School	*	
Moncks Corner	Berkeley County Training School	*	
St. Matthews	Calhoun County Training School	*	
Chesterfield	Chesterfield County Training School	*	
Walterboro	Colleton County Training School	*	
Darlington	Darlington County Training School	*	
Dillon	Dillon County Training School	*	
St. George	Dorchester County Training School	*	
Edgefield	Edgefield County Training School	*	
Winnsboro	Fairfield County Training School	*	
Florence	Florence County Training School	*	
Georgetown	Georgetown County Training School	*	
Greenville	Greenville County Training School	*	
Hampton	Hampton County Training School	*	
Conway	Horry County Training School	*	
Ridgeland	Jasper County Training School	*	
Camden	Kershaw County Training School	*	
Lancaster	Lancaster County Training School	*	
Laurens	Laurens County Training School	*	
Lexington	Lexington County Training School	*	
Marion	Marion County Training School	R	
Bennettsville	Marlboro County Training School	*	
Newberry	Newberry County Training School	*	
Walhalla	Oconee County Training School	*	
Orangeburg	Orangeburg County Training School	*	
Pickens	Pickens County Training School	*	
Saluda	Saluda County Training School	*	
Spartanburg	Spartanburg County Training School	*	
Sumter	Sumter County Training School	*	
Union	Union County Training School	*	
Kingstree	Williamsburg County Training School	*	
York	York County Training School	*	

TENNESSEE

CITY HIGH SCHOOLS

		Class	
Bristol	Slater High School	R	
Chattanooga	Howard High School	R	
Cleveland	College Hill High School	R	Ac
Columbia	College Hill High School	R	
Jackson	Colored High School	R	
Johnson City	Langston High School	R	
Knoxville	Colored High School	R	
Memphis	Kortrecht High School	R	
Nashville	Pearl High School	Jr-Sr	
Pulaski	Colored High School	R	
Rockwood	Colored High School	*	
Sweetwater	Colored High School	R	

COUNTY HIGH SCHOOLS

Post Office		Class	
McKenzie	Carroll County Training School		Ac
Decaturville	Decatur County Training School	*	
Dickson	Dickson County Training School	*	
Dyersburg	Dyer County Training School	R	Ac
Somerville	Fayette County Training School	*	
Milan	Gibson County Training School	R	
Whiteville	Hardeman County Training School	*	
Brownsville	Haywood County Training School	R	
Lexington	Henderson County Training School	*	
Paris	Henry County Training School	R	Ac
Ripley	Lauderdale County Training School	Jr-Sr	Ac
Denmark	Madison County Training School	*	
South Pittsburg	Marion County Training School	R	Ac
Athens	McMinn County Training School	*	
Clarksville	Montgomery County Training School	R	
Springfield	Robertson County Training School	R	
Murfreesboro	Rutherford County Training School	R	Ac
Memphis	Shelby County Training School	R	Ac
Gallatin	Sumner County Training School	R	Ac
Covington	Tipton County Training School	R	
McMinnville	Warren County Training School	R	Ac
Martin	Weakley County Training School	*	
Franklin	Williamson County Training School	*	
Lebanon	Wilson County Training School		Ac

TEXAS

CITY HIGH SCHOOLS

		Class
Abilene	Colored High School	R
Athens, R.F.D. 2	Blackshear High School	R
Altanta	Colored High School	R
Austin	Anderson High School	R
Bastrop	Emile High School (Bastrop County Training School)	R
Bay City	Booker T. Washington High School	R
Beaumont	Charlton-Pollard High School	R
Belton	Colored High School	R
Belton	West Belton High School	R
Big Sandy	Excelsior High School	R
Bonham	Booker T. Washington High School	R
Brenham	Colored High School	R
Brenham	East End High School	R

VIRGINIA (Continued)

County High Schools Post Office		Class
Hopewell	Prince George County Training School	*
Pulaski	Pulaski County Training School	*
Salem	Roanoke County Training School	*
Lexington	Rockbridge County Training School	*
Harrisonburg	Rockingham County Training School	*
Franklin	Southampton County Training School	*
Fredericksburg	Spotsylvania County Training School	*
Waverly	Sussex County Training School	R
Wytheville	Wythe County Training School	*
Denbigh	York County Training School	R

WEST VIRGINIA

City High Schools		Class
Amigo	Byrd Prilleman Jr-Sr High School	R
Beckley	Stratton High School	R
Bluefield	Genoa High School	Sr
Braeholm	Braeholm Junior High School	Jr
Bramwell	Colored High School	R
Buckhannon	Victoria High School	R
Charleston	Garnet High School	Sr
Clarksburg	Kelly Miller High School	R

WEST VIRGINIA

City High Schools		Class
Elkhorn	Elkhorn District High School	*
Excelsior	Excelsior Junior-Senior High School	Jr-Sr
Fairmount	Dunbar High School	R
Gary	Colored High School	Jr-Sr
Hinton	Lincoln High School	R
Huntington	Douglass High School	Jr-Sr
Keystone	Keystone-Eckman Junior High School	Jr
Kimball	Browns Creek District High School	Jr-Sr
Laing	Wake Forest Junior High School	Jr
London	Washington High School	Jr-Sr
McDonald	Du Bois High School	Jr-Sr
Martinsburg	Colored High School	R
Montgomery	Simmons High School	R
Morgantown	Beechhurst High School	R
Mullens	Colored High School	*
Northfork	Northfork District Junior-Senior High School	Jr-Sr
Parkersburg	Sumner High School	Jr-Sr
Princeton	E. River District High School	R
Welch	Dunbar Junior High School	Jr
Wheeling	Lincoln High School	R
Williamson	Liberty Junior-Senior High School	Jr-Sr

TEXAS (Continued)

City High Schools		Class
Texarkana	Dunbar High School	R
Timpson	Colored High School	R
Trinity	Colored High School	R
Tyler	Emmett Scott High School	R
Victoria	Colored High School	R
Waco	A. J. Moore High School	R
Waelder	Colored High School	R
Wallis	Colored High School	R
Waxahachie	Oaklawn High School	R
Weimar	Colored High School	R
Wharton	Colored High School	R
Wichita Falls	Booker T. Washington High School	R
Willis	Colored High School	R
Wolfe City	Blanton High School	R
Wortham	Colored High School	R

County High Schools

Post Office		Class
Palestine	Anderson County Training School	*
Bastrop	Bastrop County Training School	R
Boston	Bowie County Training School	*
Pittsburg	Camp County Training School	*
Jacksonville	Cherokee County Training School	*
Schulenburg	Fayette County Training School	*
Richmond	Fort Bend County Training School	*
Worthan	Freestone County Training School	*
Longview	Gregg County Training School	*
Seguin	Guadalupe County Training School	*
Marshall	Harrison County Training School	*
Athens	Henderson County Training School	*
Crockett	Houston County Training School	*
Greenville	Hunt County Training School	*
Jasper	Jasper County Training School	*
Hallettsville	Lavaca County Training School	R
Liberty	Liberty County Training School	*
Grossbeck	Limestone County Training School	*
Cameron	Milam County Training School	*
Daingerfield	Morris County Training School	*
Kerens	Navarro County Training School	R
Tyler	Smith County Training School	*
Groveton	Trinity County Training School	*
Canton	Van Zandt County Training School	*
Huntsville	Walker County Training School	*
Hempstead	Waller County Training School	*
Brenham	Washington County Training School	*

VIRGINIA

City High Schools		Class
Bristol	Douglass High School	Jr-Sr
Clifton Forge	Jefferson High School	R

VIRGINIA

City High Schools		Class
Covington	Colored High School	R
Danville	Westmoreland High School	R
Harrisonburg	Effinger Junior High School	Jr
Lynchburg	Paul Laurence Dunbar High School	R
Newport News	Huntington High School	R
Norfolk	Booker T. Washington High School	R
Petersburg	Peabody High School	R
Portsmouth	J. C. Norcom High School	R
Pulaski	Calfce Training School	R
Richmond	Armstrong High School	R
Roanoke	Harrison Senior High School	R
Staunton	Booker T. Washington High School	R

County High Schools

Post Office		Class
Charlottesville	Albermarle County Training School	*
Bedford	Bedford County Training School	*
New Canton	Buckingham County Training School	*
Rustburg	Campbell County Training School	*
Bowling Green	Caroline County Training School	*
Toano	Charles City County Training School	R
Keysville	Charlotte County Training School	*
Chester	Chesterfield County Training School	*
Berryville	Clarke County Training School	*
Cumberland	Cumberland County Training School	*
Dinwiddie	Dinwiddie County Training School	*
Warrenton	Fauquier County Training School	*
Rocky Mount	Franklin County Training School	*
Gloucester	Gloucester County Training School	*
Lee	Goochland County Training School	*
North Emporia	Greenville County Training School	*
South Boston	Halifax County Training School	*
Ashland	Hanover County Training School	*
Martinsville	Henry County Training School	*
Windsor	Isle of Wight County Training School	*
Toano	James City County Training School	*
Center Cross	King and Queen County Training School	*
Palls	King William County Training School	*
Heathsville	Lancaster County Training School	*
Victoria	Luenburg County Training School	*
Saluda	Mathews County Training School	*
Boydton	Mecklenburg County Training School	*
Saluda	Middlesex County Training School	*
Suffolk	Nansemond County Training School	*
Norfolk	Norfolk County Training School	*
Heathsville	Northumberland County Training School	*
Blackstone	Nottoway County Training School	*
Chatham	Pittsylvania County Training School	R
Farmville	Prince Edward County Training School	*

DIVISION XIX

THE CHURCH AMONG NEGROES

The Church in Action

In March 1927, Negro ministers, representatives of the different denominations in the country, met in Washington and organized the National Inter-denominational Ministerial Alliance with Reverend C. L. Russell, Washington, secretary of the Epworth League of the C. M. E. Church, as president.

The 1930 meeting of the Alliance was held in New York City, at which time it was reported that there were delegates present from twenty-five states. The purpose of the Alliance, according to the preamble of its organization, is: "to solidify our influences for the uplift of the educational and moral standards of the people: to aid them in their economic, social, civil and religious aspirations: to encourage interracial, inflexible good-will; to preserve interesting historic documents of our race; to establish a medium of publicity that will encourage the search for truth and foster the spirit of righteousness."

At the fifteenth session of the General Conference of the Colored Methodist Episcopal Church, held at Kansas City, Missouri, in 1926, it was voted to give women equal suffrage rights in the conferences, thus granting them rights as delegates to all conference bodies. Before the proposal becomes a law, however, it must be considered in the several annual conferences and passed by a two-thirds vote.

In response to a call from the Colored Methodist Episcopal Church for closer interchurch cooperation in training leadership, the 1930 General Conference of the Methodist Episcopal Church South, authorized the appointment of a Commission to meet with a like Commission from the Colored Methodist Episcopal Church for the purpose of studying the challenges to further interracial and interchurch cooperation with a view to the general enhancement, and promotion of the educational, missionary, social, and industrial interests of the Negro race."

The Nashville Christian Advocate, (organ of the Methodist Episcopal Church South), said editorially, "This action opens the way for the Southern Methodist Church to render a valuable service to the colored people who have long looked to the church for guidance and help, and have maintained steadfast devotion. The need of better trained teachers and workers in the Sunday schools has been giving the leaders of the Colored Methodist Church grave concern. The work of this Commission is to plan a way for carrying forward an efficient program of teacher training, with the cooperation of the white church. There are agencies which can contribute to this work; among these are the colleges and other schools of the Colored Church. Paine College School of Religious Education can give splendid assistance, as can also several other schools.

"Negro education has within recent years shown marked improvement; schools have been merged and strengthened; some have been closed; all are seeking means to give better service to their people. This Commission will examine the character and work of the schools of the Colored Church recommending such changes, mergers and other modifications as may be necessary to enable them to carry on a program of education of the very highest grade and efficiency. Another problem of this denomination is the adequate training of the ministry. The uneducated minister can no longer serve the colored people acceptably.

"The agencies now in use must be made better; others must be provided so that a well-equipped and efficient ministry may be trained. This is fundamental, since no race can progress morally without capable men in the ministry. As part of this training Pastors' Schools have been provided for some years past. The Commission will study how these may be made more helpful, and whether cooperation with other denominations will not strengthen the work. These schools have done a far-reaching work for the women of the colored church by providing courses of study in home making and child welfare and in church work for women. The women who take these courses are selected for their interest in the work. During the sessions assistance is given usually by a missionary society leader of the white church. This establishes contacts between the best people of both races in the community and makes for friendly relations between the races. This work must be conserved and enlarged in whatever plans the joint Commission may devise.

"The great migrations of recent years of industrial areas and centers of population have taxed the resources of all churches to follow up their people and furnish them with a satisfactory ministry. It has been particularly taxing to the Colored Methodist Churches. Their losses have been heavy. It is hoped that this joint Commission will find a way to use the contributions of the southern Methodist people so as to enable the Colored Methodist Church more effectually to shepherd its moving people and care for the neglected places.

"The two races living in the South will succeed or fail together. One cannot rise without the other. The interests and the aims of both are the same. There must be better understanding, and more sympathetic appreciation of the burdens each has to carry. Then our efforts for better things economically and morally will yield the largest fruitage."

The Board of Bishops of the Colored Methodist Church in the course of their Episcopal address to the General Conference of the church at Louisville, Kentucky, in 1930, recommended the following:

1. That this General Conference seriously consider the importance of clarifying and codifying the laws in our book of discipline so as to relieve embarrassment that often comes through ambiguity and contradictions.

2. Readjustment of the departments so as to eliminate wasteful duplication, and at the same time give greater efficiency to the work.

3. Reorganize our financial system so as to stimulate rather than depress our membership; more adequately to provide for our educational and missionary work; and to change the relation of our overhead expenses to the revenue collected; to definitely provide for our recognized share of support in the Federal Council of Churches, and for the American Bible Society.

4. A more definite committal of our church to the support of a commercial hospital, thereby recognizing a duty to the poor and the suffering.

5. Make definite arrangement for carrying on the work in Trinidad and other new missionary enterprises sanctioned by this General Conference.

6. That our educational work receive special attention with a view of making two or three of our colleges really connectional in scope and character, and in the responsibility imposed by their maintenance.

7. That in the legislation bearing upon our educational work due emphasis be laid upon religious education and leadership training, and that the cooperation offered by the M. E. Church, South, be accepted and used for promotion of the work.

8. That the church participate in the 1900th anniversary of Pentecost so as to make it a spiritual epoch in our church life.

9. That nine active bishops be considered sufficient at the present time to give episcopal supervision to the needs and interests of the church.

At the General Conference of the A. M. E. Zion Church held at St. Louis, Missouri, in 1928, a rule was passed that in the future bishops would not have a vote in the General Conference except when presiding.

Among the actions of the General Conference of the A. M. E. Church, held in 1928, were:

1. That hereafter four laymen shall be elected from each District Conference within the bounds of the Annual Conference.

2. That the Bishops Council shall hereafter meet annually instead of semi-annually.

3. That no bishop shall remain longer than eight consecutive years on a district.

4. That in the future pastors shall be permitted to remain in a charge eight years. Heretofore, five years have been the limit which any pastor might remain at a charge.

5. That presidents of Women's Parent, Mite and Home and Foreign Mission societies shall be members of the General Conference.

6. That bishops, their wives, general officers and connectional board

members shall not vote in the General Conferences.

For more than thirty years there have been efforts to unite the A. M. E. and the A. M. E. Z. churches. At the General Conference, in 1928, of the A. M. E. Church, held in Chicago, and of the A. M. E. Zion Church, held in St. Louis, plans were approved for the organic union of these two denominations on the basis of recommendations submitted, as follows, by a joint committee representing the two denominations:

1. That the A. M. E. and A. M. E. Zion Churches unite under a name that will be universal in meaning and not confine us to any race or country.

2. That we unite under a name that will satisfy all branches of Methodism and still be an Episcopal Methodist Church, so that any group and all groups of Methodists may and will always feel that the door will always be open to it or them to unite with us in a wholesomely militant Methodism.

3. That we unite under a name that will not provoke bitterness or any feeling that in uniting one church has or will have priority over the other, and to that end the words "African" and "Zion" be eliminated from consideration in determining a name.

4. That we unite under the following name: "United Methodist Episcopal Church."

5. That policy of government and administration of said union conform to general Methodist usages and that it be left with the first United General Conference to adopt a discipline to govern the new body.

6. That the General Conference of the A. M. E. Zion Church appoint a committee and the General Conference of the A. M. E. Zion Church appoint a committee to represent each of said churches in preparing a proposed discipline to be submitted to the first United General Conference and that said committee constitute a joint body and work together in preparing said proposed discipline.

It was suggested that there might be thirty Episcopal districts for the United Methodist Episcopal Church.

The departments as proposed by the United Church and officers are as follows:

Department of finance with secretary; department of education with secretary; department of publication; manager, Philadelphia plant; manager, Charlotte plant; manager, Nashville plant; Foreign Mission secretary; auxiliary Foreign Mission secretary; Home Mission secretary; director of Sunday schools; director of Christian Endeavor; editor of Church school; ministerial relief and pension secretary; editor, Christian Recorder, Philadelphia; editor, Star of Zion, Charlotte, North Carolina; editor, Southwestern Herald, New Orleans and Dallas; editor, United Quarterly Review; editor, Voice of Missions; editor, Church School Herald; department of history and statistics with secretary.

The committee further recommends that the representatives of the present A. M. E. Church and representatives of the present A. M. E. Zion Church be allocated an equal number of recommendations of general officers for election for the first four years of the proposed United Methodist Episcopal Church.

That titles of all property now vested in the A. M. E. Church and in the A. M. E. Zion Church be vested in the United Methodist Episcopal Church, according to the regular legal process.

George E. Haynes, New York City, and secretary of the Commission on Interracial Cooperation of the Federal Council of Churches, was elected assistant moderator of the National Council of Congregational Churches at its 1927 biennial meeting. This was the first time that a Negro layman was so honored. Among those attending the council were six other Negroes who were former assistant moderators—Rev. W. L. Cash, New Orleans, Louisiana; Rev. A. C. Garner, Harlem, New York City; Rev. Henry Hugh Proctor, D. D., Brooklyn, New York; Rev. Alfred Lawless, D. D., Atlanta, Georgia; Rev. C. W. Burton, Evanston, Illinois, and Rev. Harold M. Kingsley, Detroit.

The triennial conference of colored Protestant Episcopal Clergymen was held in New York in 1928. The triennial sermon, preached by the Rev. Edgar C. Young, Philadelphia, expressed dissatisfaction with the present conditions of the Negro constituency in the Episcopal Church.

The African Orthodox Church was lauded as a "racial church, with a racial appeal which represents the religious aspirations of the New Negro."

"This church is here brethren, a Negro Episcopal Church with Apostolic succession," he declared. "It is gaining converts daily from the Protestant Episcopal ministry. Indian bishops can best carry Christ to the Indians, Chinese and Japanese, and Negro bishops can best interpret Christ to their brethren. It is unfair to deny our sons proper representation in the Episcopacy, as the Negro above all races of mankind represents the most fertile soil for religious seed. Suffragan bishops will not do."

For the consideration of twenty-four white dioceses in the South, a part of the conference program was:

1. That the colored clergy and lay delegates be given in every diocese the same standing as the white ones.
2. That some way be devised so that some colored clerical and lay deputies shall be members of the general convention and of the synods.
3. That there be at least one colored member on each diocesan council and also in some of the departments.

Organization of separate conferences for Negroes was frowned upon by the international convention of Seventh-day Adventists, meeting at Columbus, Ohio, September 1929. Recommendations were passed by a practically unanimous vote authorizing the appointment of a Negro clergyman to act as leader of the Negro department with headquarters at Washington, D. C., and the granting of other privileges that will make for the further advancement of the denomination among the Negroes.

It was stated in a lengthy document that the Negroes were not united in wanting separate conferences and that they did not feel that a separation would solve their problems.

The Negro leader, Rev. F. E. Peters of Chicago, will be a member of the General Conference executive committee and will have general supervision of all Negro activities throughout North America.

Leaders for the Negroes of the southeastern, southern and southwestern sections of the United States are also to be appointed as well as in other sections where the membership among the Negroes totals 500 or more.

It was also arranged that funds should be provided for conducting evangelistic campaigns among the Negroes in different sections, with the employment of secretaries and leaders.

It was recommended that a committee be appointed to study the question of establishing a school for the training of colored youth somewhere in the North. A school for Negroes is now being operated by the denomination in Huntsville, Florida.

A report from New York City, on November 3, 1929, said: "Nine hundred Negro members of the Harlem Seventh-day Adventist Church at an open meeting in the Church at No. 144 West 131st Street, last night voted to sever all connections with the church's higher governing bodies, which are composed of white men. The vote was a spontaneous reaction to the presentation of charges against the Rev. James K. Humphries, Negro pastor of the church twenty-seven years, by representatives of the governing bodies which was the original purpose of the meeting.

The Rev. Mr. Humphries, in a statement after the meeting, said that this action taken by the Negro parishioners was the beginning of a nation-wide movement of Negro Seventh-day Adventists Churches to separate from governing bodies directed by whites.

The charges concerned the pastor's participation in a realty promotion project without the knowledge or approval of the governing bodies.

This was the purchasing of Utopia Park, a 151 acre track near Atlantic Highlands, New Jersey, where it is proposed to develop an industrial school, hotel, sanitorium and a community of home sites. This tract was acquired at a purchase price of $125,000. The Executive Committee of the church objected with the result that the Harlem Church and six other churches withdrew and organized, in 1930, the United Sabbath Day Adventist Conference.

In 1925, there was considerable discussion in the New York papers relative to Negro Jews whose temple

B'nai Abraham was located at 134 West 133rd Street. It was also reported that year that a congregation of 300 colored people in Chicago was planning to erect a synagogue. This congregation, according to the report, was to be in charge of two Negro rabbis, David Lazarus and Caino Stifom. The New York congregation was in charge of Rabbi Mordecai Hermens. It was reported in 1928, that Rabbi Modeki "a member of the tribe of Juda and connected with the Moorish Zionist faith would establish a synagogue in Baltimore."

Three separate Negro congregations in New York City which call themselves Jews worship God as the Jews worship him, they have distant historical and ethnological reasons for so doing, said a writer in The Sun of January 29, 1929.

One of these congregations is "The Commandment Keepers, Holy Church of the Living God, Pillar and Ground of Truth." "This congregation, is the most liberal of the three. They accept Jesus. Some of the people accept Him as one of the prophets, of the rank of Moses. Others of them, it seems to me, accept Him as divine. They believe that they are the pure, the original Israelites of the tribe of Judea and that the white Jews all are of the ten lost tribes."

Bishop A. W. Matthews, the pastor, speaks Hebrew with an Arabic accent, something one hears very seldom. It is Palestinian Hebrew that he speaks; pure Hebrew.

This congregation has 100 members, most of them women. It is at once unorthodox and orthodox. Its members eat only kosher meat. They keep the Sabbath on Saturday. They fast on Yom Kippur, eat matzos in Passover, and some of them send their children to Jewish schools. They do not deny Jesus. The other two congregations do. The Congregation B'nai Beth Abraham, which has two houses at 17 and 19 West 129th Street, one of them a community house for teaching Hebrew to children and adults, and the Talmud Torah Beth Zion. The first is presided over by Rabbi Joshua Ford and the second by Rabbi Israel Ben Newman. In all they have a membership of some 2,000, of which more than 200 are converts—those who admit being not Abyssinians, but who accept Judaism and pass the requirements of such acceptance.

It was reported, in 1927, that organized Moslem groups were found in five American cities. New York claimed a membership of 120 to 125. A Negro Moslem was in charge. Several Negroes and a group of Syrians formed the Moslem group in Detroit. The local leader was a Syrian. Indianapolis claimed about thirty-six members, a Negro from Africa was in charge. At St. Louis a membership of about seventy-five had been secured through the vigorous efforts of the leader who had formerly been a Christian preacher. Some years ago he came in contact with the Moslem movement in Chicago and was converted to Islam. Upon returning to St. Louis he began presenting his new faith both to individuals and to groups. All local leaders serve their groups free of charge.

Chicago claimed sixty to seventy active members although between 250 and 300 had joined the movement.

M. M. Sadiq of India came to America early in 1920 as a representative of the Ahmadiya Movement, an aggressive sect among the Moslems. Mr. Sadiq purchased a "flat" at 4448 South Wabash, Chicago, and converted it into a mosque. This served as the headquarters of the movement in America.

These Negro converts are confirmed believers in Islam. They read the Koran and other Moslem literature. Christian claims are discredited and Islam accepted at full value.

Mission Work—The Negro churches are contributing every year over $350,000 for home mission work. They are supporting over 200 home missionaries and giving aid to some 350 needy churches. Negro churches are contributing annually over $200,000 to foreign mission work. The Negro Baptists through the National Baptist Convention organized a Foreign Mission Board in 1880. Missionary work is carried on in Central, South and West Africa.

The African Methodist Episcopal Church established foreign mission work in 1844. This denomination now has two bishops stationed in Africa. The work of the denomination outside of the United States is carried on in Canada; in the West Indies; in South America; in Dutch and British

Guiana; in Africa including Liberia, Sierra Leone, West Africa, the Transvaal, Orange Free States, Natal and Cape Town, South Africa. The African Methodist Episcopal Zion Church organized its foreign mission work in 1892. This denomination has a bishop stationed in Africa and carries on work in South America; in Liberia; and in the Gold Coast Colony, West Africa.

First Churches Organized

1773—First Negro Baptist Church in America organized at Silver Bluff across the Savannah River from Augusta, Georgia, by a Mr. Palmer.

1776—Harrison Street Baptist Church, Petersburg, Virginia, organized.

1780—First African Baptist Church, Richmond, Virginia.

1785—Colored Baptist Church organized at Williamsburg, Virginia.

1788—First African Baptist Church of Savannah, Georgia, organized January 19, by Rev. Abraham Marshall, (white), and Rev. Jesse Peters, (colored). Andrew Bryan, a slave, was the first pastor.

1787—The Free African Society organized with Absalom Jones and Richard Allen as overseers. This Society resolved itself into the "African Church," erected a building and by its own decision entered into fellowship with the Protestant Episcopal Church. Absalom Jones and Richard Allen alone voted for the organization to connect itself with the Methodist Church. This was the origin of St. Thomas Episcopal Church. The building was opened for divine service July 17, 1794. Richard Allen was selected for license and ordination. He preferred to remain a Methodist. Absalom Jones was then selected and ordained.

1790—Springfield Baptist Church at Augusta, Georgia, organized by Rev. Abraham Marshall. Rev. Jesse Peters, who had gathered the members together, was the pastor.

1790—African Baptist Church, Lexington, Kentucky, organized. In 1820 split into First Baptist Church and Pleasant Green Baptist Church.

1791—Richard Allen purchased a lot for a church at Sixth and Lombard Streets, Philadelphia. In 1794, he sold this lot to Bethel Church and he erected on this lot the first church building of the African Methodist Episcopal Church.

1794—Zion Methodist Episcopal Church, (colored), organized Philadelphia, from St. George's M. E. Church, (white).

1796—James Varick and others established in New York City a Colored Methodist Church which was the beginning of the African Methodist Episcopal Zion Denomination. This is the oldest Negro church in New York. The first meetings were held in the cabinet shop of William Miller on Cross Street.

DATES OF ORGANIZATION OF COLORED DENOMINATIONS

1805—Colored members of Asbury Methodist Episcopal Church of Wilmington, Delaware, withdrew and erected a building for themselves.

1813—The Union Church of Africans incorporated, September 7, at Wilmington, Delaware, by the colored members who had withdrawn from Asbury Church.

1816—The African Methodist Episcopal Church organized at Philadelphia, Pennsylvania, with Richard Allen as its first bishop.

1821—At New York the African Methodist Episcopal Zion Church organized June 21. James Varick was made district chairman and the next year became the first bishop of the church.

1836—The Providence Baptist Association of Ohio was organized. This is said to be the first colored Baptist Association organized in the United States.

In 1838 the Wood River Baptist Association of Illinois was organized.

1853 the Western Colored Baptist Convention was organized.

1864 Northwestern and Southern Baptist Convention was organized.

1867 the Consolidated American Baptist Convention organized and continued till 1879 when the Western churches withdrew.

1880 the National Baptist Convention was organized at Montgomery, Alabama.

1850—African Union Church organized by a division of the Union Church of Africans.

1850—The Union American Methodist Episcopal Church, (colored), organized by a division of the Union Church of Africans.

1860—About this time the First Colored Methodist Protestant Church organized by Negro members who withdrew from the Methodist Protestant Church.

1865—Colored members from the white Primitive Baptist Churches of the South organized at Columbia, Tennessee, the Colored Primitive Baptists in America.

1866—The African Union First Colored Methodist Protestant Church of America or elsewhere, organized by a union of the African Union Church with the First Colored Methodist Protestant Church.

1869—At Murfreesboro, Tennessee, in May, the General Assembly of the Cumberland Presbyterian Church set apart its colored members and organized the Colored Cumberland Presbyterian Church.

1870—The General Conference of the Methodist Episcopal Church, South, in May, at Memphis, Tennessee, as a step toward setting apart its colored members, appointed a commission to confer with delegates from the Colored Methodist Church, and on December 16, 1870, at Jackson, Tennessee, these members were organized into the Colored Methodist Episcopal Church.

1882—The Reformed Zion Apostolic Church (colored), was organized.

1896—In 1894 a number of ministers and members of the African Methodist Episcopal Church withdrew from the conferences in South Carolina, and in Georgia, and organized an independent Methodist Church. In 1896, they were organized into the Reformed Methodist Union Episcopal Church, (colored).

1896—The Church of God and Saints of Christ, (colored), was organized at Lawrence, Kansas.

1899—A new denomination, the Church of the Living God, (colored), was organized at Wrightsville, Arkansas. There are now three distinct bodies as follows: Church of the Living God (Christian workers for friendship); Church of the Living God; (Apostolic); Church of Christ in God.

1900—The Voluntary Missionary Society in America, (colored), was organized.

1901—The United American Free-Will Baptist was organized.

1905—July 10. At Redemption, Arkansas, persons who had withdrawn from the African Methodist Episcopal Zion Church, the Methodist Episcopal Church, the Colored Methodist Episcopal Church, the African Methodist Episcopal Church and Baptist churches, organized the Free Christian Zion Church in Christ (colored).

Statistics for Negro Churches with Separate Figures

For Urban and Rural Churches

(Urban territory includes all cities and other incorporated places having 2,500 inhabitants or more; rural territory comprises the remainder of the Country.)

The data on Negro churches collected, in 1926, by the Census Bureau shows the following: Rural churches, 32,427; Urban churches, 10,158; total 42,585. Members, rural, 2,964,616; urban, 2,238,871; total 5,203,487. Sunday schools, rural, 27,350; urban, 9,028; total 36,378. Sunday school scholars, rural, 1,278,485; urban, 866,068; total 2,144,553. Value of church property, rural, $60,051,670; urban, $145,730,958; total, $205,782,628.

NEGRO CHURCHES OF WHITE DENOMINATIONS

Denomination	Number Churches			Number Members			Number Sunday Schools			Number Scholars			Value Church Edifices		
	Total	Urban	Rural	Total	Urban	Rural	Total	Urban	Rural	Total	Urban	Rural	Total	Urban	Rural
Total	6,080	1,960	4,120	644,692	377,785	266,907	5,470	1,741	3,729	307,850	154,922	152,928	$37,489,276	$29,408,326	$8,080,950
Adventist bodies:															
Advent Christian Church	6	1	5	164	22	142	4	1	3	94	15	79	$ 4,950	$ 4,000	$ 950
Seventh-Day Adventist Denomination	93	88	5	5,133	5,052	81	67	63	4	3,402	3,321	81	789,400	785,100	4,300
Baptist bodies:															
Regular Baptists	1	--	1	38	----	38									
Christian and Missionary Alliance	10	9	1	535	510	25	8	7	1	490	465	25	57,625	55,625	2,000
Christian Church (General Convention of the Christian Church)	68	18	50	7,312	1,705	5,607	64	16	48	3,348	955	2,393	285,100	168,000	117,100
Church of Christ, Scientist	1	1	---	274	274	----	1	1	--	395	395	----	254,061	254,061	------
Church of God	29	7	22	887	318	569	24	7	17	901	246	655	78,015	57,000	21,015
Church of God (Headquarters, Anderson, Ind.)	98	54	44	3,165	2,404	761	89	52	37	3,131	2,296	835	343,450	305,150	38,300
Churches of Christ	214	80	134	8,155	3,580	4.575	177	71	106	5,905	2,819	3,086	139,919	90,010	49,909
Churches of God in North America (General Eldership)	7	2	5	274	55	219	7	2	5	298	109	189	8,000	6,200	1,800
Congregational Churches	155	96	59	16,000	13,139	2,861	140	86	54	8,899	6,862	2,037	1,896,415	1,733,700	162,715
Disciples of Christ	487	160	327	37,325	14,938	22,387	397	133	264	14,848	6,179	8,669	1,495,568	1,058,900	436,668
Independent Churches	7	7	---	1,542	1,542	----	6	6	--	491	491	----	67,000	67,000	------
Lutheran bodies:															
United Lutheran Church in America	1	1	---	126	126	----	1	1	--	90	90	----	13,000	13,000	------
Evangelical Lutheran Synodical Conference of America															
Evangelical Lutheran Synod of Missouri, Ohio, and other States	69	33	36	5,871	3,596	2,275	61	26	35	3,314	1,801	1,513	339,650	293,500	46,150
Methodist bodies:															
Methodist Episcopal Church	3,743	805	2,938	323,347	149,559	182,788	3,527	778	2,749	196,496	83,357	113,139	18,938,246	12,914,353	6,023,893
Methodist Protestant Church	46	9	37	2,529	305	2,224	42	8	34	1,283	203	1,080	91,650	26,000	65,650
Weslleyan Methodist Connection (or Church) of America	26	10	16	1,215	672	543	26	10	16	1,084	578	506	83,100	67,300	15,800
Moravian bodies:															
Moravian Church in America	1	1	---	694	694	----	1	1	---	208	208	----	30,000	30,000	------
The (Original) Church of God	1	1	---	12	12	----									
Presbyterian bodies:															
Presbyterian Church in U. S. A.	450	195	255	37,090	21,503	15,587	400	181	219	27,817	15,598	12,219	3,285,860	2,718,550	567,310
United Presbyterian Church of North America	14	6	8	1,202	602	600	14	6	8	1,587	764	823	189,300	126,000	63,300
Presbyterian Church in the United States	52	17	35	2,134	907	1,227	43	16	27	1,569	777	792	138,140	92,175	45,965
Protestant Episcopal Church	287	205	82	51,502	46,201	5,301	260	190	70	19,075	15,704	3,371	4,162,735	3,958,210	204,525
Reformed Episcopal Church	36	7	29	2,753	1,158	1,595	28	7	21	1,216	450	766	59,850	29,500	30,350
Roman Catholic Church	147	117	30	124,324	106,839	17,485	76	65	11	11,406	10,736	670	4,677,378	4,484,128	183,250
Salvation Army	5	5	---	495	495	----	5	5	---	470	470	----	67,064	67,064	------
Spiritualists:															
National Spiritualist Association	17	17	---	904	904	----	1	1	---	10	10	----			
Progressive Spiritual Church	1	1	---	500	500	----							3,800	3,800	------
National Spiritual Alliance of the U. S. A.	8	7	1	190	173	17	1	1	---	23	23	----			

NEGRO CHURCHES OF WHITE DENOMINATIONS

Denomination	Number Churches			Number Members			Number Sunday Schools			Number Scholars			Value Church Edifices		
	Total	Urban	Rural	Total	Urban	Rural	Total	Urban	Rural	Total	Urban	Rural	Total	Urban	Rural
Total	6,080	1,960	4,120	644,692	377,785	266,907	5,470	1,741	3,729	307,850	154,922	152,928	$37,489,276	$29,408,326	$8,080,950
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Progressive Spiritual Church	1	1	---	500	500	----							3,800	3,800	------
National Spiritual Alliance of the U. S. A.	8	7	1	190	173	17	1	1	---	23	23	----			

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The data on Negro churches collected, in 1926, by the Census Bureau shows the following: Rural churches, 32,427; Urban churches, 10,158; total 42,585. Members, rural, 2,964,616; urban, 2,238,871; total 5,203,487. Sunday schools, rural, 27,350; urban, 9,028; total 36,378. Sunday school scholars, rural, 1,278,485; urban, 866,068; total 2,144,553. Value of church property, rural, $60,051,670; urban, $145,730,958; total, $205,782,628.

Important Conclusions About American Churches

C. Luther Fry under the title, "The United States Looks At Its Churches,"* has presented "for the first time certain important conclusions about American churches drawn from a study of the significant data collected by the Federal Census of Religious Bodies." The following are excerpts from this publication:

In general, the southern states in relation to their populations have decidedly more churches than have other sections of the country. In part, this tendency is accounted for by the comparatively large rural populations there, and also by the large numbers of colored people that in relation to their numbers tend to establish even more churches than do whites. Among Negroes there is a church for every 178 adults, compared with 340 among the whites.

Distribution of Churches and Ministers—The 1926 Census of Religious Bodies asked each church to state whether its minister served only that one organization and if not, to tell how many other churches he served. This information, was tabulated for a number of leading denominations.

The denominations included are those of eighteen white and three Negro denominations, which together embrace 77.4 per cent of the churches of the United States. The white denominations included in this sample embrace 71.9 per cent of all the churches of white denominations, while the Negro bodies include 85.8 per cent of the churches in the twenty-four exclusively colored denominations.

In all, returns were received from virtually 172,000 churches. Of this number approximately half reported that their pastors had charge of only one church. Slightly more than one church in five had pastors who divided their time between two churches while an eighth of the churches stated that their ministers were serving three organizations. This leaves nearly one church in six with a pastor serving four or more churches. In fact there were actually 4,130 churches out of the 172,000 investigated which reported that their pastors were serving seven or more churches.

In cities, the proportion of churches with a full time minister is almost identically the same both for Negroes and for whites; but the Negro churches in rural districts have a higher ratio than the white churches. Reports from almost 25,000 country churches of the three colored denominations show that half of them were served by pastors with but one charge each, while the 105,000 such churches of the eighteen white bodies reported only about two-fifths in the class with a minister to a church.

Analysis of the census data shows that nearly three out of every eight ministers in the eighteen white denominations and more than three out of four of those in the three Negro bodies do not claim to be graduates of either college or seminary. And even these figures are conservative, because the government, throughout its tabulating process, gave ministers the benefit of the doubt when it came to classifying certain cases.

A very liberal interpretation was placed upon the terms "college" and "seminary." Any institution listed by a minister as an institution of higher learning was considered to be one unless the name clearly indicated on its face that it was not of college or seminary rank.

Thus, it is probable that in reality more than three-eighths of the ministers included among the eighteen white denominations, and more than three-quarters of those in the three Negro bodies, were not graduated from any college or seminary.

For the three Negro bodies, the returns show that 62 per cent of the urban, and 83 per cent of the rural ministers were non-graduates.

Data for the three exclusively Negro denominations make it clear that geographic differences in the training of colored clergymen show, in general, the same tendencies as those found for white ministers. Among colored as among white ministers the old colonial area has the highest and the southwest the lowest proportion of trained men. Out of 650 Negro pastors in cities of the middle Atlantic states, slightly more than half are not graduates of either

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*Fry, C. Luther, the United States Looks At Its Churches, New York, Institute of Social and Religious Resarch, 1930, XIV, p. 182.

INDEPENDENT NEGRO DENOMINATIONS

DENOMINATION	NUMBER CHURCHES			NUMBER MEMBERS			NUMBER SUNDAY SCHOOLS			NUMBER SCHOLARS			VALUE CHURCH EDIFICES		
	Total	Urban	Rural	Total	Urban	Rural	Total	Urban	Rural	Total	Urban	Rural	Total	Urban	Rural
African Orthodox Church ----	13	13	----	1,568	1,568	-----	11	11	-----	445	445	-------	$ 30,000	$ 30,000	------
African Orthodox Ch. of N. Y.	3	3	----	717	717	-----	3	3	-----	220	220	-------	50,000	50,000	------
Apostolic Overcoming Holy Church of God ----------	16	8	8	1,047	581	466	15	7	8	1,068	583	$ 485	16,950	12,100	$ 4,850
Baptist bodies:															
Negro Baptists--------------	22,081	4,409	17,672	3,196,623	1,246,327	1,950,296	18,755	3,918	14,837	1,121,362	402,416	718,946	103,465,759	69,444,724	34,021,035
United American Free Will Baptist Ch. --------	166	11	155	13,396	1,804	11,592	144	11	133	5,077	709	4,368	308,425	53,900	254,525
Colored Primitive Baptists	925	76	849	43,978	4,637	39,341	24	10	14	2,278	780	1,498	171,518	93,870	77,648
Ch. of Christ (Holiness) U.S.A.	82	46	36	4,919	3,002	1,917	72	40	32	2,511	1,482	1,029	326,850	274,750	52,100
Ch. of God and Saints of Christ	112	101	11	6,741	6,055	686	67	60	7	2,010	1,751	259	149,210	138,860	10,350
Church of God in Christ ----	733	405	328	30,263	20,805	9,458	585	331	254	19,282	12,666	6,616	1,508,079	1,274,353	233,726
Churches of God, Holiness ---	29	24	5	2,278	1,929	349	27	22	5	1,246	1,066	180	159,700	152,500	7,200
Churches of the Living God:															
Church of the Living God, "The Pillar and Ground of Truth"	81	45	36	5,844	3,886	1,958	26	19	7	1,468	1,177	291	170,547	126,665	43,882
Church of Living God, Christian Workers for Fellowship --	149	82	67	11,558	7,289	4,269	140	77	63	3,465	2,171	1,294	368,935	268,750	100,185
Free Christian Zion Ch. of Christ	5	1	4	187	60	127	5	1	4	97	35	62	22,000	16,000	6,000
Free Church of God in Christ	19	15	4	874	797	77	17	14	3	633	568	65	23,700	23,200	500
Methodist bodies:															
African Methodist Epis. Ch. ---	6,708	1,599	5,109	545,814	272,765	273,049	5,884	1,454	4,430	288,247	139,608	148,639	32,092,549	23,994,224	8,098,325
African Meth. Epis. Zion Ch.-	2,466	650	1,816	45 6,813	193,926	262,887	2,429	640	1,789	267,141	103,542	163,599	18,515,723	13,451,618	5,064,105
Colored Meth. Protestant Ch.	3	3	----	533	533	-----	3	3	-----	98	98	------	36,000	36,000	------
Union American Meth. Epis. Ch.	73	37	36	10,169	7,043	3,126	69	37	32	4,240	3,019	1,221	478,951	380,150	98,801
African Union Meth. Prot. Ch.	43	23	20	4,086	2,707	1,379	42	22	20	2,851	1,724	1,127	476,269	381,483	94,786
Colored Meth. Epis. Ch. ----	2,518	567	1,951	202,713	79,183	123,530	2,351	540	1,811	103,523	34,571	68,952	9,211,437	5,791,115	3,420,322
Reformed Zion Union Apostolic Ch.	48	5	43	4,538	651	3,887	42	5	37	2,882	394	2,488	184,075	57,000	127,075
Reformed Meth. Union Epis. Ch.	25	7	18	2,265	486	1,779	19	3	16	673	78				
Independent African Methodist												595	74,800	29,450	45,350
Episcopal Church --------	29	8	21	1,003	424	579	26	8	18	663	280				
Presbyterian bodies:												383	98,050	74,000	24,050
Colored Cumberland Presb. Ch.	178	60	118	10,868	3,911	6,957	152	51	101	5,223	1,763	3,460	353,825	167,920	185,905
Total ------------------	36,505	8,198	28,307	4,558,795	1,861,086	2,697,709	30,908	7,287	23,621	1,836,703	711,146	$1,125,557	$168,293,352	$116,322,632	$51,970,720

INDEPENDENT NEGRO DENOMINATIONS

Denomination	Number Churches			Number Members			Number Sunday Schools			Number Scholars			Value Church Edifices		
	Total	Urban	Rural	Total	Urban	Rural	Total	Urban	Rural	Total	Urban	Rural	Total	Urban	Rural
African Orthodox Church	13	13	----	1,568	1,568	-----	11	11	-----	445	445	-------	$ 30,000	$ 30,000	------
African Orthodox Ch. of N. Y.	3	3	----	717	717	-----	3	3	-----	220	220	-------	50,000	50,000	------
Apostolic Overcoming Holy Church of God	16	8	8	1,047	581	466	15	7	8	1,068	583	$ 485	16,950	12,100	$ 4,850
Baptist bodies:															
Negro Baptists	22,081	4,409	17,672	3,196,623	1,246,327	1,950,296	18,755	3,918	14,837	1,121,362	402,416	718,946	103,465,759	69,444,724	34,021,035
United American Free Will Baptist Ch.	166	11	155	13,396	1,804	11,592	144	11	133	5,077	709	4,368	308,425	53,900	254,525
Colored Primitive Baptists	925	76	849	43,978	4,637	39,341	24	10	14	2,278	780	1,498	171,518	93,870	77,648
Ch. of Christ (Holiness) U.S.A.	82	46	36	4,919	3,002	1,917	72	40	32	2,511	1,482	1,029	326,850	274,750	52,100
Ch. of God and Saints of Christ	112	101	11	6,741	6,055	686	67	60	7	2,010	1,751	259	149,210	138,860	10,350
Church of God in Christ	733	405	328	30,263	20,805	9,458	585	331	254	19,282	12,666	6,616	1,508,079	1,274,353	233,726
Churches of God, Holiness	29	24	5	2,278	1,929	349	27	22	5	1,246	1,066	180	159,700	152,500	7,200
Churches of the Living God:															
Church of the Living God, "The Pillar and Ground of Truth"	81	45	36	5,844	3,886	1,958	26	19	7	1,468	1,177	291	170,547	126,665	43,882
Church of Living God, Christian Workers for Fellowship	149	82	67	11,558	7,289	4,269	140	77	63	3,465	2,171	1,294	368,935	268,750	100,185
Free Christian Zion Ch. of Christ	5	1	4	187	60	127	5	1	4	97	35	62	22,000	16,000	6,000
Free Church of God in Christ	19	15	4	874	797	77	17	14	3	633	568	65	23,700	23,200	500
Methodist bodies:															
African Methodist Epis. Ch.	6,708	1,599	5,109	545,814	272,765	273,049	5,884	1,454	4,430	288,247	139,608	148,639	32,092,549	23,994,224	8,098,325
African Meth. Epis. Zion Ch.	2,466	650	1,816	45 6,813	193,926	262,887	2,429	640	1,789	267,141	103,542	163,599	18,515,723	13,451,618	5,064,105
Colored Meth. Protestant Ch.	3	3	----	533	533	-----	3	3	-----	98	98	------	36,000	36,000	------
Union American Meth. Epis. Ch.	73	37	36	10,169	7,043	3,126	69	37	32	4,240	3,019	1,221	478,951	380,150	98,801
African Union Meth. Prot. Ch.	43	23	20	4,086	2,707	1,379	42	22	20	2,851	1,724	1,127	476,269	381,483	94,786
Colored Meth. Epis. Ch.	2,518	567	1,951	202,713	79,183	123,530	2,351	540	1,811	103,523	34,571	68,952	9,211,437	5,791,115	3,420,322
Reformed Zion Union Apostolic Ch.	48	5	43	4,538	651	3,887	42	5	37	2,882	394	2,488	184,075	57,000	127,075
Reformed Meth. Union Epis. Ch.	25	7	18	2,265	486	1,779	19	3	16	673	78				
Independent African Methodist												595	74,800	29,450	45.350
Episcopal Church	29	8	21	1,003	424	579	26	8	18	663	280				
Presbyterian bodies:												383	98,050	74,000	24,050
Colored Cumberland Presb. Ch.	178	60	118	10,868	3,911	6,957	152	51	101	5,223	1,763	3,460	353,825	167,920	185,905
Total	36,505	8,198	28,307	4,558,795	1,861,086	2,697,709	30,908	7,287	23,621	1,836,703	711,146	$1,125,557	$168,293,352	$116,322,632	$51,970,720

Important Conclusions About American Churches

C. Luther Fry under the title, "The United States Looks At Its Churches,"* has presented "for the first time certain important conclusions about American churches drawn from a study of the significant data collected by the Federal Census of Religious Bodies." The following are excerpts from this publication:

In general, the southern states in relation to their populations have decidedly more churches than have other sections of the country. In part, this tendency is accounted for by the comparatively large rural populations there, and also by the large numbers of colored people that in relation to their numbers tend to establish even more churches than do whites. Among Negroes there is a church for every 178 adults, compared with 340 among the whites.

Distribution of Churches and Ministers—The 1926 Census of Religious Bodies asked each church to state whether its minister served only that one organization and if not, to tell how many other churches he served. This information, was tabulated for a number of leading denominations.

The denominations included are those of eighteen white and three Negro denominations, which together embrace 77.4 per cent of the churches of the United States. The white denominations included in this sample embrace 71.9 per cent of all the churches of white denominations, while the Negro bodies include 85.8 per cent of the churches in the twenty-four exclusively colored denominations.

In all, returns were received from virtually 172,000 churches. Of this number approximately half reported that their pastors had charge of only one church. Slightly more than one church in five had pastors who divided their time between two churches while an eighth of the churches stated that their ministers were serving three organizations. This leaves nearly one church in six with a pastor serving four or more churches. In fact there were actually 4,130 churches out of the 172,000 investigated which reported that their pastors were serving seven or more churches.

In cities, the proportion of churches with a full time minister is almost identically the same both for Negroes and for whites; but the Negro churches in rural districts have a higher ratio than the white churches. Reports from almost 25,000 country churches of the three colored denominations show that half of them were served by pastors with but one charge each, while the 105,000 such churches of the eighteen white bodies reported only about two-fifths in the class with a minister to a church.

Analysis of the census data shows that nearly three out of every eight ministers in the eighteen white denominations and more than three out of four of those in the three Negro bodies do not claim to be graduates of either college or seminary. And even these figures are conservative, because the government, throughout its tabulating process, gave ministers the benefit of the doubt when it came to classifying certain cases.

A very liberal interpretation was placed upon the terms "college" and "seminary." Any institution listed by a minister as an institution of higher learning was considered to be one unless the name clearly indicated on its face that it was not of college or seminary rank.

Thus, it is probable that in reality more than three-eighths of the ministers included among the eighteen white denominations, and more than three-quarters of those in the three Negro bodies, were not graduated from any college or seminary.

For the three Negro bodies, the returns show that 62 per cent of the urban, and 83 per cent of the rural ministers were non-graduates.

Data for the three exclusively Negro denominations make it clear that geographic differences in the training of colored clergymen show, in general, the same tendencies as those found for white ministers. Among colored as among white ministers the old colonial area has the highest and the southwest the lowest proportion of trained men. Out of 650 Negro pastors in cities of the middle Atlantic states, slightly more than half are not graduates of either college or seminary, while in the rural areas of the same states nearly two-thirds are non-graduates. But in the West South Central division, comprising the four states of Arkansas, Louisiana, Oklahoma and Texas, the proportion of non-graduates are much higher. In that area three-quarters of the urban and nearly nine-tenths of the rural Negro ministers did not class themselves as either college or seminary graduates. In Oklahoma, for example, out of 337 Negro ministers studied only thirty said they were graduates of either college or a seminary, and of this number only nine claimed to be graduates of both. In Louisiana only eighty-six colored pastors out of 922 investigated stated that they were graduates of any institutions of higher learning and only seventeen said they were graduates of both college and seminary.

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*Fry, C. Luther, the United States Looks At Its Churches, New York, Institute of Social and Religious Resarch, 1930, XIV, p. 182.

The Negro ministry also shows a tendency for the better trained men to be concentrated in great cities. Returns for the fifteen metropolitan areas revel that out of more than 750 Protestant clergymen of the three Negro denominations, twenty in each hundred are graduates of both college and seminary, while fifty-five are non-graduates. For the other cities of the United States comparable colored figures are fifteen and sixty-three respectively. Clearly the proportion of ministers that are academically well-trained tends to increase as communities grow in size.

Negro Protestant bodies, of course, show much lower average expenditures per member than the white Protestant denominations. Among colored bodies the usual member over thirteen years of age contributes $9.15, contrasted with $19.54 for the members of white Protestant denominations.

Returns from most of the churches show that five women are church-members to each four men. This means that on the average there are 125 female members to every 100 male.

On the reasonable assumption that the ratio of men to women was the same in 1926 as in 1920, it follows that 48 per cent of the men are church members, contrasted with 63 per cent of the women. This striking difference bears out the contention that churches have a decidedly greater hold upon women than upon men.

Negro women are particularly attracted to the churches. The number of colored women thirteen years of age and over included on the rolls of Negro churches represents 73 per cent of the total number living in the United States, while for white women this ratio is 62 per cent. Interestingly enough, Negro men not only make a far lower showing than the colored women but even lower than the white men. Only 46 per cent of all adult Negro men are in church, compared with 49 per cent among the white men. These findings tend to explode the idea that the church has a peculiar hold upon the Negro temperament. Certainly, if interest in organized religion was primarily the result of a racial attitude of mind, this factor should influence Negro men as well as women.

The proportionate number of all women on the rolls of the church would appear to be much the same today as a generation ago. In 1906, the percentage of adult women in church was 64.3, compared with 62.9 in 1926. For men the proportion was 47.1 per cent in 1906 and 48.2 in 1926.

The relative number of Negroes in church has increased appreciably since 1906, while the proportions for

PER CENT OF NEGRO AND WHITE MEN AND WOMEN IN CHURCH
1926, 1916 AND 1906

	Adult Males			Adult Females		
United States	Population	Members	Per Cent in Church	Population	Members	Per Cent in Church
1926 Total	40,761,580	19,656,452	48.2	39,208,089	24,663,052	62.9
Negro	3,942,665	1,795,593	45.5	3,974,332	2,904,913	73.1
White	36,818,915	17,860,858	48.5	35,232,757	21,758,139	61.8
1916 Total	35,023,659	16,610,186	47.4	33,224,501	21,174,762	63.7
Negro	3,636,671	1,643,686	45.2	3,665,882	2,659,158	72.5
White	31,386,988	14,966,500	47.7	29,558,619	18,515,604	62.6
1906 Total	29,208,612	13,769,443	47.1	28,133,335	18,098,396	64.3
Negro	3,305,878	1,292,221	39.1	3,345,788	2,153,701	64.4
White	25,902,734	12,477,222	48.2	24,787,547	15,944,695	64.3

the whites have changed but little. In 1906, only 39.1 per cent of all Negro men were on the rolls of a church compared with 45.5 per cent now; for Negro women these proportions are 64.4 and 73.1 respectively. It is worth noting that most of these increases occurred during the earlier decade.

Among white women, the relative numbers in church declined slightly from 64.3 per cent, in 1906 to 61.8 per cent, in 1926, while for the white men these proportions are virtually the same at both periods, being 48.2 in 1906 and 48.5 in 1926.

Negro Priests in the Catholic Church

There are at present three colored priests in the United States. Young colored men are studying for the priesthood in several of the major ecclesiastical seminaries of the United States.

A total of nine Negroes have been ordained as priests and assigned to work in the United States.

Father Augustus Tolton was the first colored priest appointed in the United States. He was ordained in the Propaganda at Rome, in 1881. He was pastor of St. Monica's Church, Chicago, Illinois, until his death in 1902.

Rev. Joseph J. Plantvigne was ordained in 1907, by Rt. Rev. Bishop Curtis in the Chapel of St. Joseph's Seminary, Baltimore, Maryland. In 1909, he was appointed assistant to the Rev. William Dunn, of St. Francis Xavier's Church, Baltimore, Maryland. He died January 27, 1913.

Rev. Charles Randolph Uncles was ordained by His Eminence, Cardinal Gibbons, in the Baltimore Cathedral, 1891. Since his ordination he has been a professor in the Epiphany Apostolic College, Newburgh, New York.

Rev. John H. Dorsey was ordained by Cardinal Gibbons in the Baltimore Cathedral in 1902. He died in 1926.

Rev. John Burgess was ordained in Paris, France, in 1907. He made his preparatory course of studies at Epiphany Apostolic College under the Josephite Fathers; later he joined the Holy Ghost Fathers. He died in 1922.

Rev. Stephen Theobald was ordained in St. Paul's Seminary, St. Paul, Minnesota, in 1910. He was the first colored secular priest ordained in the United States. At present he is the pastor of the Church of St. Peter Claver, St. Paul, Minnesota.

Rev. Norman Duckette made part of his preparatory studies at St. Joseph's Catechetical School, Montgomery, Alabama. He was ordained in Detroit by Bishop Gallagher in 1925, and is now stationed at Flint, Michigan.

Rev. Joseph John made his preparatory course of studies at Epiphany Apostolic College under the Josephite Fathers. Later he joined the Society of African Missions (Motherhouse at Lyons, France). He was ordained in 1923 by Bishop Collins, S. J., in New York City. He is now stationed in the Island of Trinidad, B. W. I.

Rev. Augustine Derricks was a member of the Order of the Most Holy Trinity. He was ordained in Rome, June 9, 1927, and was assigned to the Church of St. Ann (Italian), Bristol, Pennsylvania, where he labored until his death, October 22, 1929.

Religious Sisterhoods and Brotherhoods

The Oblate Sisters of Providence—Founded in Baltimore, July 2, 1829, by Rev. James Hector Joubert, a Sulpician priest.

Father Joubert called together four young colored women, Elizabeth Lange, Roas Boegue, Magdalen Balas, and Teresa Duchemin. The work outlined for the Sisters was to conduct schools for colored children, and provide for orphans. They founded St. Frances' Academy, Baltimore, in 1829. The Oblate Sisters of Providence have grown in numbers. Missions have been established in Baltimore; Washington, D. C.; Ridge, Maryland; Alexandria, Virginia; Charleston, South Carolina; St. Louis, Missouri; Normandy, Missouri; Leavenworth, Kansas; and in Cuba at Havana, Cardenas and Camaguey. About forty Sisters remain at the Motherhouse in Baltimore, together with novices and postulants.

Congregation of the Sisters of the Holy Family—Founded at New Orleans, November 21, 1842, by Harriet Delisle, Juliette Gaudin and Josephine Charles, "Free Women of Color," under the supervision of Father Rousselon, Vicar General, and with the aid of a Miss Alicot.

Miss Delisle and Miss Charles were native born. Miss Gaudin was from Cuba and Miss Alicot from France. They were wealthy, partly by inheritance and partly by earnings. The immediate reason for the establishment of the order was "to teach the catechism to young and old women, to prepare them for their first communion." Its special end and aim, however, is to contribute to the salvation of souls among the colored people. Hence, the Sisters of the Holy Family have maintained from early existence a boys' and a girls' asylum and a home for the aged; they conduct an academy at home, an industrial institute, three high schools, and numerous Parochial schools in Louisiana, Texas and Florida. They likewise do mission work in Stann Creek, British Honduras, Central America. The field of their work is ever widening, for the harvest is unquestionably great.

The Motherhouse of the Sisters of the Holy Family, an extensive brick building, occupies the site of the Old Orleans Theatre on Orleans Street, famous before the Civil War as the scene of the quardroon balls.

Knights of Peter Claver—The Association has a National Council and subordinate or local councils. The National Council which meets annually, at a designated place on the first Tuesday in August is composed of the incorporators of the Association, the officers of the National Council, the Grand Knight of each subordinate council and Past Supreme Knights of the Order; subordinate councils are according to numbers, allowed to send from one to three delegates to the National Council's annual meeting.

Two classes of members, insured and associate, belong to the order. The insured receive sick and death benefits, which are derived from monthly dues.

The officers of the National Council are:

Louis Israel, supreme knight, Box 141, Plaquemine, Louisiana.

George Thompson, deputy supreme knight, Donaldsonville, Louisiana.

Jos. E. Glapion, Sr., national secretary, 2229 St. Ann Street, New Orleans, Louisiana.

Gilbert Faustina, P. S. K., national treasurer, 315 Rylands Lane, Mobile, Alabama.

Dr. A. J. Aubry, national physician, 809 Elmira Avenue, Algiers, Louisiana.

Frank Trenier, C. M., 504 S. Bayou Street, Mobile, Alabama.

Geo. L. Rieras, national editor, 8538 Spruce Street, New Orleans, Louisiana.

Rev. Jos. A. Lally, S. S. J., national chaplain, Port Arthur, Texas.

Catholic Negro Work

Though the Catholic priests and brotherhoods labored among the Negro slaves from their first arrival in this country until the Emancipation, yet the work of the Catholic Church may be said to have only begun in earnest when the Church of St. Francis Xavier, in Baltimore, Maryland, in 1871, was placed in charge of the Fathers of the American Branch of the Society of St. Joseph. However, there were isolated attempts before this and scattered parish organizations throughout the country, but when Monsignor, afterwards Cardinal, Vaughan, the founder of the missionary society, whose members are commonly known as Josephites, visited this country and was afterwards allowed to send four priests of his community to devote their entire attention to Negro religious work in the interest of the Catholics of the United States, began to be directed to the work as never before. The prelates of the Council of Baltimore, in 1884, awakened new enthusiasm by decreeing that a collection should be taken up, and instruction on race relationships be given in all the Catholic churches of the United States on the first Sunday of Lent.

In 1907, there was established a Board of Archbishops who should have general charge of this branch of Catholic missionary activity. Incorporated under the laws of Tennessee, it is known as "The Catholic Board for Mission Work among the Colored People." The headquarters of the Board is at 154 Nassau Street, New York City. The director general is the Rev. Edward C. Kramer, Ph. D., of New York City, who is assisted by Mr. Elmo M. Anderson (colored), of Pittsburgh, Pennsylvania, as business manager.

A monthly magazine, "Our Colored Missions," is published by the Board.

Since the establishment of this Board, eighty-one new mission centers have been started in the South. Over 19,500 have been added to the list of children attending the colored Parochial schools making the total enrolment about 24,000. The Board pays the salaries of 255 teachers, who are engaged exclusively in colored missionary work, making a total appropriation to Negro education of $64,500 annually. Many of these schools have a complete standard high-school course. Xavier University of New Orleans, Louisiana, with 344 students, under the care of Mother Katharine Drexel and the Sisters of the Blessed Sacrament, comprises a four-year college, giving the degree of Bachelor of Arts, a school of Pharmacy, and a high school.

In September, 1920, at the suggestion of Pope Benedict XV, the Fathers of the Divine Word at Greenville, Mississippi, opened the first ecclesiastical seminary in the United States to educate and train colored boys for the priesthood, thus helping to lay the foundation for a native Catholic colored priesthood in the United States. Colored students for the priesthood are attending several of the major ecclesiastical seminaries of the United States.

The Commission for Catholic Missions among the colored people and Indians collected and distributed in the year 1929 the sum of $272,724, (including disbursements for the Indian missions.) The board of directors consists of Cardinal Dougherty, Archbishop of Philadelphia, chairman; Cardinal Hayes, Archbishop of New York, and Archbishop Curley of Baltimore. The secretary is the Rev. J. B. Tennelley, S. S., Sulpician Seminary, Washington, D. C. Assistance is also given to colored mission work by the American Board for Catholic Missions.

In November, 1929, the Oblate Sisters of Providence, the oldest society of colored nuns in existence, celebrated in the Cathedral of Baltimore the centennial of their foundation in Baltimore by the Sulpician Father Hector de Joubert, in the year 1829.

The new seminary of the Society of St. Joseph, formerly in Baltimore, was opened in Washington, D. C., at the Catholic University of America, in the autumn of 1930. Their preparatory college, Epiphany College, was transferred a few years previous from Walbrook, Maryland to Newburgh, New York.

The Cardinal Gibbons Institute, a national school for colored youth of both sexes at Ridge, Maryland, first opened in 1924, graduated its first senior class in the spring of 1929. This institution, offering a standard four-year English high school course, with agricultural, industrial, and domestic-economy features, is modeled on the Tuskegee plan, and conducts an extensive community-building service. It is conducted by an all-Negro faculty, Mr. Victor H. Daniel, a Tuskegee graduate, as principal. The board of trustees is composed of prominent men and women of both races, with the Archbishop of Baltimore as chairman.

At present there are 196 priests devoting themselves exclusively to the missions among the colored people.

Catholic Negroes in the United States (at least)	204,000
Exclusively Colored Parishes	174
Negro Children in Parochial Schools	33,036
Catholic Negro Schools in the United States	179
Catholic Negro High Schools, complete	28
Catholic Negro High Schools, incomplete	13
Catholic Negro Industrial Schools	9
Homes	10
Social Service Centers	9
Boarding Schools	4
Sisterhoods Represented in Negro Work	32
Number of Sisters working Exclusively in Negro Work	829
Lay Teachers	279
Schools Receiving Aid from the Catholic Board of Mission Work among colored People	87
Total Number of Negro Priests in United States	3
Total Number of Negro Sisters—Oblates of Province	152
Sisters of the Holy Family, New Orleans, Louisiana, established, 1842	153
Handmaids of the Most Pure Heart of Mary, established Savannah, Georgia 1912, now in New York City	11
Negro Catholic Colleges in the United States	1
Priests (18) receiving monthly allowances from the Catholic Board of Mission work (during twelve months)	$270.00
Sisters (255) receiving salary (sent monthly) from the Catholic Board of Mission Work among Colored People, during ten months	$6,450.00

St. Joseph's Society of the Sacred Heart

St. Joseph's Society of the Sacred Heart is an organization, the members of which are exclusively engaged in work for the welfare of the colored race in the United States.

Its headquarters are the House of Central Administration, 1130 North Calvert Street, P. O. Box 1111, Baltimore, Maryland. Its activities extend over twelve states and the District of Columbia. The Superior General is the Very Rev. L. B. Pastorelli, S. S. J., LL. D. The Society at present numbers eighty-seven priests actively engaged in its institutions and missions. The Society cares for fifty-six parishes with resident priests and twenty-six attached missions. The priests of the Society minister to 60,000 colored Catholics, which is half the number of colored Catholics who attend Catholic churches of their own. In the sixty-five schools in charge of the Fathers there are 13,000 pupils, taught by 209 sisters and seventy-three lay teachers. St. Joseph's Seminary, at the Catholic University, Washington, D. C., which prepares aspirants to membership in the Society, enrolls fifty-four seminarians, who attend the various classes at the University. Epiphany Apostolic College, Newburgh-on-the-Hudson, New York, is the preparatory school of the Society and enrolls eighty-five students. St. Joseph's Society also conducts St. Joseph's Industrial School for colored boys, Clayton, Delaware, with an enrolment of 120 boys.

The Colored Harvest, published in Baltimore, is the official organ of St. Joseph's Society of the Sacred Heart.

The Society of the Divine Word

The Society of the Divine Word, with its American Mother-House at Techny, Illinois, as a Catholic religious organization, has done pioneer work in the field of elementary and secondary education. In the course of twenty-four years it has established religious and educational centers for the Negro in Jackson, Meridian, Vicksburg, Greenville, and Bay St. Louis, Mississippi, as well as in Little Rock, and North Little Rock, Arkansas. Besides these establishments the Society has accepted previously founded mission stations in Chicago, Illinois; St. Louis, Missouri; Pine Bluff, Arkansas; Pointe a la Hache and Jesuit Bend, Louisiana. One of its members is now chaplain of the Holy Rosary Institute for Colored Girls, an institution of secondary education and normal training, which is located in Lafayette, Louisiana.

In 1920, the Society of the Divine Word espoused the cause of a Negro Clergy and opened a Preparatory Seminary in Greenville, Mississippi, for the education of Negro candidates to its community. Three years later the institution was removed to Bay St. Louis, Mississippi, and was given the name St. Augustine's Seminary. At present there are six scholastics ready to begin their four-year course in theology, four novices, and thirty-five students.

There are engaged in the work twenty-five priests, eighty-six sisters, and ten lay teachers. Names of institutions: Vicksburg, Mississippi, St. Mary's Institute, Rev. Jno. Moenster, rector; Jackson, Mississippi, Holy Ghost Institute, Rev. Fred Reichelt, rector; Meridian, Mississippi, St. Joseph Institute, Rev. Chas. Wolf, rector; Greenville, Mississippi, Sacred Heart Institute, Rev. A. Jacobs, rector; Bay St. Louis, Mississippi, St. Rose de Lima School, Rev. F. X. Baltes, rector; Pointe a la Hache, Louisiana, three Parish schools, Rev. Jno. Hoenderop, rector; Jesuit Bend, Louisiana, two Parish schools, Rev. C. Schneider, rector; Lafayette, Louisiana, Holy Rosary Institute, Rev. H. Patzelt, rector; Little Rock, Arkansas, St. Bartholomew Institute, Rev. C. Kinder, rector; North Little Rock, Arkansas, St. Augustine's School, Rev. J. Haarman, rector; Pine Bluff, Arkansas, St. Peter's School, Rev. B. Drescher, rector; St. Louis, Missouri, St. Nicholas schools, Rev. Jos. Hoelkin, rector; Chicago, Illinois, St. Elizabeth's School, Rev. Jos. Hoelken, rector; St. Augustine Seminary, Bay St. Louis, Mississippi, Very Rev. G. Heffels, rector.

Congregation of the Sisters of the Blessed Sacrament for Indians and Colored People

"The Congregation of the Sisters of the Blessed Sacrament for Indians and Colored People was organized in the year 1889, for the evangelization of the colored and Indian races. Its conception originated in the noble mind of Right Reverend James O'Connor, bishop of Omaha, at one time pastor of St. Dominic's Church, Holmesburg. To him the dire need of the Indian and the Negro made strong appeal, and in complete harmony with his designs for their intellectual, moral and physical regeneration, he found a generous cooperator in Miss Katherine M. Drexel of Philadelphia, who in the wealth which the heavenly Father had placed at her disposal, saw only a treasure confided to her care, to be used for the uplifting of her fellowman."

In May 1890, while Miss Drexel was a member of the Novitiate of the Convent of Mercy, Pittsburgh, whither she had gone to prepare for religious professions, Bishop O'Connor died, and the work was placed under the kindly care of Most Reverend Archbishop Ryan of Philadelphia. In February 1891, Miss Drexel received the name of Mother Mary Katherine and was appointed by the Most Reverend Archbishop, superioress of the young community. In July of the same year, the cornerstone of the Motherhouse at Cornwells Heights, Pennsylvania was laid.

The work of this Institute embraces the charge of boarding schools, day schools, orphanages, nursing, visitation of the sick, and the instruction of adults in the principles of Christian doctrine. Branch houses have been established in different parts of the country. In addition to the missions established by the Congregation itself, many other works among the colored people owe their origin to the generosity of the Sisters of the Blessed Sacrament.

Young Men's Christian Association Work among Negroes

The first Colored Young Men's Christian Association was organized in Washington, D. C., 1853. Anthony Bowen, colored, was the first president. He worked in the Patent Office. The second to be organized was in Charleston, South Carolina, in April, 1866, and the third in New York City, February, 1867.

The first colored student association was organized at Howard University, in 1869. E. V. C. Eato, president of the New York City Branch, who attended the Montreal Convention in 1867 was the first colored delegate to attend an international Y. M. C. A. Convention. In 1876, at the Toronto Convention, General George D. Johnson, an ex-confederate soldier, was appointed the first secretary of the colored associations.

Henry Edwards Brown, founder of Talladega College, was the second traveling secretary of the International Committee in its work among colored men.

He served the committee from 1879 to 1890 having resigned for this purpose the presidency of Talladega College, which he founded. William A. Hunton was the first colored man to enter the secretaryship of the Young Men's Christian Association work. In January, 1888, he was appointed the general secretary of the Colored Association in Norfolk, Virginia. In 1890, he succeeded Mr. Brown as an international secretary. He died November 29, 1916, and was succeeded as senior secretary by J. E. Moreland. He was retired under the age limit on October 1, 1923, and was succeeded as senior secretary by C. H. Tobias. The first Students' Conference for the Colored Men's Department of the Young Men's Christian Association was held at King's Mountain, North Carolina, May 24 to June 2, 1912.

There are associations organized in 140 Negro educational institutions. These include practically all of the more important boarding schools. There are seventy-six Negro city associations scattered over twenty-six states. The first building for a student association was dedicated at Hampton Institute, February 2, 1913.

The Y. M. C. A. work has been established in a number of places in connection with large corporate industries in which numbers of Negroes are employed. The company usually puts up the building and pays the secretary. The running expenses are paid out of annual and monthly dues. Such work has been established among the Negro miners at Buxton, Iowa; Benham, Kentucky; and Birmingham, Alabama, and among the 5,000 Negro employees of the Newport News (Va.) Shipbuilding Company.

During the World War there were 350 colored secretaries serving troops in forty-five camps, seven training schools and three forts in America; fifty-eight colored secretaries served overseas; and six of these served in East Africa. There were also three educational specialists and eighteen women canteen workers.

In recent years there has been great development in the city section of the work. The gifts of large sums by Mr. George Foster Peabody, Mr. John D. Rockefeller and the interest and support of ex-President Roosevelt and ex-President Taft, were important features in this development. The greatest factor, however, was the gift of Mr. Julius Rosenwald, of Chicago.

Rosenwald Aid to Negro Y. M. C. A. Work—Mr. Julius Rosenwald in 1910 offered through the Chicago Y. M. C. A. to give $25,000 toward the cost of a Negro Y. M. C. A. building for men and boys in any city of the United States, which by popular subscription would raise $75,000 additional. This assured a building to cost complete a minimum of $100,000. He recognized the great need in each community with a large Negro population of a place where recreational and educational facilities could be had along with restaurant and dormitory service. He knew the Negroes unaided could not furnish the funds. He felt it was the duty and privilege of white people to help them. He believed money for the buildings would be provided. He had confidence that a better racial understanding would result from white and colored people working side by side in the money raising campaigns and in the subsequent construction and operating periods. Mr. Rosenwald's expectations were more than realized. Thirteen cities complied with his conditions.

The 1910 offer resulted in an expenditure of two million one hundred and fifty thousand dollars for buildings serving a Negro population of nearly one million. The percentage of cost contributed were: by whites 49 per cent; by Negroes 15 per cent by Mr. Rosenwald 16 per cent and other sources, like the sale of property previously owned, 20 per cent.

In 1918, Mr. Rosenwald contributed $25,000 toward the $246,000 colored Y. M. C. A. building in New York. In 1920, he contributed $25,000 toward a colored Y. W. C. A. building in Philadelphia estimated to cost $150,000.

A survey was made in 1920 of the condition and service of the twelve buildings then erected. The encouraging results shown, the war time migration of southern Negroes into industrial centers and the increase in race friction induced Mr. Rosenwald to make a second offer. It was reported to him that possibly eleven additional cities might undertake campaigns for Negro "Y's." Therefore, July 6, 1920, he made his second offer, again through the Chicago Y. M. C. A., to contribute $25,000 to any city raising not less than $125,000.

Mr. Rosenwald, under his offer to contribute $25,000 to each city qualifying for a Negro Y. M. C. A. building, has contributed a total of $650,000 toward the cost of twenty-six buildings in twenty-five cities.

COLORED MEMBERS NATIONAL COUNCIL

R. L. Brokenburr, lawyer, Indianapolis, Ind.
M. W. Dogan, president, Wiley College, Marshall, Texas.
J. M. Grandy, president, Virginia State College, Petersburg, Va.
John Hope, president, Atlanta University, Atlanta, Ga.
R. R. Moton, principal, Tuskegee Institute, Tuskegee Inst., Ala.
Wm. T. Nelson, physician, Cincinnati, Ohio.
Emmett J. Scott, secretary, Howard University, Washington, D. C.
James T. Taylor, professor, N. C. College, Durham, N. C.
W. R. Valentine, principal, Manual Training School, Bordentown, N. J.

Representative on the General Board

John Hope, President, Morehouse College.

SECRETARIES OF THE HOME DIVISIONS

C. H. Tobias, senior sec'y, 347 Madison Avenue, New York City.
R. W. Bullock, 347 Madison Avenue, New York City.
R. B. DeFrantz, 347 Madison Avenue, New York City.
Frank T. Wilson, 347 Madison Avenue, New York City.
J. H. McGrew, 250 Auburn Avenue, N. E., Atlanta, Ga.
B. E. Mays, 250 Auburn Avenue, N. E., Atlanta, Ga.
H. W. Pope, 1205 Chemical Building, St. Louis, Mo.

SECRETARIES OF THE FOREIGN DIVISIONS

Max Yergan, Box 7, Alice, Cape Province, South Africa.

STATE COMMITTEES

Members

L. R. Owens, 2520 Franklin St., Denver, Colorado.
R. L. Brokenburr, 46 N. Pennsylvania St., Indianapolis, Indiana
Campbell C. Johnson, 1816 12th St., N. W., Washington, D. C.
C. B. Lee, 924 S. Street, N. W., Washington, D. C.
J. R. Pinkett, 208 N. Street, N. W., Washington, D. C.
Wm. B. West, Howard University, Washington, D. C.
George B. Murphy, 628 N. Eutaw St., Baltimore, Maryland.
W. R. Valentine, Manual Training School, Bordentown, New Jersey.
S. S. Jordan, 623 S. Center St., Springfield, Ohio.
Wm. T. Nelson, 417 Smith St., Cincinnati, Ohio.

STATISTICS OF Y. M. C. A. BUILDINGS ERECTED THROUGH ROSENWALD AID

Location	Negro**** Population	Total Cost Land, Bldg., Equipment	Gifts of Mr. Rosenwald	Gifts by Local Whites	Gifts by Local Negroes	From other Sources	Property Debt	No. Paid Members	Annual Membership Income	Annual Donations	Total Annual Operating Expenses	Date of Opening
Atlanta	70,000	$140,000	$ 25,000	$ 73,809	$ 34,219	$ 7,200	$ 1,000	500	$ 2,660	$ 3,175	$ 10,251	1920
Baltimore	135,000	122,400	25,000	55,000	20,000	17,400	25,000	957	2,762	5,902	17,570	1918
Brooklyn	53,000	221,600	25,000	172,302	12,498	11,800	13,000	710	1,937	13,120	44,636	1918
Buffalo	10,000	277,100	25,000	------	19,000	------	None	419	1,245	5,100	40,608	1928
Chicago	180,000	198,979	25,000	60,000	22,000	91,979	82,977	1,041	7,062	18,500	84,802	1913
Cincinnati	50,000	112,319	25,000	71,511	15,808	------	None	2,086	3,305	17,000	59,346	1916
Columbus	26,000	153,800	25,000	91,000	15,000	21,800	None	1,094	3,200	16,000	44,900	1918
Dayton	15,000	195,300	25,000	------	31,000	------	None	466	2,172	10,500	35,400	1928
Detroit	90,000	500,000	25,000	250,000	25,000	200,000	None	1,380	4,733	3,900	109,240	1925
Evanston	8,000	170,000	25,000	------	15,089	------	None	300	393	1,200	10,948	1929
Indianapolis	36,000	105,000	25,000	55,000	10,000	15,000	8,500	2,224	4,820	7,473	33,433	1913
Kansas City	35,000	104,014	25,000	44,526	29,184	5,304	------	------	------	------	------	
Montclair	5,000	178,526	25,000	------	13,000	------	30,000	361	------	210	16,264	1928
New York	175,000	373,541	25,000	115,713	23,763	209,065	None	1,327	6,173	3,252	85,008	1919
Philadelphia	200,000	127,384	25,000	62,000	14,011	18,373	115,000	926	1,100	207	31,951	1914
Pittsburgh	40,000	265,000	25,000	210,000	30,000	------	None	1,063	3,515	2,269	47,434	1923
St. Louis	100,000	200,000	25,000	117,400	57,600	------	None	2,027	4,143	15,183	71,282	1919
Washington	130,000	114,601	25,000	34,601	35,000	20,000	28,800	768	2,404	11,203	25,095	1912
Atlantic City*	14,000	140,000	------	------	15,207	------	------	------	------	------	------	1924
Dallas**	24,023	174,000	25,000	------	77,680	------	------	------	------	------	------	1928
Denver*	7,000	100,000	------	------	13,000	------	------	------	------	------	------	1930
Germantown***	8,500	150,000	25,000	------	18,000	------	------	------	------	------	------	1931
Harrisburg***	9,000	175,000	25,000	------	23,000	------	------	------	------	------	------	1931
New Orleans***	112,000	200,000	25,000	------	84,740	------	------	------	------	------	------	1931
Toledo**	11,000	195,000	25,000	------	30,019	------	------	------	------	------	------	1930
New York***	175,000	850,000	25,000	------	84,000	------	------	------	------	------	------	1931
Winston-Salem***	20,735	225,000	25,000	------	38,500	------	------	------	------	------	------	1931
Youngstown***	10,000	195,000	25,000	------	------	------	------	------	------	------	------	1931
Total		$5,964,564	$650,000	$1,412,862	$806,318	$617,921	$304,277	17,649	$51,524	$134,194	$768,168	

* Buildings that did not receive Rosenwald contribution

** Building under construction

*** Construction building not commenced

**** 1920 Census, 1930 figures were not available when printing was made

STATISTICS OF Y. M. C. A. BUILDINGS ERECTED THROUGH ROSENWALD AID

Location	Negro**** Population	Total Cost Land, Bldg., Equipment	Gifts of Mr. Rosenwald	Gifts by Local Whites	Gifts by Local Negroes	From other Sources	Property Debt	No. Paid Members	Annual Membership Income	Annual Donations	Total Annual Operating Expenses	Date of Opening
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Baltimore	135,000	122,400	25,000	55,000	20,000	17,400	25,000	957	2,762	5,907	17,570	1918
Brooklyn	53,000	221,600	25,000	172,302	12,498	11,800	13,000	710	1,937	13,120	44,636	1918
Buffalo	10,000	277,100	25,000	------	19,000	------	None	419	1,245	5,100	40,608	1928
Chicago	180,000	198,979	25,000	60,000	22,000	91,979	82,977	1,041	7,062	18,500	84,802	1913
Cincinnati	50,000	112,319	25,000	71,511	15,808	------	None	2,086	3,305	17,000	59,346	1916
Columbus	26,000	153,800	25,000	91,000	15,000	21,800	None	1,094	3,200	16,000	44,900	1918
Dayton	15,000	195,300	25,000	------	31,000	------	None	466	2,172	10,500	35,400	1928
Detroit	90,000	500,000	25,000	250,000	25,000	200,000	None	1,380	4,733	3,900	109,240	1925
Evanston	8,000	170,000	25,000	------	15,089	------	None	300	393	1,200	10,948	1929
Indianapolis	36,000	105,000	25,000	55,000	10,000	15,000	8,500	2,224	4,820	7,473	33,433	1913
Kansas City	35,000	104,014	25,000	44,526	29,184	5,304	------	------	------	------	------	
Montclair	5,000	178,526	25,000	------	13,000	------	30,000	361	------	210	16,264	1928
New York	175,000	373,541	25,000	115,713	23,763	209,065	None	1,327	6,173	3,252	85,008	1919
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Atlantic City*	14,000	140,000	------	------	15,207	------	------	------	------	------	------	1924
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Harrisburg***	9,000	175,000	25,000	------	23,000	------	------	------	------	------	------	1931
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Toledo**	11,000	195,000	25,000	------	30,019	------	------	------	------	------	------	1930
New York***	175,000	850,000	25,000	------	84,000	------	------	------	------	------	------	1931
Winston-Salem***	20,735	225,000	25,000	------	38,500	------	------	------	------	------	------	1931
Youngstown***	10,000	195,000	25,000	------	------	------	------	------	------	------	------	1931
Total		$5,964,564	$650,000	$1,412,862	$806,318	$617,921	$304,277	17,649	$51,624	$134,194	$768,168	

* Buildings that did not receive Rosenwald contribution

** Building under construction

*** Construction building not commenced

**** 1920 Census, 1930 figures were not available when printing was made of the work. The gifts of large sums by Mr. George Foster Peabody, Mr. John D. Rockefeller and the interest and support of ex-President Roosevelt and ex-President Taft, were important features in this development. The greatest factor, however, was the gift of Mr. Julius Rosenwald, of Chicago.

Rosenwald Aid to Negro Y. M. C. A. Work—Mr. Julius Rosenwald in 1910 offered through the Chicago Y. M. C. A. to give $25,000 toward the cost of a Negro Y. M. C. A. building for men and boys in any city of the United States, which by popular subscription would raise $75,000 additional. This assured a building to cost complete a minimum of $100,000. He recognized the great need in each community with a large Negro population of a place where recreational and educational facilities could be had along with restaurant and dormitory service. He knew the Negroes unaided could not furnish the funds. He felt it was the duty and privilege of white people to help them. He believed money for the buildings would be provided. He had confidence that a better racial understanding would result from white and colored people working side by side in the money raising campaigns and in the subsequent construction and operating periods. Mr. Rosenwald's expectations were more than realized. Thirteen cities complied with his conditions.

The 1910 offer resulted in an expenditure of two million one hundred and fifty thousand dollars for buildings serving a Negro population of nearly one million. The percentage of cost contributed were: by whites 49 per cent; by Negroes 15 per cent by Mr. Rosenwald 16 per cent and other sources, like the sale of property previously owned, 20 per cent.

In 1918, Mr. Rosenwald contributed $25,000 toward the $246,000 colored Y. M. C. A. building in New York. In 1920, he contributed $25,000 toward a colored Y. W. C. A. building in Philadelphia estimated to cost $150,000.

A survey was made in 1920 of the condition and service of the twelve buildings then erected. The encouraging results shown, the war time migration of southern Negroes into industrial centers and the increase in race friction induced Mr. Rosenwald to make a second offer. It was reported to him that possibly eleven additional cities might undertake campaigns for Negro "Y's." Therefore, July 6, 1920, he made his second offer, again through the Chicago Y. M. C. A., to contribute $25,000 to any city raising not less than $125,000.

Mr. Rosenwald, under his offer to contribute $25,000 to each city qualifying for a Negro Y. M. C. A. building, has contributed a total of $650,000 toward the cost of twenty-six buildings in twenty-five cities.

COLORED MEMBERS NATIONAL COUNCIL

R. L. Brokenburr, lawyer, Indianapolis, Ind.
M. W. Dogan, president, Wiley College, Marshall, Texas.
J. M. Grandy, president, Virginia State College, Petersburg, Va.
John Hope, president, Atlanta University, Atlanta, Ga.
R. R. Moton, principal, Tuskegee Institute, Tuskegee Inst., Ala.
Wm. T. Nelson, physician, Cincinnati, Ohio.
Emmett J. Scott, secretary, Howard University, Washington, D. C.
James T. Taylor, professor, N. C. College, Durham, N. C.
W. R. Valentine, principal, Manual Training School, Bordentown, N. J.

Representative on the General Board

John Hope, President, Morehouse College.

SECRETARIES OF THE HOME DIVISIONS

C. H. Tobias, senior sec'y, 347 Madison Avenue, New York City.
R. W. Bullock, 347 Madison Avenue, New York City.
R. B. DeFrantz, 347 Madison Avenue, New York City.
Frank T. Wilson, 347 Madison Avenue, New York City.
J. H. McGrew, 250 Auburn Avenue, N. E., Atlanta, Ga.
B. E. Mays, 250 Auburn Avenue, N. E., Atlanta, Ga.
H. W. Pope, 1205 Chemical Building, St. Louis, Mo.

SECRETARIES OF THE FOREIGN DIVISIONS

Max Yergan, Box 7, Alice, Cape Province, South Africa.

STATE COMMITTEES

Members

L. R. Owens, 2520 Franklin St., Denver, Colorado.
R. L. Brokenburr, 46 N. Pennsylvania St., Indianapolis, Indiana
Campbell C. Johnson, 1816 12th St., N. W., Washington, D. C.
C. B. Lee, 924 S. Street, N. W., Washington, D. C.
J. R. Pinkett, 208 N. Street, N. W., Washington, D. C.
Wm. B. West, Howard University, Washington, D. C.
George B. Murphy, 628 N. Eutaw St., Baltimore, Maryland.
W. R. Valentine, Manual Training School, Bordentown, New Jersey.
S. S. Jordan, 623 S. Center St., Springfield, Ohio.
Wm. T. Nelson, 417 Smith St., Cincinnati, Ohio.

T. S. Burwell, 2008 Fitzwater St., Philadelphia, Pennsylvania.
A. B. Lee, Lincoln University, Chester County, Penn.
H. K. Craft, Y. M. C. A.—2621 Center Ave. Pittsburgh, Penn.

Secretaries

J. Max Bond, 214 Pythian Temple, Louisville, Ky.
R. P. Hamlin, 45 Bleeker Street, Newark, New Jersey.

LOCAL ASSOCIATIONS

Executive Secretaries

John W. Mitchell, 4610 Tenth Avenue, Birmingham, Alabama.
A. M. Walker, Acipco Branch Y. M. C. A., Birmingham, Ala.
M. J. Williams, 510 Congress St., Mobile, Ala.
W. L. Dansby, Kaulton Lumber Co. Y. M. C. A., Tuscaloosa, Ala.
T. A. Greene, 28th St. Branch Y. M. C. A., Los Angeles, Cal.
W. E. Watkins, 804 Filbert St., Oakland, Cal.
Fritz Cansler, Glenarm St. Branch Y. M. C. A., Denver, Col.
A. L. Brandon, Bay State Branch, C. F. and I. Y. M. C. A., Pueblo, Col.
S. M. Jenkins, 315 Pearl St., Hartford, Conn.
C. L. Harris, 1004 French St., Wilmington, Delaware.
Campbell C. Johnson, 12th St. Branch Y. M. C. A., Washington, D. C.
J. M. Chiles, Butler St. Branch Y. M. C. A., Atlanta, Georgia
W. S. Harris, 917 Ninth St., Augusta, Ga.
O. R. Bryant, 521 Ninth St., Columbus, Ga.
H. R. Crawford, (acting) Wabash Avenue Dept. Y. M. C. A., Chicago, Ill.
Prather J. Hauser, Emerson St. Dept. Y. M. C. A., Evanston, Ill.
E. L. Gordon, 2225 Broadway, Gary, Indiana.
F. E. DeFrantz, 450 N. Senate Ave., Indianapolis, Indiana.
B. G. Smith, 726 W. Division St., South Bend, Indiana.
G. H. Kitchen, Crocker St. Y. M. C. A., Des Moines, Iowa.
R. N. Dunn, 920 W. Chestnut St., Louisville, Kentucky.
W. H. Mitchell, Jr., Dryades St. Branch Y. M. C. A., New Orleans, La.
Wm. C. Anderson, Jr., Druid Hill Ave. Branch Y. M. C. A., Baltimore, Md.
H. S. Dunbar, 635 E. Elizabeth St., Detroit, Mich.
E. C. Robinson, 218 E. Kearsley St., Flint, Mich.
L. D. Buchanan, Finkbine Lumber Co. Y. M. C. A., D'Lo, Mississippi.
J. W. Caldwell, (Pres.) 600 Nelson St. Greenville, Mississippi.
E. W. Merrick, Y. M. C. A., Walnut and Jackson Street, Vicksburg, Mississippi.
Forrest Smith, Paseo Department Y. M. C. A., Kansas City, Mo.
S. L. Ayers, 504 S. 16th St., St. Joseph, Mo.
O. O. Morris, Pine St. Department Y. M. C. A., St. Louis, Mo.
C. M. Cain, Artic Ave. Branch Y. M. C. A., Atlantic City, N. J.
A. E. Flournoy, Hunton Branch Y. M. C. A., Camden, N. J.
C. H. Bullock, Washington St. Branch Y. M. C. A., Montclair, N. J.
A. W. Hardy, 218 Newark St., Newark, N. J.
J. W. Bowers, 148 Central Place, Orange, N. J.
J. B. Redmond, 102 Witherspoon St., Princeton, N. J.
A. J. Cary, 644 W. 4th St., Plainfield, N. J.
Wm. E. Hill, 55 Summit Ave., Summit, N. J.
Hilmer L. Jenson, 223 N. Willow St. Trenton, N. J.
A. L. Comither, 405 Carlton Ave., Brooklyn, N. Y.
Wm. H. Jackson, Michigan Ave. Branch Y. M. C. A., Buffalo, N. Y.
F. S. A. Johnson, 108-48 New York Ave., Jamaica, N. Y.
A. G. Fallings, Nassau-Suffolk County Y. M. C. A., Minneola, N. Y.
Thomas E. Taylor, West 135th St. Branch Y. M. C. A., New York City, N. Y.
T. A. Bolling, 100 Gibbs St. Rochester, N. Y.
S. R. Morsell, Y. M. C. A., White Plains, N. Y.
Earl Jordon, 95 Eleventh St. Greensboro, N. C.
T. W. Stroud, Eagle St. Dept. Y. M. C. A., Ashville, N. C.
C. T. Woodland, 26 Bruce Building, Winston-Salem, N. C.
S. E. Jones, 310 N. Wayne Ave., Lockland, Cincinnati, Ohio.
B. W. Overton, Ninth St. Branch Y. M. C. A., Cincinnati, Ohio.
C. E. Frye, 7615 Cedar Ave., Cleveland, Ohio.
Wilbur C. Woodson, 202 E. Spring St., Columbus, Ohio.
K. M. Williams, Southside Industrial Y. M. C. A., Columbus, Ohio.
J. A. Greene, 905 W. Fifth St., Dayton, Ohio.
——119 E. Elm Street, Lima, Ohio.
W. S. Smith, 519 S. Center St., Springfield, Ohio.
Herbert T. Miller, Indiana Ave. Branch Y. M. C. A., Toledo, Ohio.
S. S. Booker, 962 W. Federal St., Youngstown, Oho.
W. L. Hutcherson, 107-A N. Greenwood St., Tulsa, Ohio.
H. H. Cain, 132 W. Rittenhouse St., Germantown, Penn.
Aaron W. Green, 628 Forster St., Harrisburg, Penn.
Wm. E. Griffin, 1724 Christian St., Philadelphia, Penn.
Henry W. Porter, 1608 N. 20th St., Philadelphia, Penn.
H. K. Craft, Centre Ave. Branch Y. M. C. A., Pittsburgh, Penn.
526 Beaver St., Sewickley, Penn.
J. C. Robinson, 434 S. Main St., Wilkes-Barre, Penn.
James A. Williams, Y. M C. A., Wilmerding, Penn.
904 Houston St., Chattanooga, Tenn.
A. G. Ferguson, 4th Ave. North and Cedar St., Nashville, Tenn.
Leon W. Steward, 2710 Flora St., Dallas, Texas.
G. T. N. Griffith, 746 College St., Beaumont, Texas.
S. H. Fowler, 809 E. 2nd St., Fort Worth, Texas.
G. T. Stocks, 417 W. Dallas Ave., Houston, Texas.
J. T. Harris, 511 Taylor St., Lynchburg, Va.
J. W. Anderson, 1618 Church St., Norfolk, Va.
A. F. Williams, 2201 Marshall Ave., Newport News, Va.
S. C. Burrell, 214 E. Leigh St., Richmond, Va.
L. A. Lee, 28 Wells Ave., N. W., Roanoke, Va.
P. A. Goines, 607 Scott St., Bluefield, W. Va.
E. A. Munger, Y. M. C. A., Widen, W. Va.
Edgewater Dept. Y. M. C. A., Beloit, Wis.

In addition to the executive secretaries, there are 125 other secretaries serving in local associations as assistants, physical directors, etc.

STUDENT ASSOCIATIONS WITH PAID SECRETARIES

Hampton Institute, Hampton, Va.
Howard University, Washington, D. C.
Tuskegee Institute, Tuskegee Institute, Ala.
South Carolina State College, Orangeburg, South Carolina.

There are 136 student associations without paid secretaries.

Boy Scouts of America

National Committee on Interracial Activities—Bolton Smith, chairman, Memphis, Tennessee; Leo M. Favrot, vice-chairman, Baton Rouge, Louisiana; Percy Jackson, vice-chairman, New York City; Stanley A. Harris, secretary, Amantha, North Carolina.

Its Field—Boys 12-16 Years

Negroes	729,995
Mexicans	51,142
Indians	17,088
Foreign-born	213,261
Sons of Foreign-born	951,169
Total	1,958,656

Division of Negro Work:
Leo M. Favrot, chairman.
Dr. Geo. J. Fisher. New York City.
B. E. Loveman, Chattanooga, Tenn.
Right Rev. Thos. Gailor, Memphis, Tenn.
Dr. Thos. Jesse Jones, New York.
Dr. W. T. B. Williams, Tuskegee Inst., Ala.
Dr. E. P. Roberts, New York.
Dr. J. H. Dillard, Charlottesville, Va.
Dr. J. D. Trawick, Louisville, Ky.
Mell R. Wilkinson, Atlanta, Ga.
A. L. Jackson, Chicago, Ill.
Father Joseph Glenn, Richmond, Va.

Division of Indian Work:
Percy Jackson, chairman.
Lewis Merian, Washington, D. C.
Dr. Thos. Jesse Jones, New York.
Rev. Henry Roe Cloud, Wichita, Kans.
David Owl, Iroquois, New York.
John Collier, Washington, D. C.
Dr. Clark Wissler, New York City.
Dr. Fred W. Hodge, New York City.

Executive Officers:
Stanley A. Harris, national director of interracial activities.
A. J. Taylor, assistant to national director.
J. A. Beauchamp, assistant to national director.

Work of the Committee is under supervision of Dr. George J. Fisher, Deputy Chief Scout Executive, office 2 Park Avenue, New York.

The first organization work among Negro boys was at Louisville, Kentucky, where in 1917 three troops were started. At the beginning of 1926 there were 108 local councils in the country conducting troops for Negro boys under Negro leadership, five of these councils were in the South, namely, Louisville, Kentucky; Orange and Port Arthur, Texas; Raleigh, North Carolina; and Newport News, Virginia.

At the close of 1929, 274 councils had 789 troops among Negro boys under Negro leadership. Troops are now in existence in every state in the South. 114 different communities in the southern states are operating troops for Negro boys with 343 troops. The following are the number of troops by regions:

Region 1—New England	20
Region 2—New York, New Jersey	114
Region 3—Pennsylvania to Virginia	110
Region 4—Ohio, Kentucky, W. Virginia	95
Region 5—Alabama, Arkansas, Virginia, Mississippi, Tennessee	67
Region 6—North Carolina to Florida	53
Region 7—Illinois, Indiana, Michigan Wisconsin	144
Region 8—Central West	86
Region 9—Texas, Oklahoma, New Mexico	57
Region 10—Minnesota to Montana	1
Region 11—Pacific Northwest	5
Region 12—Pacific Southwest	27
	789

The Young Women's Christian Association Among Colored Girls and Women

Previous to the organization of the National Board of the Young Women's Christian Associations, 1906, there were beginnings of work in the Negro schools of the South, also in a few cities such as Washington, Philadelphia, New York City and Baltimore. Whatever affiliation these college associations had, was in the nature of friendly relations with the American Committee. Whatever relationship the Negro women in cities had, was the exhibition of good-will and interest of the local associations.

While a conference under the National Board was being held in Asheville, June 7-17, 1907, there was a discussion about approaching Association work among Negro women and girls in the South. It was agreed that, considering conditions in the South, any work among Negro women and girls, in cities where there were city associations, would not be expected; that no work was to be undertaken by the southern advisory committees, which were then the state committees, in promoting association work among Negro people in the South. It was agreed to affiliate the student associations already organized and to continue to organize Negro student associations from headquarters. It was agreed to give more or less consultation about student work, but work in cities, should proceed without consultation. It was felt that parallel work among white and Negro people would mean attendance by both at conferences. The real question was that of the convention, for if there were Negro associations, they should be represented in the national convention. The South was not ready for such representation.

In the interim of the Asheville Conference (1907) and the Louisville Conference (1915) both the city and student work developed along with the awakening of social consciousness. The personnel of the Louisville Conference was composed of white and Negro women, who freely and openly discussed relationship in the South, and was in contrast with the group at Asheville which was composed entirely of white women without the presence of a Negro woman.

The findings of the Louisville Conference gave a decided sense of direction. Two of the findings that relate directly to city work were: (1) "That we believe the time has come for the appointing of a committee composed of white and Negro women from or of the South." (2) "That we recognize that the best method of cooperation in city associations is through branch relationship."

In December 1916, the first interracial committee was organized at Richmond, Virginia.

It was also recommended "that we realize the need of trained leadership among Negro women" and "that we recommend the establishment of student conferences for inspiration and for the development of such leadership in the near future." The first student conference was held the next year (1916) at Spelman Seminary, Atlanta, Georgia. White and Negro leadership conducted this conference.

The Louisville Conference gave a basis for intensive work. Before two years had passed, we had entered the war period. The War Work Council of the Young Women's Christian Association through money and influence was able to establish work among Negro women and girls throughout the whole country (see pamphlet "Work with Colored Women and Girls.") In all but a few instances the work begun then has developed through strenuous efforts to stabilize work begun on a basis of activities.

The response to, and participation in the program of the Young Women's Christian Association of Negro women and girls has helped to demonstrate its power to include diversified groups within a community together with all groups which make up this membership. They find expression for both individual and group needs. The Negro girl has responded naturally to the Girl Reserve Movement. The standards and goals are being met by her and her influence is felt in the life of her community. Clubs of older employed girls make for better contentment and make possible a careful preparation for an active life. A few industrial and business clubs have developed and are included within the respective departments of the local associations. In cities where such relationship obtains, Negro and white girls attend the national conferences as one delegation. Years involving an educational process made it possible for the eleventh biennial convention at Detroit, Michigan (1930) to be held without discrimination. Negro women and girls took their places naturally as leaders and participants.

The management of a branch among Negro women is by the Negro women themselves. In many cities the chairman of the branch is a member of the directors and the chairman of many standing committees of the branch are members of their respective committees in the Central Association. There are sixty-five branches employing 135 secretaries. Branches among Negro women and girls take their places naturally within all phases of the Association movement. White and Negro women within the Young Women's Christian Association are meeting their common task with more freedom and are less and less inhibited by tradition and expediency.

The following are the Negro committee members and secretaries of the National Board of the Y. M. C. A. located at 600 Lexington Avenue, New York City.

National Board Members:
- Mrs. Elizabeth Ross Haynes, New York City
- Miss Juliette Derricotte, Nashville, Tenn.

National Committee Members:
- Mrs. Ruth Logan Roberts, New York City.
- Mrs. Carolyn Blanton, Louisville, Kentucky.
- Mrs. Emma S. Penn, New York City.
- Mrs. Addie Hunton, New York City.
- Dean Lucy Slowe, Washington, D. C.

National Secretaries:
- Miss Eva D. Bowles, secretary, Council on Colored Work, Administration, Colored Work, Cities.
- Mrs. Cordella A. Winn, secretary, City Department.

Mrs. Bella McKnight, secretary, Girl Reserve Department.
Miss Juanita Sadler, secretary, National Student Council.
Miss Sue Bailey, secretary, National Student Council.
Miss Celestine Smith, secretary, National Student Council.

Y. W. C. A. BRANCHES AMONG COLORED WOMEN

Place and Address:

1. Asheville, N. C., 270 College Street.
2. Atlanta, Ga., 128 Piedmont Avenue, N. E.
3. Atlantic City, N. J., 30 North Ohio Avenue.
4. Augusta, Ga., 113 Harrison Street.
5. Baltimore, Md., 1200 Druid Hill Avenue.
6. Beaumont, Texas, 1305 Gladys Street.
7. Bridgeport, Conn., 60 Beach Street.
8. Brooklyn, N. Y., 221 Ashland Place.
9. Camden, N. J., 821 South 8th Street.
10. Charleston, S. C., 106 Coming Street.
11. Charlotte, N. C., 405 South Brevard Street.
12. Chattanooga, Tenn., 839 East 8th Street.
13. Chicago, Ill., 4555 South Parkway.
14. Cincinnati, Ohio, 702-04 West 8th Street.
15. Columbus, Ohio, 690 East Long Street.
16. Dayton, Ohio, 800 West 5th Street.
17. Dallas, Texas, 2503 North Washington Street.
18. Denver, Col., 2460 Welton Street.
19. Des Moines, Iowa, 1227 School Street.
20. Detroit, Michigan, 2111 St. Aubin Avenue.
21. Durham, N. C., 508 Fayetteville Street.
22. Germantown, Pa., 6128 Germantown Avenue.
23. Harrisburg, Pa., 804 Cowden Street.
24. Houston, Texas, 506 Louisiana Avenue.
25. Indianapolis, Ind., 653 North West Street.
26. Jersey City, N. J., 43 Belmont Avenue.
27. Kansas City, Kansas, 337 Washington Blvd.
28. Kansas City, Mo., 1501 East 19th Street.
29. Knoxville, Tenn., 329 Temperance Street.
30. Lexington, Ky., 256 North Upper Street.
31. Little Rock, Ark., 924 Gaines Street.
32. Los Angeles, Cal., 1108 East 12th Street.
33. Louisville, Ky., 528 South 6th Street.
34. Lynchburg, Va., 613 Monroe Street.
35. McKeesport, Pa., 319 Tenth Avenue.
36. Montclair, N. J., 159 Glenridge Avenue.
37. Muncie, Indiana, 1301 First Street.
38. Nashville, Tenn., 436 Fifth Avenue, North.
39. Newark, N. J., 25 Orleans Street.
40. New Castle, Pa., 140 Elm Street.
41. New York City, N. Y., 179 West 137th Street.
42. Norfolk, Va., 416 Cumberland Street.
43. Oakland, Cal., 828 Linden Street.
44. Omaha, Nebraska, 2306 North 22nd Street.
45. Orange, N. J., 66 Oakwood Avenue.
46. Pittsburgh, Pa., 2044 Center Avenue.
47. Philadelphia, Pa., 1605 Catherine Street.
48. Portland, Oregon, 274 Tillamook Street.
49. Richmond, Va., 515 North Seventh Street.
50. Rochester, N. Y., 192 Clarissa Street.
51. Roanoke, Va., 36 Gilmer Avenue, N. W.
52. San Antonia, Texas, 328 N. Pine Street.
53. Seattle, Wash., 102-21st Avenue N.
54. Springfield, Ohio, 134 West Clark Street.
55. St. Joseph, Mo., 110 South 13th Street.
56. St. Louis, Mo., 709 North Garrison Avenue.
57. Tulsa, Oklahoma, 123 East Archer Street.
58. Trenton, N. J., 338 N. Montgomery Street.
59. Washington, D. C., 901 Rhode Island Avenue, N. W.
60. Wheeling, West Va., 1035 Chapline Street.
61. Williamsport, Pa., 429 Walnut Street.
62. Wichita, Kansas, 818 North Water Street.
63. Winston-Salem, N. C., 619 Chestnut Street.
64. Youngstown, Ohio, 248 Belmont Avenue.

National Woman's Christian Temperance Union Work Among Colored People

National Field Worker, Mrs. Violet Hill Whyte, 663 George St. Baltimore, Maryland.

Work among colored people became a separate department in 1881 with Mrs. Jane M. Kenney, of Michigan, as superintendent. Mrs. Frances E. Harper, of Pennsylvania, became superintendent in 1883, and continued to fill the position until 1890. In 1891 Mrs. J. E. Ray, of North Carolina, was a committee on, "Home and Foreign Missionary Work for Colored People." In 1895, Mrs. Lucy Thurman, of Michigan, became superintendent of the colored work. She continued in this position until 1908, when she was succeeded by Mrs. Eliza E. Peterson. Mrs. Roberta Lawson, of Washington, D. C., controlled the work for several years. She was succeeded by Mrs. Margaret Peck Hill, of Baltimore, as national regional organizer, who served until November 1921.

The W. C. T. U. work among colored people is carried on in Alabama, Arkansas, California, Colorado, Delaware, District of Columbia, Georgia, Illinois, Indiana, Iowa, New York, Kansas, Kentucky, Louisiana, Maryland, Michigan, Minnesota, Mississippi, New Jersey, North Carolina, Ohio, Pennsylvania, South Carolina, Tennessee, Texas, and West Virginia. The colored women are organized into local unions, and in the District of Columbia, North Carolina, South Carolina, West Virginia, and Maryland, they have separate state organizations with their own state officers. Many colored women belong to mixed unions. Altogether, the colored membership in the W. C. T. U. is about 15,000.

Work of the American Baptist Publication Society Among Negroes

This society has carried on such work since emancipation. During the past year the society maintained Sunday school workers among colored people in Alabama, Texas and Virginia. These workers held Sunday school conventions, Bible institutes, and delivered addresses to Sunday schools and churches. They visited the past year over 300 Sunday schools and churches, organizing and leading teacher training classes, training schools and B. Y. P. U.'s.

The names of these workers and their fields are as follows:

D. A. Scott, D. D., Dallas, Texas, state Sunday school missionary for Texas; L. W. Calloway, D. D., Selma, Alabama, state Sunday school missionary for Alabama; Rev. T. C. Walker, Gloucester, Virginia, state Sunday school missionary for Virginia.

The society has made generous donations of Sunday school literature and books for use in Negro Sunday schools, churches, colleges, and seminaries. In cooperation with the American Baptist Home Mission Society it provides for the publication and prints The Home Mission College Review, edited by Professor Benjamin Brawley, of Shaw University.

The Salvation Army and the Negro

One of the Salvation Army's fundamental principles is that it recognizes no color or race, but that it beneficent operations are equally applicable to all mankind. All its buildings and institutions are as free to the Negro as to the white, the only qualification being that the person is in need of help, spiritual or temporal. This same principle operates throughout the world, and it is probable that the Salvation Army has more colored adherents than any other religious organization.

In the four training colleges in the United States, the colored cadet receives exactly the same tuition and treatment as does the white. Wherever circumstances warrant, colored corps or posts are opened. There are now many of these throughout the country. Greater New York has three. But here again there is no attempt at any color line being drawn.

Similarly, all Salvation Army social welfare institutions are open to all races; the colored mother in the Maternity Home receives the same loving attention as do the other inmates. The colored man in the industrial institution has equal facilities afforded him for working out his own salvation. The Salvation Army claims that Christ who died on Calvary made the sacrifice for the whole human race.

The American Bible Society Work Among Negroes

The work of the American Bible Society among Negroes was established in 1901, and is carried on chiefly in the southern states. It also carries on the translation and publication of the Scriptures in African languages. An average of over 11,000 Bibles, 24,000 Testaments, and 125,000 Gospels and other Books of the Bible, are now distributed annually in the United States through its "Agency among the Colored People." The circulation in 1929 was: 10,003 Bibles, 28,369 Testaments, 107,322 Gospels and other portions.

The work, long under the superintendency of the Rev. J. P. Wragg, D. D., is now directed from the Bible House Astor Place, New York City. The field is in four divisions with secretaries in charge: Atlanta division, (Georgia, South Carolina, Alabama, Mississippi, Florida) Rev. D. H. Stanton, 56 Gammon Avenue, S. E., Atlanta, Georgia; Charlotte division, (North Carolina, Tennessee, Kentucky, Virginia, West Virginia, Maryland) Rev. D. H. Sasom, Jr., 403 East Third D. H. Sasom, Jr., 403 East Third Street, Charlotte, North Carolina; Cleveland division, (Ohio, Delaware, New Jersey, New York, Pennsylvania, Indiana, Illinois, Michigan, Iowa). Rev. S. A. Lucas, 2316 E. 55th Street, Cleveland, Ohio; Houston division, (Louisiana, Texas, Arkansas, Oklahoma, Missouri, Kansas, Nebraska). Rev. M. L. Vaughters, 1013 Heiner Street, Houston, Texas.

The Work of the American Sunday School Union Among Negroes

This society has had some general work among Negroes of Virginia for several years. It now has enlarged its scope by introducing missionary work among the Negroes of the Black Belt. In its desire to meet conditions, and in order to obtain greater effectiveness in administration a new district has been organized which includes only the territory being covered by the colored missionaries who are working in the southern states. The new district includes the work among the Negro people in the states of South Carolina, Georgia, Alabama, Mississippi, Florida, Louisiana and southern Texas. A general representative has been appointed who for the present is looking after the work under the immediate supervision of the secretary of missions of the society. At present nine missionaries are under commission and others will be appointed in the near future. These men now report having Sunday schools holding regular sessions in 616 communities located in the rural areas of the southland. For the last fiscal year they report eighty-five new Sunday schools organized with 251 teachers and 2,954 scholars enrolled; 11,631 families received pastoral visits; 1,148 sermons and religious addresses were delivered. The schools organized within the last fiscal year are in addition to the 616 schools already organized and being maintained by them.

The American Sunday School Union is deeply interested in the religious welfare of the Negro of the South and is seeking to cooperate with every agency looking toward their moral and religious betterment.

The headquarters of the American Sunday School Union are 1816 Chestnut Street, Philadelphia, Pennsylvania. The officers are: E. Clarence Miller, president; John H. Talley, recording secretary and treasurer; George P. Williams, D. D., secretary of missions and in charge of the work among Negroes; Arthur M. Baker, Ph.D., managing editor of the publications.

Work of the Board of National Missions of the Presbyterian Church in the U. S. A. among Negroes

The Presbyterian Church in the United States has always been interested in the evangelization and education of the Negro. Reference to the minutes of the General Assembly for the year 1800 reveals the following: "The Assembly * * * agreed that the following objects deserve consideration, viz: The gospeling of the Indians * * * *. The instruction of the Negroes, the poor, and those who are destitute of the means of grace * * *.

As early as the year 1801 the Rev. John Chavis, "a black man of prudence and piety," was employed as a missionary "among people of his own color." Mr. Chavis was born near Oxford, North Carolina, in 1763, and educated at Princeton College by white friends who wished to see what progress an educated Negro could make. He was licensed and preached in Virginia until 1805, when he was transferred to North Carolina where he remained until 1832. In addition to his ecclesiastical duties, he found time to conduct a classical school for white boys. John Chavis was one of the greatest factors in the early religious development of his race.

That was nearly one hundred thirty years ago. The Board of National Missions is still carrying on an aggressive program for Negro advancement, working through church, school, and Sunday school. Last year, through its Division of Missions for Colored People, the Board gave aid to 452 Negro churches and missions with a total of 30,628 communicants. Under this division there is a personnel of 739 Negro workers, 268 of whom are ministers with both college and seminary training. The division maintains 108 educational institutions, eighty of which are day schools operated in connection with missions and churches, and twenty-eight are boarding schools. All day schools are co-educational, as are twenty-one of the boarding schools. Of the others, five are girls' seminaries, one a university for men, and one offering agricultural and industrial training to men and boys only. The chief purpose of all the schools is to develop Christian leadership and to direct the talents of Negro youth to Christian service. The secretary of the Division of Missions for Colored People is Dr. John M. Gaston, with headquarters at 511 Bessemer Building, Pittsburgh, Pennsylvania, under whose direction the Rev. J. W. Lee, D. D., at 654 N. 57th Street, Philadelphia, Pennsylvania, works as field missionary in the northern states, traveling constantly from city to city, inspiring churches and keeping them in touch with the work of the Presbyterian Church at-large.

In addition to the organized church and the boarding and day schools, the Board gives special attention to the cultivation of Sunday schools under the direction of Sunday school missionaries, of which there are eighteen on the field. This year's report shows 580 mission Sunday schools for Negroes. Mr. John M. Somerndike, whose address is 156 Fifth Avenue, New York City, is the director of the Department of Sunday School Missions. The Rev. A. B. McCoy, D. D., superintendent of Sunday School Missions for Negroes, of 200 Auburn Avenue, Atlanta, Georgia, working under the direction of Mr. Somerndike, is doing much toward the evangelization of the Negro youth in the

South. He organizes and conducts Sunday schools where there are no other opportunities for the development of the spiritual life.

The general secretary of the Board of National Missions of the Presbyterian Church in the U. S. A. is the Rev. E. Graham Wilson, 156 Fifth Avenue, New York City.

DIVISION XX

THE NEGRO AND CRIME

Crime Rates

From time to time the Census Bureau collects data relating to crime. There has been in each case, however, a considerable variation in the number of prisons; that is, jails, penitentiaries, etc., from which data were collected.

In 1904, the prisoners in 1,337 prisons were enumerated. There were in these prisons, at the time, 50,111 white and 26,661 colored persons. There were committed to these prisons that year 125,093 white persons and 24,598 colored persons. In 1910, the prisoners in 3,198 prisons were enumerated. There were in these prisons, at that time, 72,797 white and 38,701 colored persons. There were committed to these prisons that year, 368,468 white persons and 110,319 colored persons.

In 1923, the prisoners in 2,341 prisons were 73,549 white persons and 35,526 colored persons. There were committed to these prisons that year 266,857 white persons and 98,636 colored persons. The number of penitentiaries and reformatories from which data were collected in 1904 was 81; the number in 1910 was 181; in 1923, the number was 102, and in 1926, the number was 99.

The variation in the number of penitentiaries, reformatories, jails and workhouses from which data were collected in 1904, 1910, 1923 and 1926 vitiates any comparison of crime rates for different periods.

The Bureau of the Census reports on crime show that the per cent commitments by race was, in 1910, white, 77.1; Negro, 21.1; other and unknown races, 0.7. In 1923, the per cent of commitments by race was white, 74.6; Negro 23.2; other and unknown races, 2.0. The per cent commitments by race in 1926 was white, 75.6; Negro 21.4; other and unknown races, 3.0.

An analysis of the 1923 statistics show that the offenses of drunkenness and disorderly conduct lead; 48.1 per cent of the total commitments of whites, and 38.7 per cent of the total commitments of Negroes were for these offenses. The commitments of whites in the South exceeded the commitments of Negroes for the following offenses: robbery, rape, violating liquor laws, violating drug laws, drunkenness and vagrancy.

JUVENILE DELINQUENTS 10 TO 17 YEARS OF AGE ADMITTED TO INSTITUTIONS

		White		Colored		Ratio per 100,000 popu 10 to 17 years of age*		
Year	Total	Number	Per Cent	Number	Per Cent	Total	White	Colored
1923—First Six Months	12,538	9,942	79.3	2,596	20.7	156.5	140.0	279.3
1910	**24,854	17,516	70.5	7,338	29.5	171.7	138.6	398.0

* Ratios for 1923 based on population for 1920, and number of delinquents estimated for year.

** Includes 698 dependent children admitted to institutions. The total number of such children under 18 years of age was 809.

JUVENILE DELINQUENTS, JANUARY 1, 1923

Age and Sex	All Institutions			Institutions for Juvenile Delinquents			Prisons and Reformatories			Jails and Workhouses		
	Total	White	Colored	Total	White	Colored	Total	White	Colored	Total	White	Colored
Total	29,468	24,056	5,412	27,238	22,732	4,506	*1,650	**1,031	***619	580	293	287
Under 10 years	260	216	44	260	216	44	-----	-----	-----	-----	-----	-----
10 years	482	408	74	481	408	73	1	-----	1	-----	-----	-----
11 years	865	722	143	864	722	142	1	-----	1	-----	-----	-----
12 years	1,758	1,477	311	1,755	1,447	308	2	-----	2	1	-----	1
13 years	2,353	1,961	392	2,339	1,959	380	11	2	9	3	-----	3
14 years	3,822	3,161	661	3,791	3,125	639	22	6	16	9	3	6
15 years	4,929	4,069	860	4,822	4,049	773	81	17	64	26	3	23
16 years	5,503	4,427	1,076	4,980	4,138	842	392	283	154	131	51	80
17 years	5,521	4,318	1,203	3,971	3,314	657	*1,140	**768	***372	410	236	174
18 years and over	3,931	3,287	644	3,931	3,287	644	-----	-----	-----	-----	-----	-----
Age unknown	44	40	4	44	40	40	-----	-----	-----	-----	-----	-----
Male	21,683	17,351	4,332	19,656	16,148	3,508	*1,487	**918	***569	540	285	255
Under 10 Years	245	203	42	245	203	42	-----	-----	-----	-----	-----	-----
10 years	454	382	72	453	382	71	1	-----	1	-----	-----	-----
11 years	814	682	132	813	682	131	1	-----	1	-----	-----	-----
12 years	1,615	1,335	280	1,612	1,335	277	2	-----	2	1	-----	1
13 years	2,077	1,734	343	2,066	1,734	332	8	-----	8	3	-----	3
14 years	3,161	2,642	519	3,137	2,638	499	15	1	14	9	3	6
15 years	3,787	3,108	679	3,693	3,090	603	72	15	57	22	3	19
16 years	3,912	3,045	867	3,435	2,781	654	355	213	142	122	51	71
17 years	3,788	2,788	1,000	2,372	1,871	501	*1,033	**689	***344	383	228	155
18 years and over	1,807	1,409	398	1,807	1,409	398	-----	-----	-----	-----	-----	-----
Age unknown	23	23	-----	23	23	-----	-----	-----	-----	-----	-----	-----
Female	7,785	6,705	1,080	7,582	6,584	998	163	113	50	40	8	32
Under 10 Years	15	13	2	15	13	2	-----	-----	-----	-----	-----	-----
10 years	28	26	2	28	26	2	-----	-----	-----	-----	-----	-----
11 years	51	40	11	51	40	11	-----	-----	-----	-----	-----	-----
12 years	143	112	31	143	112	31	-----	-----	-----	-----	-----	-----
13 years	276	227	49	273	225	48	3	2	1	-----	-----	-----
14 years	661	519	142	654	514	140	7	5	2	-----	-----	-----
15 years	1,142	961	181	1,129	959	170	9	2	7	4	-----	4
16 years	1,591	1,382	209	1,545	1,357	188	37	25	12	9	-----	9
17 years	1,733	1,530	203	1,599	1,443	156	107	79	28	27	8	19
18 years and over	2,124	1,878	246	2,124	1,878	246	-----	-----	-----	-----	-----	-----
Age unknown	21	17	4	21	17	4	-----	-----	-----	-----	-----	-----

*Includes 6 in United States penitentiaries
**Inclures 2 in United States penitentiaries.
***Includes 4 in United States penitentiaries.

PRISONERS RECEIVED DURING 1926

Race and Nativity	Number			Per Cent Distribution			Ratio of Males to each Female	Per cent distribution of Prisoners Received in 1923		
	Total	Male	Female	Total	Male	Female		Total	Male	Female
Total	43,328	40,601	2,727	100.0	100.0	100.0	100.0	100.0	100.0	100.0
White	32,743	30,916	1,827	75.6	76.1	67.0	16.9	*74.2	*74.6	*68.4
Native white	29,330	27,684	1,646	67.7	68.2	60.4	16.8	*62.2	*62.4	*59.6
Foreign-born white	3,413	3,232	181	7.9	8.0	6.7	17.9	*12.0	*12.3	*8.8
Negro	9,274	8,476	798	21.4	20.9	29.3	10 6	24.0	23.6	29.5
Indian	248	233	15	0.6	0.6	0.6	**	0.5	0.6	0.4
Chinese	90	89	1	0.2	0.2	***	**	0.6	0.6	0.2
Japanese	25	25	0	0.1	0.1	----	----	----	----	----
Mexican	816	807	9	1.9	2.0	0.3	**	*	*	----
Other races	46	46	0	0.1	0.1	----	----	0.1	0.1	----
Race not reported	86	9	77	0.2	***	2.8	**	0.6	0.5	1.5

*Mexicans were not separately tabulated in 1923, but were classified as native white or as foreign-born white.
**Ratio not shown for groups with less than 100 females.
***Less than one-tenth of 1 per cent.

PRISONERS RECEIVED DURING 1926

Sex and Offenses	Race and Nativity							Per Cent Distribution Prisoners Received					
	Total	Native White	Foreignborn White	Negro	Indian	Chinese Japanese And all Other	Not Reported	Total	Native White	Foreignborn White	Negro	Indian	Chinese Japanese And all Other
MALE	40,601	27,684	3,232	8,476	233	967	9	100.0	100.0	100.0	100.0	100.0	100.0
Homicide	2,391	1,057	223	1,029	22	60	--	5.9	3.8	6.9	12.2	9.4	6.2
Rape	1,567	1,119	177	220	22	28	1	3.9	4.0	5.5	2.6	9.4	2.9
Robbery	3,583	2,493	274	778	10	28	--	8.8	9.0	8.5	9.2	4.3	2.9
Assault	1,998	797	238	906	11	46	--	4.9	2.9	7.4	10.7	4.7	4.8
Burglary	7,101	4,824	420	1,644	32	180	1	17.5	17.4	13.0	19.4	13.7	18.6
Forgery	2,633	2,127	136	305	29	36	--	6.5	7.7	4.2	3.6	12.4	3.7
Larceny and related offenses	11,367	8,419	685	2,051	73	137	2	28.0	30.4	21.2	24.2	31.3	14.2
Embezzlement	478	414	25	35	1	3	--	1.2	1.5	0.8	0.4	0.4	0.3
Fraud	913	730	114	56	5	8	--	2.2	2.6	3.5	0.7	2.1	0.8
Having stolen property	1,324	1,054	78	170	4	16	2	3.3	3.8	2.4	2.0	1.7	1.7
Larceny	8,652	6,221	468	1,790	63	110	--	21.3	22.5	14.5	21.1	27.0	11.4
Sex offenses, except rape	1,122	842	132	121	10	15	2	2.8	3.0	4.1	1.4	4.3	1.6
Violating liquor laws	3,220	2,187	382	461	11	177	2	7.9	7.9	11.8	5.4	4.7	18.3
Violating drug laws	1,749	1,084	167	314	1	182	1	4.3	3.9	5.2	3.7	0.4	18.8
Carrying weapons	368	149	42	168	--	9	--	0.9	0.5	1.3	2.0	---	0.9
Nonsupport or neglect of family	401	325	33	37	--	6	--	1.0	1.2	1.0	0.4	---	0.6
Other	2,844	2,060	304	406	12	62	--	7.0	7.4	9.4	4.8	5.2	6.4
Not reported	257	201	19	36	--	1	--	0.6	0.7	0.6	0.4	---	0.1
FEMALE	2,727	1,646	181	798	15	10	77	100.0	100.0	100.0	100.0	*	*
Homicide	161	26	9	124	--	2	—	5.9	1.6	5.0	15.5	---	---
Robbery	34	11	3	19	1	--	--	1.2	0.7	1.7	2.4	---	---
Assault	105	16	2	87	--	--	--	3.9	1.0	1.1	10.9	---	---
Burglary	51	28	2	21	--	--	--	1.9	1.7	1.1	2.6	---	---
Forgery	108	88	2	18	--	--	--	4.0	5.3	1.1	2.3	---	---
Larceny and related offenses	357	177	23	147	2	2	6	13.1	10.8	12.7	18.4	---	---
Embezzlement	4	2	1	1	--	--	--	0.1	0.1	0.6	0.1	---	---
Fraud	28	27	----	1	--	--	--	1.0	1.6	---	0.1	---	---
Having stolen property	37	24	1	12	--	--	--	1.4	1.5	0.6	1.5	---	---
Larceny	288	124	21	133	2	2	6	10.6	7.5	11.6	16.7	---	---
Sex offenses, except rape	630	448	47	90	7	1	37	23.1	27.2	26.0	11.3	---	---
Violating liquor laws	269	120	23	125	--	1	--	9.9	7.3	12.7	15.7	---	---
Violating drug laws	140	85	5	49	--	1	--	5.1	5.2	2.8	6.1	---	---
Carrying weapons	6	1	1	4	--	--	--	0.2	0.1	0.6	0.5	---	---
Nonsupport or neglect of family	38	26	7	3	--	--	2	1.4	1.6	3.9	0.4	---	---
Other	808	603	57	109	4	3	32	29.6	36.6	31.5	13.7	---	---
Not reported	20	17	----	2	1	--	--	0.7	1.0	---	0.3	---	---

*Per cent not shown where base is less than 100.

GEOGRAPHICAL DISTRIBUTION OF COMMITMENTS TO PRISONS, REFORMATORIES, AND WORKHOUSES JANUARY 1, 1923 TO JUNE 30, 1923 BY OFFENSE AND COLOR

Division and State United States	Assault		Homicide		Burglary		Larceny etc.		Robbery		Fornication Prostitution		Rape		Carrying Concealed Weapon	
	W	N	W	N	W	N	W	N	W	N	W	N	W	N	W	N
New England																
Maine	22	1	6	0	26	0	64	1	4	0	12	1	3	1	0	1
New Hampshire	10	0	1	0	4	1	20	0	0	0	2	0	2	0	0	0
Vermont	0	0	0	0	8	1	41	1	0	0	7	0	6	0	0	0
Massachusetts	155	13	28	1	135	4	389	31	36	13	51	3	44	3	32	4
Rhode Island	17	6	0	1	6	3	56	3	0	0	5	0	0	0	6	3
Connecticut	67	18	5	1	49	6	153	25	11	0	17	19	19	2	8	6
Middle Atlantic																
New York	492	116	67	19	428	46	1413	189	157	28	53	13	65	5	202	59
New Jersey	157	80	38	12	100	31	261	88	44	18	10	22	32	14	25	39
Pennsylvania	210	141	83	49	183	78	513	249	88	47	39	52	70	17	59	95
East North Central																
Ohio	349	199	54	31	178	74	921	393	128	55	53	89	47	11	106	132
Indiana	113	91	23	17	44	29	483	151	33	11	16	17	26	6	40	40
Illinois	145	86	45	26	164	41	853	303	131	30	15	12	42	8	65	66
Michigan	152	67	29	11	113	20	613	132	39	17	50	36	42	3	31	37
Wisconsin	47	5	14	0	40	4	190	10	9	0	8	2	41	0	12	2
West North Central																
Minnesota	65	2	15	1	36	3	300	9	46	7	19	7	42	1	10	3
Iowa	44	6	6	3	78	9	252	20	21	3	7	2	11	3	16	4
Missouri	39	26	36	13	67	17	346	208	70	25	6	3	26	9	50	43
North Dakota	17	1	3	0	7	0	71	0	5	0	2	1	5	0	2	0
South Dakota	8	1	2	0	19	0	70	0	1	0	3	1	9	0	1	0
Nebraska	21	8	6	4	26	8	118	28	16	0	9	7	10	1	1	7
Kansas	35	13	25	9	44	17	316	52	20	10	19	8	14	2	17	4
South Atlantic																
Delaware	10	35	4	1	5	7	13	21	0	1	0	0	1	0	6	12
Dist. of Col.	18	137	0	4	4	21	44	128	1	9	3	46	0	1	14	59
Maryland	128	327	13	17	39	49	128	193	28	27	9	14	17	7	18	86
Virginia	39	156	37	36	24	75	91	212	10	12	32	119	3	15	12	32
West Virginia	39	24	30	16	18	4	108	31	8	9	23	12	13	1	25	8
North Carolina	16	74	23	48	18	43	93	229	1	11	18	7	5	15	7	43
South Carolina	12	58	19	28	26	33	67	283	2	3	3	14	2	8	6	49
Georgia	14	75	34	79	45	120	95	244	9	15	9	8	12	4	8	51
Florida	14	58	13	26	24	33	86	125	3	7	44	38	3	2	14	89
East South Central																
Kentucky	39	27	77	26	59	51	176	126	19	21	2	3	7	4	72	29
Tennessee	18	41	40	31	18	27	120	220	0	5	38	11	5	4	43	51
Alabama	32	85	32	54	19	42	122	281	0	8	0	4	2	4	11	50
Mississippi	5	35	11	37	9	23	49	153	9	6	0	3	2	6	1	19
West South Central																
Arkansas	32	49	25	23	27	31	125	168	15	3	11	34	9	5	19	42
Louisiana	28	97	13	36	40	59	134	210	8	15	12	115	3	9	12	61
Oklahoma	25	16	42	23	143	41	372	140	40	7	2	11	29	2	26	16
Texas	73	49	45	26	103	48	576	243	27	5	8	7	18	6	43	28
Mountain																
Montana	17	0	4	0	25	1	86	1	11	0	1	0	9	0	7	0
Idaho	3	1	4	0	16	1	63	3	1	0	0	1	6	0	1	0
Colorado	64	10	21	3	61	2	340	16	49	3	18	1	26	1	31	3
New Mexico	16	1	6	0	14	0	73	3	4	0	0	0	1	0	5	0
Arizona	7	1	8	3	25	6	129	5	15	0	5	1	11	1	3	0
Utah	13	1	8	1	24	1	72	3	7	1	1	0	2	0	3	0
Nevada	2	0	2	0	9	0	24	3	1	0	0	0	0	0	1	0
Wyoming	14	1	7	1	7	3	49	5	5	0	8	2	6	0	2	6
Pacific																
Washington	45	2	8	3	100	5	318	16	23	1	23	2	15	1	11	1
Oregon	21	3	6	0	26	0	127	6	16	0	27	16	21	0	4	0
California	151	28	52	5	226	21	1016	81	90	5	89	9	65	6	107	11
Total	3060	2271	1070	725	2909	1139	12139	5042	1262	438	789	773	849	188	1195	1291

GEOGRAPHICAL DISTRIBUTION OF COMMITMENTS TO PRISONS, REFORMATORIES, AND WORKHOUSES JANUARY 1, 1923 TO JUNE 30, 1923 BY OFFENSE AND COLOR

Division and State United States	Violating City Ordinances		Violating Traffic Laws		Violating Drug Laws		Violating Liquor Laws		Disorderly Conduct		Drunkenness		Vagrancy	
	W	N	W	N	W	N	W	N	W	N	W	N	W	N
New England														
Maine	0	0	16	0	1	0	133	2	16	0	229	0	14	0
New Hampshire	0	0	2	0	0	0	48	0	1	0	153	1	2	0
Vermont	0	0	5	0	0	0	47	0	10	2	60	3	25	3
Massachusetts	6	0	91	3	23	4	194	4	44	6	3331	34	145	8
Rhode Island	0	0	16	0	2	0	11	2	26	3	94	1	21	0
Connecticut	2	0	30	2	5	2	189	5	119	29	1002	42	34	2
Middle Atlantic														
New York	2861	150	477	37	718	115	274	1	3989	351	3661	118	1176	272
New Jersey	28	17	121	19	50	17	100	7	1305	210	413	68	21	4
Pennsylvania	234	69	101	19	44	24	745	86	1303	588	3605	596	905	492
East North Central														
Ohio	19	22	1197	67	16	12	1523	264	455	275	2533	397	433	238
Indiana	5	0	80	9	4	1	927	212	48	6	800	167	66	63
Illinois	14	3	143	17	9	6	492	44	4971	967	395	20	222	69
Michigan	6	2	384	17	38	31	601	50	409	167	3468	260	176	64
Wisconsin	1	0	79	1	1	0	266	5	82	1	644	11	264	7
West North Central														
Minnesota	3	0	64	1	2	1	452	4	95	2	1918	20	300	13
Iowa	6	1	60	0	4	3	178	15	139	19	1278	32	272	20
Missouri	180	67	21	8	18	18	243	67	95	46	315	43	217	107
North Dakota	1	0	4	0	1	0	116	1	16	0	45	4	16	5
South Dakota	0	0	5	0	0	0	100	0	3	0	61	0	0	0
Nebraska	0	0	16	4	3	2	131	21	4	13	58	90	10	71
Kansas	3	0	37	8	6	3	402	99	27	15	212	29	64	14
South Atlantic														
Delaware	0	1	12	8	10	9	28	8	21	22	67	14	4	3
Dist. of Col.	33	127	0	7	5	3	17	104	38	142	605	727	12	13
Maryland	6	7	57	59	3	2	233	40	833	1053	450	132	83	58
Virginia	5	18	23	17	1	8	451	462	80	139	423	232	29	47
West Virginia	2	1	14	3	0	0	375	48	58	8	147	17	1	0
North Carolina	1	2	2	8	0	3	136	118	3	26	23	36	28	29
South Carolina	1	7	21	39	1	0	96	143	32	253	59	136	27	78
Georgia	123	250	16	53	0	0	164	232	331	1412	428	577	8	13
Florida	3	4	58	53	4	0	61	69	53	156	298	261	70	198
East South Central														
Kentucky	3	1	13	7	0	0	666	94	191	168	638	240	154	116
Tennessee	8	3	20	13	1	2	280	107	151	86	266	106	6	7
Alabama	0	8	4	20	0	0	247	209	32	95	185	117	51	193
Mississippi	0	2	1	1	0	0	78	95	7	11	13	7	9	28
West South Central														
Arkansas	6	8	11	33	1	0	329	127	32	76	102	33	68	41
Louisiana	5	6	14	32	1	0	123	131	521	1039	212	235	287	253
Oklahoma	1	0	10	0	43	23	422	118	54	31	97	12	56	27
Texas	1	3	48	17	46	3	404	45	71	33	354	59	635	280
Mountain														
Montana	0	0	0	0	11	6	176	4	25	3	39	3	77	1
Idaho	1	0	1	0	0	0	91	2	17	0	56	5	17	1
Colorado	0	0	41	8	17	0	457	19	74	12	641	54	566	57
New Mexico	0	0	7	0	1	0	39	2	12	3	28	3	40	4
Arizona	0	0	3	1	14	6	155	9	26	1	57	2	58	9
Utah	0	0	3	0	3	0	63	3	43	3	220	4	40	5
Nevada	0	0	1	0	3	0	78	0	26	1	53	1	20	0
Wyoming	0	0	0	0	2	1	72	2	6	2	17	1	12	3
Pacific														
Washington	9	0	153	2	13	7	639	16	283	29	3031	30	346	20
Oregon	11	0	321	1	23	3	234	6	58	2	429	3	142	23
California	77	3	922	30	439	39	875	40	349	19	2102	37	1829	195
Total	3663	782	4436	624	1587	354	14161	3142	16584	7525	35315	5020	9058	3154

TABLE SHOWING THE NUMBER OF COMMITMENTS BY OFFENSES AND RACE IN THE SOUTH IN 1923

Offenses	Commitments			Per Cent Commitments		
	Total	White	Negro	Total	White	Negro
Assault	1885	542	1343	5.1	3.0	7.0
Homicide	969	458	511	2.6	2.6	2.7
Burglary	1328	621	707	3.6	3.5	3.7
Larceny	5346	2339	3007	14.5	13.1	15.8
Robbery	345	181	164	0.9	1.0	0.9
Fornication, Prostitution	660	214	446	1.8	1.2	2.3
Rape	224	131	93	0.6	0.7	0.5
Carrying Concealed Weapons	1062	337	725	2.9	1.9	3.8
Violating City Ordinances	646	198	448	1.7	1.2	2.3
Violating Traffic Laws	694	324	370	1.9	1.8	1.9
Violating Drug Laws	169	116	53	0.5	0.6	0.3
Violating Liquor Laws	6260	4110	2150	16.9	23.0	11.3
Disorderly Conduct	7258	2508	4750	19.6	14.0	24.9
Drunkenness	7308	4367	2941	19.5	23.9	15.4
Vagrancy	2912	1528	1384	7.9	8.5	7.2
Total	37066	17974	19092	100.0	100.0	100.0

Per Cent Commitments for Rape of Total Commitments for all Offenses

In 1926, the commitments for rape were 3.9 per cent of all commitments. The per cent of commitments for rape by race and nationality was: native white, 4.0; foreign-born white, 5.5; Negro*, 2.6; Indian 9.4; Chinese, Japanese and all other, 2.9. When a distribution was made of the foreign-born prisoners, the per cent committed for rape from the various countries was found to be: England, Scotland and Wales, 5.4; Norway, Sweden, and Denmark, 6.7; Germany, 6.6; Poland, 8.0; Czechoslovakia, Austra, Hungary and Yugoslavia, 6.0; Russia, 3.6; Greece, 4.5; Italy, 6.5; Canada, 3.0; Mexico, 2.7; other countries, 4.4.

Marked Increase in Number of Whites Committed to Prisons in the South

About 1926 the press of the South began to call attention to the increasing number of whites that were being committed to prison. The Augusta (Ga.) Herald of October 10, 1926, said, "Strange as it may seem, records disclose the startling information that the number of white convicts in South Carolina and Georgia exceed the number of Negroes. During the past four years, the records show an increase to 30 per cent of white people to a decrease of 17 per cent of the Negroes in the prisons of these states."

The Savannah Tribune on August 26, 1926 pointed out that, "Years ago whenever a crime was committed in this section, it went without saying, that the accused had a dark face, and punishment was forthwith and in many instances very severe. More recently a remarkable change has been made. The daily papers are teeming with accounts of offenses of every kind committed by the more forward race. Years ago there was a studied effort to cover crimes committed by them and if arrested, some method was adopted in order that the criminal charge would not be placed on record. Such consideration is not now being extended, hence the record as noted."

The Blackshear (Ga.) Times of January 24, 1929, under the heading "White Jail Birds in Larger Numbers than Blackbirds," said, "the sheriff's report shows colored citizens less trouble than white. Twice as many white persons as Negroes ran afoul of the law in Pierce County during 1928, according to the jail report recently filed by Sheriff Olin Roberson." The report is as follows:

"White males placed in jail, 201; colored males placed in jail, 101; white females, 5; colored females, 13; white juveniles, 9; colored juveniles, 5; total 334."

The Piedmont of Greenville (S. C.) on April 8, 1930, carried an observation from Judge H. H. Watkins in which he said: "It used to be that almost every person brought into court was a Negro. Now, it is just the other way around, the whites in court are numerous and the Negroes are scarce. The Negro race is trying to better itself. Around every little cabin in the country flowers have been planted and the place cleaned up. I wonder sometimes that colored people are not ashamed to appear in the same court with so many low down white persons."

The Lancaster (S. C.) News of July 18, 1930, stated that, "white prisoners at the county jail have outnumbered the colored prisoners by a ratio of three to one the report for the year of 1929 shows, as there were 261 whites in the local bastile during the year and only 88 colored people."

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* If to the Negro all those who are lynched for rape are added, the change in the figures would be less than one-tenth of one per cent.

COMMITMENTS TO COUNTY JAILS IN ALABAMA

Period from—	White Men	Negro Men	White Women	Negro Women	Total
October 1, 1928, to March 31, 1929, inclusive	8,774	9,336	735	1,461	20,306
October 1, 1929, to March 31, 1930, inclusive	8,808	8,915	816	1,541	19,990
	Increase	Decrease	Increase	Decrease	Decrease
	34	421 or 4½%	81 or 11%	10	316 or 1½%

The number of commitments to county jails in Alabama for the first six months of the fiscal year 1929-30 was 19,990. While this was a decrease as compared with the corresponding period 1928-29, there was an increase during the latter period in commitments of whites, 34 men and 84 women, and a decrease in the commitments of Negroes, 421 men and 10 women. Commenting on this fact, Dr. Glenn Andrews, state prison inspector, said:

"While the increase commitments of white men is negligible, it is to be regretted and although the decrease for Negro men is only four and a half per cent, and that for Negro women negligible, it is in the right direction. The increase of 81 or 11 per cent for white women, is both noticeable and distressing."

In a recent report made by the Department of Public Welfare of Georgia it was shown that the proportion of Negroes in the jail population of the state decreased 11.9 per cent during the nine years, 1921-1929. In 1921, 66 per cent of the jail population was made up of Negroes and 33.9 per cent of whites. In 1929, the proportion of Negroes had fallen to 54.2 per cent and that of the whites had increased to 45.8 per cent.

COUNTY JAIL POPULATION IN GEORGIA BY GROUPS FOR 1927, 1928 AND 1929

	1927	1928	1929
White men	18,598	18,563	20,956
White women	1,211	1,241	1,593
White boys	295	255	395
White girls	53	51	96
Colored men	21,481	21,246	23,233
Colored women	2,986	3,301	3,616
Colored boys	498	291	360
Colored girls	91	55	67
Total white	20,157	20,110	23,040
Total colored	25,056	24,893	27,276
Total prisoners	45,213	45,003	50,316

COMMITMENTS PRISONERS TO THE NORTH CAROLINA STATE PRISON FOR EACH BIENNIUM

JULY 1, 1908—JUNE 30, 1927

				Per Cent	
Beinnium	White	Negro	Total	White	Negro
1908—1910	125	216	341	36.7	63.3
1910—1912	134	257	391	34.3	65.7
1912—1914	135	293	428	31.5	68.5
1914—1916	148	255	403	36.7	63.3
1916—1918	165	200	365	45.2	54.8
1918—1920	249	293	542	45.9	54.1
1920—1922	323	254	577	56.0	44.0
1922—1924	401	390	791	50.7	49.3
1924—1926	619	574	1193	51.9	48.1
1926—1927*	386	244	630	61.3	38.7

*For one year.

Facts Relative to Crimes of Whites and Negroes in South Carolina as Shown in the 1929 Annual Report of the Attorney General for the State

The report of the Attorney General relates to the cases tried in the circuit courts of South Carolina. The total number of cases against white persons tried in these courts was 2,146. The total number of cases against Negroes was 1,931 or 215 less than that for the whites.

When the offenses are assembled under fourteen categories it is found that in six of these the offenses of whites exceed those by Negroes; and in the other eight the offenses of Negroes exceed those by whites.

OFFENSES COMMITTED BY MORE WHITES THAN NEGROES

	WHITE	NEGRO
Violating Prohibition Law	1,084	593
Fraud	121	69
Other Offenses	69	29
Non-support	48	7
Fornication, etc.	41	5
Rape	20	13
Disorderly Conduct	18	11
Total	1,401	727

OFFENSES COMMITTED BY MORE NEGROES THAN WHITES

	NEGRO	WHITE
Burglary	428	242
Larceny	293	187
Assault	246	165
Homicide	177	116
Incendiarism, etc.	26	18
Robbery	26	11
Carrying concaled weapon	8	6
Total	1,204	745

The counties in which the number of cases against the whites exceeded the number of cases against the Negroes included the following:

Aiken, Lexington, Kershaw, and Bamberg, in the middle part of the state; 5 counties in the coastal part of the state: Colleton, Hampton, Jasper, Georgetown and Horry; 14 counties in the upper part of the state: McCormick, Abbeville, Newberry, Chester, Lancaster, York, Union, Laurens, Anderson, Pickens, Oconee, Greenville, Spartanburg, and Cherokee. In 11 of the counties where the cases against whites exceeded the cases against Negroes the per cent of Negroes in total population was 50 per cent or more. These counties were: McCormick, Abbeville, Laurens, Newberry, Chester, Bamberg, Aiken, Colleton, Hampton, Jasper, and Georgetown.

There are 7 counties in the state with 70 per cent or more Negroes. It appears that the whites in these counties are furnishing a considerabl larger proportion of cases tried in the circuit courts than their proportion in the total population.

County	Per cent of Total Population		Number Offenses			Per Cent	
	W	N	W	N	Total	W	N
Allendale	22.4	77.6	15	27	42	35.7	64.3
Beaufort	21.6	78.4	24	66	90	26.7	73.3
Berkley	27.5	72.5	15	19	34	44.1	55.9
Clarendon	28.0	72.0	14	30	44	31.8	68.2
Fairfield	23.9	76.1	23	24	47	48.9	51.1
Jasper	27.9	72.1	47	46	93	50.5	49.5
Sumpter	29.1	70.9	7	53	60	11.7	88.3

Police Brutality

From various sections of the country there have come complaints of the brutality of policemen in arresting Negroes. Examples of these complaints are as follows:

From Camden, New Jersey, come a complaint of the brutal beating of several Negroes. The trouble originated in the crowding to the curb of an automobile containing three colored men. When they protested to the white woman crowding them, a white police officer had them taken to the police station in a patrol wagon, where the colored men were beaten with fists and rubber hose.

The New York Amsterdam News under the caption, "Police Terrorism," said, "Those who feel that nothing can be done to end police brutality in Harlem should note the case of Police Lieutenant Dugan of Jersey City. He was brought up on the charge that he had assaulted a colored woman in the station house when she went there to make a complaint about her husband. The police commission held a public trial at which 1,500 people were present and Lieutenant Dugan was dismissed from the police force of the city. The commissioner said: "Every mother, sister and sweetheart here has every right to walk into a police station and to walk out unmolested."

"The same right belongs to male citizens, whether in Jersey City or in Harlem. Any man who submits peacefully to arrest has every right to feel that he will not be beaten brutally either at the moment of his arrest or at the station house. The duty of the police is to arrest and guard offenders, not to try them, sentence them and punish them. The law says that no man shall be punished twice for the same offense. This law is violated when a man is punished by the police and then by the courts. The people do not have to stand for this. If they will get together in Harlem as they did in Jersey City and demand the dismissal of policemen who abuse the privileges of their uniform, they will soon put a stop to police brutality in Harlem."

The following letter was sent to the prominent colored ministers of Washington by the well-known law firm of Houston and Houston:

"Recently some of the members of the police force of the District of Columbia have indulged in a mad orgy of killing helpless colored prisoners. They have shot them down in cold blood and then attempted to justify their unlawful acts by claiming they shot in self-defense, when all indications are that the victims were unarmed. This lawlessness on the part of policemen has become so prevalent that many white citizens are making complaint of the outrage against the helpless members of our race and some of the officials of the police force are openly denouncing the killing of human beings by policemen.

"The time has come for the Negro leaders to show their own indignation against these murderous attacks on our people by these Washington policemen. If we do not voice our indignation and resentment, we have no reason to expect others to take up the fight in behalf of our rights."

Protests were made by Negro residents in the East End section of Pittsburgh against the vicious and malicious arrests by the police in that section.

A number of Pittsburgh's police magistrates came in for a sound scoring by Judge James B. Drew, of the Allegheny County Courts, when he declared "This is an outrage; magistrates are not superior to the law." The jurist was provoked to make this statement at the conclusion of an unusual hearing Thursday which resulted in 52 prisoners being released from the Allegheny County workhouse, and the county jail, because of having been sentenced illegally and expressively magistrates, justices of the peace and aldermen. Of the 52 prisoners released, 48 were Negroes.

Stirred by evidences of brutal treatment of Negroes by the Detroit police, Charles A. Berg, the proprietor of a garage which employs a number of colored men, made a bitter attack in 1925 on the barbaric tactics in The Garage News, an automobile trades magazine.

Dismissal of a patrolman, who was charged with unnecessary roughness when arresting a colored woman in Cincinnati, Ohio, was sustained by the civil service commission to which he appealed following his hearing before the city manager.

Leon Haley, of the Derby Taxicab Company, was arrested by two constables in January 1928. The constables approached Haley and demanded to know where his license was. He replied he had his license in his pocket but had not put the tags on his car, because he had not had the opportunity to put them on properly. Finding he had his license, one of the constables continued to talk, and Haley continued to answer. Finally, the constable said: I'll arrest you anyhow. "What for?" asked Haley. "For sassing," said the constable. "How can one grown man 'sas' another?" asked Haley. "I'll show you," said the constable, "I charge you with breach of the peace." "I can't stop you," said Haley. "You are right," said the constable, and they took Haley in.

The Brown Brothers, architects and builders, made two trips to the jail to get Haley out on bond, but failed to find him slated. Finally, a white man succeeded in getting Haley out by paying ten dollars.

The question arises: What was the ten dollars for? Haley had not been tried by magistrate or judge, and the ten dollars was not a bond, as the case ended there, so why the ten dollars?

Some Examples of Extreme Sentences Imposed on Negroes

John Creek, a Negro of Annapolis, Maryland, was sentenced to five years in the Maryland penitentiary for stealing a chicken.

Another Negro, James Albert, was sentenced to three years in the penitentiary for stealing a horse valued at $100.

Abraham Malino, white, was found guilty of the larceny of four cows, but sentence was not immediately imposed.

An item in The Richmond (Va.) News Leader of June 9, 1926, said a suspended sentence of two years in jail was given Mrs. Annie Schneider, on two charges of shop lifting, when her case was heard in police court. Mrs. Schneider, when arrested was alleged by the police to have had in her possession merchandise valued at more than $15,000, which she was charged with taking from local stores. A few weeks later, a search of another house adjoining her residence, revealed other merchandise of great value.

Another item in The News Leader of the same date stated "that a sentence of thirty years in the penitentiary was imposed in Hustings Court when Susie Boyd, colored, pleaded guilty to forgery on three indictments. The woman was given ten years on each charge. It was stated by her attorney that the total amount of money secured through the forgeries was about $185.

A sentence of from 12 to 16 years was given Albert Streeter, Negro, of Atlanta, Georgia, for stealing a watch and 55 cents."

Another Georgia Negro was sentenced to the chain-gang "for stealing a pig" from a wealthy white man of whom it was said that he "stole much of his money from worthy Georgia women and children." The Madison Madisonian denounced the injustice in bitter terms, as did The Jackson Progress-Argus which declared the case to be a stench and a disgrace."

The Columbus Enquirer-Sun, quoting the indignant expressions of these two papers said:

"When the newspapers of a state or section are willing to denounce the injustice that is done poor and uninfluential persons—usually Negroes—while the rich and influential are given preferred treatment to the point of pampering them, then there is some hope that fairness and decency will again become attributes of the law. Unfortunately there are in Georgia too many editors who cannot see that anything is wrong with their state, and they are ready to attack, viciously and unjustly, a newspaper which insists that wrongs be brought to light and remedied."

"Edward Hudson, Negro laborer of Houston, Texas, was sentenced to four years in the penitentiary. The offense was burglary. The sentence should have been ten years, but the judge was kind and reduced the years of servitude to four. What was the nature of the offense? Edward was hungry and could not resist the tempting odors emanating from frying beef on a street corner barbecue stand. The judge who passed the sentence wanted to be kind, but of course, the majesty of the law must be maintained. Meanwhile, observed 'The World Tomorrow,' Harry Sinclair has begun a three month's sentence in prison. Let us see: How many millions were involved in the Sinclair oil scandal? If Edward Hudson has any leisure in jail he may give himself to the problem of relativity. He will probably never get as far as Einstein's theory, but that isn't necessary. If he will just remember that justice is relative, and that when a man happens to be poor and a Negro at the same time the law is bound to deal with him with particular severity, he will have learned his lesson."

In June, 1930, Oscar Josey, of DeKalb County, Georgia, was given a sentence of twenty years for stealing a ham. This sentence was severely criticized by the newspapers throughout Georgia. The Moultrie Observer in commenting on the case among other things said: "Georgia newspapers have carried the story of the trial of a man in DeKalb County for stealing a ham, who was given a sentence of twenty years. We suppose that no one would ask any question about the man's color, nor will anyone ask whether or not he was a man of wealth. Two things declare him to be poor. One is that he was in need of a ham, and the other is that a Georgia judge would sentence him to twenty years in the chain-gang for stealing a ham. It even goes without saying that he was not employed by a man with any financial standing or political influence. If he had been working for a prominent farmer who was influential in carrying his militia district in elections, the sentence would not have exceeded six months and he probably would have been given a small fine which his employer would have paid, returning him to the plow handles.

"We cannot expect to have perfect equity in our courts.. We do not have it in our homes or in our churches. None of us are unbiased or perfectly just, but it is a sad commentary on the courts of this state and the law enforcement machinery when city officials can take graft and waste thousands of dollars of the people's money and walk about the streets under bonds while great packs of lawyers fight their way to acquittals, and a poor starving Negro, stealing a ham, is given a sentence of twenty years."

The Stone Mountain Circuit Court which imposed the sentence offered as extenuating circumstances that the pilfering of the ham to appease his hunger was not Josey's first offense, but that he had committed burgulary at least three times, two of which offenses were committed when the burgular was an escaped convict who was plying his profession while a fugitive from justice.

Whites Sometimes Punished in South for Crimes Against Negroes

Two white youths of Oglethorpe County, Georgia, who poured gasoline on a Negro boy and set him afire "just to see him run" were sentenced to serve one year on the chain-gang as the result of an opinion handed down May 15, 1930, by the Georgia court of appeals.

According to the testimony in the records, the men, Grady Looney and Theo Christian, caught the boy, whose name was William Jewell, saturated the legs of his trousers with gasoline poured from a quart cup, and Looney applied a burning match. The Negro was severely burned.

Neither of the defendants denied setting the Negro afire, although both contended that the pouring of the gasoline on the boy had been intended as a joke, and that his gasoline soaked clothing had been set afire accidentally.

E. W. Mahan, white, charged with

the murder of Bill Hall, a Negro, near Bearden, Arkansas, was found guilty and sentenced to twenty-one years in the state penitentiary.

In Washington County, Alabama, John L. Sullivan and Robert Sullivan, were convicted for the killing of Oliver Lee, Negro storekeeper and plantation supervisor. This marked the first time in the history of the county, authorities were quoted as stating, that a white man has been convicted of the murder of a Negro. The motive for the killing of Lee, it is said, was so a hog range could be extended over some 2,000 acres of ground that Lee had under supervision as an employee of a white owner.

What was declared by the Jacksonville, (Fla.) Journal to be the first death sentence upon a white man for killing a Negro in the state, was imposed upon Britt Pringle in Duval County, in 1929, for brutally murdering an aged Negro.

The Georgia Supreme Court on July 22, 1930, affirmed the sentence of a white man to die in the electric chair for the murder of two Negroes.

Weyman Bradberry, Oconee County youth, his brother, Harvey, and his cousin, Raymond Cooper, were convicted of the murder of Doc Elder, aged Negro, and his wife in 1929. The brothers were sentenced to death and Cooper to life imprisonment.

Weyman's case was acted on first by the Supreme Court, which held that the Oconee County Superior Court did not err in its rulings.

Charles Guerand, a former New Orleans policeman, was convicted on April 3, 1930, for the murder of Hattie McCray, 14-year-old Negro girl. The verdict which carries the death penalty was returned after 45 minutes' deliberation.

Testimony offered during the trial was that Guerand admitted after the killing of the girl that he had shot her when she repelled his advances. The shooting occurred in a restaurant where the girl was employed.

Veteran jurists and attorneys said the conviction of the former officer was the first time in their recollection that a white man locally had been found guilty as charged of the murder of a Negro. A number have been found guilty of second degree murder for killing Negroes. Guerand pleaded insanity and appealed the case.

At Atlanta, Georgia, on July 28, 1930, T. L. Martin, one of the seven white men charged with the murder of Dennis Hubert, a young Negro college student, was found guilty of voluntary manslaughter in a sealed verdict returned by a jury in the Superior Court. The jury fixed the sentence at from twelve to fifteen years in the State Penitentiary.

"The Negro youth, a divinity student, was shot to death on June 15 at a public school. The state charged he was killed without provocation by a party of seven men, while the defense pleaded that the men went to the school ground to hold the Negro for the police after he was alleged to have insulted two white women.

"The case aroused, unusual interest because of events following the slaying. Within a short time the home of the Rev. G. J. Hubert, father of the youth, was burned. A few days later an attempt was made on the life of the Rev. Charles B. Hubert, a cousin of Dennis.

"After the burning of the Rev. Mr. Hubert's home prominent white residents of Atlanta gathered and signed a letter to civic organizations and civic leaders, asking contributions for the restoration of the Hubert home. Many contributed. This same letter also declared emphatically the belief of the signers that the young Negro was innocent of the charge of insulting the white women."

Placing Crimes of Whites on Negroes

In Madison County, Georgia, in March, 1925, Escoe Graham, 9, and Mary Belle Graham, 11, who claimed to have been in bed with Guy Graham, 7, when he was slain, accused a Negro of the crime, he was arrested and placed in jail.

Later the two children were arrested after the boy was reported to have confessed to having killed his playmate and cousin accidentally.

Frankfort, Kentucky, January 22, Lewis Hill, white, of Lexington, Kentucky, who was convicted of killing his wife with a hatchet in March 1926, will have to spend the remainder of his life in the penitentiary, said the Court of Appeals Tuesday when it upheld the verdict of the Fayette Circuit Court.

Hill's killing his wife—or any white man killing his wife, said The Louisville News, is no special news to colored readers of a colored newspaper. The news comes in this: Hill tried to hide behind the old alibi that "A Negro Did It." Usually that racket works but Hill could not work it.

When Charles Clayton, a night watchman at a Glen Cove estate on Long Island, New York, staggered to the lodge keeper's home one night in October, 1925 with a bullet in his abdomen, his last utterance before he died was "A Negro shot me." In January, 1926, the Nassau County police arrested Harold Davidson, white, twenty-two years old, also of Glen Cove, who confessed to the detectives that he had killed Clayton, a close friend of his father, during an attempted hold-up. The detectives had their attention turned to Davidson in connection with the crime, when a gate crossing watchman told of seeing him with Clayton previous to the shooting.

"The county police, according to newspaper accounts, believe that Clayton, knowing that he was dying, said that he had been shot by a Negro in order to 'cover up' the son of his friend. Evidently he had no thought of the jeopardy in which his dying lie would involve those black men whom the police hastily arrested on suspicion, but who were released for lack of any incriminating evidence. The fact that the orderly processes of the law obtained in Nassau County prevented the institution of lynch law, in default of any real evidence in the case of these few blacks apprehended in the vicinity of the shooting."

"The Mississippi house of representatives in 1930 voted an appropriation of $500 to Moses Walker, a Negro, who had been pardoned after serving six years in the penitentiary. He had been convicted on charges of shooting into a white man's home and sentenced to life imprisonment.

"On his death-bed the white man confessed that he had "framed" the Negro because of a grudge, had shot the hole in his own house to substantiate the false charge, and that the Negro was entirely innocent of the crime.

"The $500 voted by the state is better than nothing, but it is poor recompense for six years of unjust imprisonment. Persons wrongfully imprisoned, when such wrongful imprisonment can be proved, should be entitled to substantial damages by law, and the severest penalties should be imposed on those who are responsible for willfully bringing about the conviction of innocent citizens, white, or black."

A news item from Charlotte, North Carolina, stated that one Thomas Jacobs, a white man, had surrendered himself to the police and confessed his part and implicated another white man in the slaying of one Earl Williams, also white. It seems that Williams was shot at a place called Hickory some days earlier and before dying insisted that he had been shot by a Negro. Mystery surrounded the shooting. The police were baffled. Jacobs, in his alleged confession, declared that after Williams had been shot once by the other man implicated, he begged for mercy promising that if his life were spared he would tell the police that a Negro had done the shooting. He lived long enough to keep this promise and died without recanting. It was only because Jacobs became conscience stricken and confessed, that the truth was known.

"A Negro Did It," was the cry of a white girl in Coffeyville, Kansas, who suffered the exposure of her shame, later learned to have been the result of voluntary intimacy with a white man. Her libel upon the race provoked a small race riot and came very close to precipitating a lynching. She was later arrested and charged with concealing criminal information from the police, after confessing that no Negro had any connection whatever with her predicament. But it is not always that the truth comes to light when the cry "A Negro Did It," is uttered. More than often mob hysteria is immediately fired; the very phrase is accepted as a fact in finality, and both the mob and the authorities of the law bend their efforts to find the mythical Negro."

Dr. Robert R. Moton, Principal of Tuskegee Institute, sent an open letter, in 1927, to the Press of the country on two very recent murders in which he condemned the too common policy of placing the crimes of white people on the shoulders of black people.

"Two recent murders," he said, "within the same week claimed front page space because of the mystery surrounding them, and the cunning with which they were executed. One occurred in Alabama and the other in New Jersey. In the Alabama case a wife was killed and the husband's first statement to the officers was that a Negro had committed the crime.

"Later developments have tended to show that in both instances the accusers were themselves the murderers or the instigators of the crime. It is a common occurrence that when a crime is committed in a community where there is a considerable number of Negroes, the first utterance on the part of the excited citizens is, "get the Negro." And as a result the real criminals have sometimes gained sufficient time to cover up their tracks while the officers of the law and infuriated citizens are the all too willing victims of this time-worn ruse. And this applies, as the evidence shows, to Michigan as well as Georgia, to the North as well as the South."

"The ease with which crime may be fastened upon the Negro is an obvious fact of American life. The practice of the press in giving front page space and large headlines to crime stories involving the Negro with no corresponding effort to publish the creditable and substantial achievements of the race has produced a state of mind where the general public is ready to accept as a fact the merest suspicion or accusation that a Negro is the perpetrator of a particular crime and the more revolting it is the more easily it is believed.

"This is bad enough for the unfortunate individual toward whom the finger of suspicion is pointed, but a more serious consequence is that a not inconsiderable part of the crimes of other races is recorded against the Negro, thus placing the stigma of excessive criminality upon the race as a whole and creating a condition which effects their home life and their educational advantages as well as their economic and industrial opportunities.

"Nor is the effect confined to the Negro. Such incidents are broadcast over the world as typical of American standards of race relations, and it becomes increasingly hard to reconcile such conduct with America's claim to the moral leadership of the brotherhood of nations. In this we as a nation are doing ourselves a great injustice, especially in view of the striking progress that is now being made in race relations in our country along other lines, due in large part to the courageous and liberal editorial policy of the press of all sections, particularly of the South where the situation has been most acute.

"It is apparent to all fair-minded persons that a situation which makes it possible for the weakest and most helpless group of our citizenship to have placed upon them the stigma of crime on the slightest pretext, is not only a gross injustice to the individuals involved, but places upon the Negro race an almost impossible handicap in its effort to establish its claim to all the rights and privileges of American citizenship.

"There is no disposition on my part to excuse the criminal element in my own race. They themselves contribute enough to the backwardness of the race and to the propaganda against the race, but adding to this the fact that the criminals of other races may blacken their faces or otherwise simulate the Negro, or may commit a crime and escape the consequences by accusing the Negro, presents a situation which seems to call for the most earnest thought on the part of public authorities and all the leaders of public opinion in this country.

"The Norfolk Journal and Guide under caption the "More Padding of our Crime Statistics" said editorially: "A young couple sitting in an automobile at night on a public highway is attacked. The man is shot, the wound destroying his larnyx and powers of speech. The young woman told the police she was raped by two Negroes. Instantly, the police machinery of three counties and an armed posse are at work to apprehend the Negroes. After a week of intensive search and examination or nearly a hundred suspects they give up the hunt. Then the father of the young woman and another white man are arrested on evidence strong enough to connect them with the crime. They were subsequently released, but suspicion shifted from Negro connection with the crime. Thus

ended another chapter in our crime history in which it is brought out and reemphasized that white America is getting away with a lot of murder for which black America has to pay. To show that this is no idle deduction here are a few cases in substantiation:

1928. Columbia, South Carolina—White woman signs affidavit repudiating testimony which sent Ben Bess, Negro, to prison for life on charge of rape. She admitted framing him. Bess is pardoned in 1929 after serving 13 years.

1928. Atlanta, Georgia—Jim Moore, white, makes death-bed confession of murder for which Jim Richardson, Negro, had been convicted and served eighteen years of a life sentence. Richardson is freed.

1929. Centerville, Tennessee — Mrs. Zora Lynn, charged she and two grand-daughters, Mrs. Stella Gordon and Mrs. Hattie Plunkett were attacked by Turley Wright, Negro. Both Mrs. Gordon and Mrs. Plunkett corroborated Mrs. Lynn's testimony. The defense produced two white men, Allen and Abe Beech, who testified they were in company with the granddaughters at a place several miles away at the hour of the alleged attack. All three women then confessed perjury. Prosecuting attorneys quit in disgust. In spite of this, Wright was convicted and given ten years in prison! Won freedom on appeal to higher court.

1929. Savannah, Georgia—Lonnie Horne (face black) leaps on running board of automobile and robs its occupants. He is killed when the car passed too near a post. Examination of body reveals that he is a white man, face blacked with charcoal.

1929. Norfolk, Virginia—Mrs. Blanche Corrington is attacked and severely beaten in her home by a man whose face is black. In the struggle she tore open the man's shirt and discovered that her assailant was a white man with face blacked. Assailant was not caught by police.

1930. Florida—William R. Carver, white, reports to police that Ben Whitehead, Negro, entered his home, killed his wife and child, and in turn killed himself. Coroner's jury exonerates Carver. Insurance company steps in and investigates. Results: Carver confesses that he killed his wife, his baby, and the Negro. Carver got life imprisonment.

1930. Dave Brockington and Dave Locke, Negroes, arrested on suspicion of having murdered Mrs. Stephens English, white. Officers declared the Negroes confessed. Lynching is narrowly averted. Men produce perfect alibi, are acquitted, and suspicion is fastened on husband of woman.

1930. Houston, Texas—White woman charged that Isaac Pugh, bellboy, attacked her. Later confessed that she invented the charge in order to invite sympathy and bring about a reconciliation between her stepfather and her mother.

1930. Fort Worth, Texas—A. P. Boyd and John Alsup, white, framed Will Tate and George Terrell, Negroes, in attempted daylight bank robbery in order to collect $5,000 reward.

1930. Jackson, Mississippi—Illinois Central railroad posted reward of $3,000 for arrest and conviction of person or persons responsible for two wrecks. One Godwin, "private detective," arrested Oliver Lambert, Negro, and murderously beat Lambert until he wrung a confession from him. Railroad investigates and finds that Lambert had been at another point at time of both attempted wrecks, and that the "private detective" had framed him in order to collect the reward.

And so it runs. A very interesting study for those concerned with criminology, and a very serious thing for the Negro race, which frequently has to bear the onus of crimes committed by members of the white race.

When one takes into consideration the menial attitudes which control race relations in the South, and the social and economic reactions to crimes committed by Negroes, every time a member of the race commits a crime or is charged with a crime which a member of the other race committed, it increases the handicap under which the race is laboring in its struggle to command confidence and social justice.

Those who commit crimes and undertake to fasten them upon Negroes are wise enough to take advantage of the social thinking which instantly associates the word Negro with crime, and crime with Negro. How this situation is going to be remedied is just another problem in the Negro's path. Happily recent disclosures are serving to draw attention to it.

DIVISION XXI

THE NEGRO AND LYNCHING

Lynchings Before the Civil War

Phillips in his "American Negro Slavery," pages 458-563 and 511-572 gives extended information about rape and the lynching of Negroes in the days of slavery. He points out that in Virginia from 1780 to 1864 there were seventy-three slaves convicted for rape, and thirty-two convicted for attempted rape. In Baldwin County, Georgia, in 1812, a Negro was convicted of rape and sentenced to be hanged. Near Gallatin, Mississippi, in 1843, two slaves were lynched for rape and murder.

LYNCHINGS, WHITES AND NEGROES
1882-1930

Year	Whites	Negroes	Total
1882	65	49	114
1883	79	52	131
1884	158	52	210
1885	104	80	184
1886	63	74	137
1887	48	73	121
1888	70	70	140
1889	81	95	176
1890	37	90	127
1891	71	121	192
1892	100	155	255
1893	46	155	201
1894	56	134	190
1895	59	112	171
1896	51	80	131
1897	44	122	166
1898	25	102	127
1899	23	84	107
1900	8	107	115
1901	28	107	135
1902	11	86	97
1903	17	86	103
1904	4	83	87
1905	5	61	66
1906	8	65	73
1907	3	60	63
1908	7	93	100
1909	14	73	87
1910	9	65	74
1911	8	63	71
1912	4	61	65
1913	1	50	51
1914	3	49	52
1915	13	54	67
1916	4	50	54
1917	2	36	38
1918	4	60	64
1919	7	76	83
1920	8	53	61
1921	5	59	64
1922	6	51	57
1923	4	29	33
1924	0	16	16
1925	0	17	17
1926	7	23	30
1927	0	16	16
1928	1	10	11
1929	3	7	10
1930	1	20	21
Total	1375	3,386	4,761

LYNCHINGS BY STATES
1882-1930

State	Whites	Negroes	Total
Alabama	46	296	342
Arizona	35	1	36
Arkansas	64	230	294
California	42	4	46
Colorado	70	6	76
Connecticut	0	0	0
Delaware	0	1	1
Florida	25	241	266
Georgia	34	474	508
Idaho	16	6	22
Illinois	15	16	31
Indiana	33	19	52
Iowa	19	1	20
Kansas	34	18	52
Kentucky	62	151	213
Louisiana	60	328	388
Maine	0	0	0
Maryland	3	27	30
Massachusetts	0	0	0
Michigan	4	4	8
Minnesota	6	3	9
Mississippi	45	500	545
Missouri	53	63	116
Montana	91	2	93
Nebraska	55	5	60
Nevada	12	0	12
New Hampshire	0	0	0
New Jersey	0	1	1
New Mexico	39	4	43
New York	1	1	2
North Carolina	14	85	99
North Dakota	12	2	14
Ohio	9	13	22
Oklahoma	116	44	160
Oregon	22	3	25
Pennsylvania	1	5	6
Rhode Island	0	0	0
South Carolina	5	154	159
South Dakota	34	0	34
Tennessee	44	196	240
Texas	143	349	492
Utah	6	3	9
Vermont	0	0	0
Virginia	16	88	104
Washington	30	0	30
West Virginia	15	35	50
Wisconsin	6	0	6
Wyoming	38	7	45
Total	1,375	3,386	4,761

According to the files of the Liberator, three slaves and one free Negro were legally executed for rape and two slaves legally executed for attempted rape. Near Mobile, Alabama, in May, 1835, two Negroes were burned to death for the murder of two children. On April 28, 1836, a Negro was burned to death at St. Louis, for killing a deputy sheriff. From 1850 to 1860, according to the records of the Liberator, there appears to have been more of a tendency for the people to take the law in their own hands. Out of forty-six Negroes put to death for the murder of owners and overseers, twenty were legally executed and twenty-six were summarily executed. Nine of these were burned at the stake. For the crime of rape upon white women, three Negroes were legally executed, and four were burned at the stake.

It is to be noted that lynching as an institution developed, apart from slavery, as a frontier tribunal, especially in connection with the establishing of law and order in the gold mining camps of California and other parts of the Far West. See "Bancroft, Hubert Howe: Popular Tribunals. San Francisco. 1872. Two Volumes. A history of lynch law in the West, mainly in California."

LYNCHINGS AND INSTANCES OF PREVENTIONS OF LYNCHINGS 1914-1930

Year	Number Lynchings Prevented	Number Persons Lynched
1914	52	16
1915	67	19
1916	54	18
1917	38	18
1918	64	13
1919	83	37
1920	61	56
1921	64	72
1922	57	58
1923	33	52
1924	16	45
1925	17	39
1926	30	33
1927	16	42
1928	11	24
1929	10	27
1930	21	40

Four-Fifths of Lynchings for Crimes Other Than Rape

From the best and most accurate sources of information it is found that in the forty-four years, 1885-1930, there were 894 persons, 60 whites and 834 Negroes, put to death by mobs, under the charge of rape or attempted rape. This is one-fifty or 20.8 per cent of the total number of persons, 4306, who were lynched during that period. On the other hand, 3412 or four-fifths of those lynched were for causes other than rape. This refutes the charge that the majority of lynchings are for the crime of rape.

Causes of Lynching Classified 1889-1929

Year	Homicide	Felonious Assault	Rape	Attempted Rape	Robbery and Theft	Insult to White Persons	All Other Causes
1889	51	5	34	4	19	--	63
1890	25	2	26	2	5	--	67
1891	52	2	38	2	28	--	70
1892	88	4	37	12	38	2	74
1893	56	2	34	4	10	2	92
1894	73	2	42	10	16	6	41
1895	71	1	29	13	20	1	36
1896	42	9	29	6	14	--	31
1897	68	5	25	9	23	2	34
1898	74	5	11	7	8	2	20
1899	56	--	5	6	6	--	34
1900	43	10	18	13	7	--	24
1901	48	9	21	8	21	1	27
1902	43	7	19	11	1	--	15
1903	53	8	16	7	--	1	19
1904	36	4	14	6	1	2	24
1905	34	4	15	4	2	--	7
1906	24	7	16	14	1	1	9
1907	20	7	13	11	4	1	7
1908	50	10	14	6	4	3	32
1909	28	12	3	18	1	3	5
1910	38	6	16	8	2	2	2
1911	37	4	9	6	1	4	10
1912	37	6	10	2	1	3	5
1913	20	11	5	5	2	1	8
1914	30	8	6	1	1	--	6
1915	26	10	11	--	9	3	8
1916	20	7	3	9	8	2	5
1917	6	2	7	5	2	2	14
1918	28	2	10	6	2	--	16
1919	28	3	9	10	1	6	26
1920	22	9	15	3	--	3	9
1921	19	7	16	3	--	3	16
1922	15	5	14	5	4	2	12
1923	5	5	6	1	1	1	14
1924	4	2	5	2	--	3	--
1925	8	1	4	2	--	1	1
1926	13	3	2	3	1	1	7
1927	7	2	2	3	--	--	2
1928	5	3	2	--	--	--	1
1929	1	3	3	--	--	2	1
1930	5	--	8	2	3	--	3
Total	1399	214	622	249	267	66	897

An investigation into the causes of lynchings made some time ago showed that over ten per cent of the Negroes lynched were for such minor offenses as grave robbery, threatened political exposure, slander, self-defense, wife-beating, cutting levees, kidnapping, voodooism, poisoning horses, writing insulting letters, incendiary language, swindling, jilting a girl, colonizing Negroes, turning states evidence, political troubles, gambling, quarrelling, poisoning wells, throwing stones, unpopularity, making threats, circulating scandals, being troublesome, bad reputation, drunkenness, strike rioting, insults, supposed offenses, insulting women, fraud, criminal abortion, alleged stock poisoning, enticing servant away, etc.

Lynching Legislation 1925-1930

Federal Anti-Lynching Bills—The Dyer anti-lynching bill was again introduced in Congress in 1925 and re-introduced in 1929.

In 1926, an anti-lynching bill was introduced in the House of Representatives by Representative Berger from Wisconsin and in the Senate by Senator McKinley from Illinois. Neither bill was acted upon. In 1928, Representative Berger introduced a new anti-lynching bill. This was also lost.

In 1929, Representative Stone, of Oklahoma, introduced a joint resolution in Congress providing for a commission to investigate and study the lynching evil in the United States. The measure, which was lost, provided that the commission should report its findings and recommendations to Congress on or before January 1, 1931.

Representative T. A. Yon, of Florida, introduced in Congress in 1930 a resolution requesting the President to make provision for the studying of lynching in the southwestern states.

State Anti-Lynching Laws—In the period 1925-1930 anti-lynching bills were introduced in the following state legislatures: Georgia, Mississippi, Missouri, North Dakota, South Carolina, and Texas.

The 1927 Delaware General Assembly passed an anti-lynching bill which was vetoed by the Governor. In this same year the Nebraska legislature passed an anti-lynching law requiring counties to pay $1,000 to the heirs of any person killed by a mob within their boundaries.

Virginia Anti-Lynching Law

The 1928 session of the General Assembly of Virginia enacted an anti-lynching law, the provisions of which are as follows:

1. Be it enacted by the General Assembly of Virginia, that a collection of people, assembled for the purpose and with the intention of committing an assault and/or battery upon any person and without authority of law, shall be deemed a "mob" for the purpose of this act; and any act of violence by a "mob" upon the body of any person, which shall result in the death of such person, shall constitute a "lynching" within the meaning of this act.

2. The "lynching" of any person within this state by a "mob," shall be deemed murder, and any and every person composing a "mob" and any and every accessory thereto, by which any person is lynched, shall be guilty of murder and upon conviction, shall be punished as provided in chapter one hundred and seventy-eight of the Code of Virginia.

3. Any and every person composing a "mob," which shall commit an assault and/or battery upon any person without authority of law, shall be guilty of a felony, and upon conviction, shall be confined in the penitentiary, not less than one year nor more than ten years; provided, however, that if such injury shall result in the death of such persons each and every principal and accessory of such "mob," and accessory thereto, shall be guilty of murder, and upon conviction, shall be punished as provided in paragraph two of this act.

4. It shall be the duty of the attorney for the Commonwealth, of any county or city in which a "lynching", may occur, to promptly and diligently endeavor to ascertain the identity of the persons who in any way participated therein, or who composed the "mob" which perpetrated the same, and have them apprehended and to promptly proceed with the prosecution of any and all persons so found; and to the end that such offenders may not escape proper punishment, such attorney for the Commonwealth may be assisted in all such endeavors and prosecutions, by the Attorney-General, or other prosecutors designated by the governor for the purpose; and the governor shall have full authority to spend such sums as he may deem necessary for the purpose of seeking out the identity, and apprehending the members of such guilty "mob."

5. When any person charged with a criminal offense, who shall be in custody, either in the hands of some county or state officer, or in the jail or any county, shall be taken by any mob, either from the custody or such officers or from the jail in which he may be confined, and by such mob, lynched, the county from whose jail, or from the officers, in which such person was so taken and lynched, shall be responsible in damages not exceeding twenty-five hundred dollars, to be recovered by the personal representatives of the person so lynched by action begun and prosecuted as provided for in paragraph nine of this act.

6. Any county or city may recover the amount of any payment made by it under the provisions of section five of this act, in any appropriate action, either collectively or individually, from any of the persons composing such mob, and any person present at such lynching, with a hostile intent, shall be equally liable and may be included as a party defendant in any such action.

7. Nothing herein contained shall be construed to relieve any member of any such mob from civil liability to the personal representative of the victim of such lynching, beyond, and in addition to the amount of damages paid by any county or city, as provided for in this act.

8. Any person suffering death from a mob attempting to lynch another person, shall come within the provisions of this act, and his personal representative shall be entitled to relief in the same manner and to the same extent as if he were the originally intended victim of such mob.

9. Jurisdiction of all actions and prosecutions under any of the provisions of this act, shall be in the circuit court of the county, or corporation court of the city wherein a lynching may occur, or of the county or city from which the person lynched may have been taken, as aforesaid.

Presidents Coolidge and Hoover Speak Against the Lynching Evil

President Coolidge in his 1926 annual message to Congress said: "The social well-being of our country requires our constant effort for the amelioration of race prejudice and the extension to all elements of equal opportunity and equal protection under the laws which are guaranteed by the Constitution. The federal government especially is charged with this obligation in behalf of the colored people of the nation. Not only their remarkable progress, their devotion and their loyalty, but our duty to ourselves under our claim that we are enlightened people, requires us to use all our power to protect them from the crime of lynching. Although violence of this kind has very much decreased, while any of it remains we cannot justify neglecting to make every effort to eradicate it by law."

President Coolidge's 1928 message to Congress contained the following relative to lynching: "The colored people have been victims of the crime of lynching, which has in late years somewhat decreased. Some parts of the South already have wholesome laws for its restraint and punishment. Their examples might well be followed by other states, and by such immediate remedial legislation as the federal government can extend under the Constitution."

Because of the increase in lynchings in the summer of 1930, President Hoover was opportuned by the National Association for the Advancement of Colored People to make a statement relative to this evil. He replied through one of his secretaries as follows: "Every decent citizen must condemn the lynching evil as an undermining of the very essence of both justice and democracy."

Southern Governors Denounce Lynching

Owing to the fact that lynching in the South became more or less a political issue in Senator Coleman L. Blease's campaign in 1930 for reelection to the United States Senate from South Carolina, southern governors were requested to state their views on the crime of lynching. The statements of seven of these governors follow:

Governor John Garland Pollard of Virginia: "I think lynching is barbarous. While I am governor of Virginia every power vested in me by law will be used to prevent any such blot on our civilization. My predecessors in office and a vast majority of the good people of this state take the same view, and fortunately lynchings in Virginia have been very rare."

Gov. O. Max Gardner of North Carolina: "I regard lynching and every other form of mob violence not only as morally wrong in every instance, but as fundamentally destructive of the rights of every citizen. Under our system of government every man, irrespective of race, condition or the crime he has committed, is entitled to a trial by jury, to be represented by counsel, and to have his guilt and punishment judicially determined in the light of the law of facts."

Gov. John G. Richards of South Carolina: "There can be no justification for lynching. This has always been my position, and since becoming governor of South Carolina I have used every power at my command to prevent a resort to such illegal practices. I have taken an oath to support the Constitution of the United States and the State of South Carolina, and this I have faithfully observed, and will, of course, continue to observe as long as I am governor of South Carolina."

Governor L. G. Hardman of Georgia: "I wish to say that I am opposed to lynching or mob violence in any form. The Constitution of our country provides for a right of a trial by a jury which is fundamental in our national constitution . . . The principle of mob violence is fundamentally wrong. The words of our Georgia motto are wisdom, justice and moderation."

Governor Flem D. Sampson of Kentucky: "I am unalterably opposed to mob law in any and all cases. If a mob may settle one case it may settle all cases. The constitution of Kentucky must be respected and all the power of the state will be commandeered to protect the most humble citizen in his constitutional rights, and afford any and all accused of crime a fair and impartial trial in our regularly constituted courts."

Governor Huey P. Long of Louisiana: "I have been governor of this state for two years and not one, white or black, has been lynched during that time. The policy of my administration has been to compel an observance of the law on both sides. That is, there be no pardon except the authority of the state; that is, that the state administers all "revenge" of the law after due process. I recently refused to be bludgeoned into setting an early date for hanging to avoid a lynching, taking the stand that the customary delays would apply to all and that the state would not be pushed by a threat of violence. There was no lynching."

Governor Dan Moody of Texas: "A lawless execution at the hands of a mob is murder under the definition of that offense in our statues, and every participant in such an act is guilty of violating both the law of God and man.

"Every act of mob violence is a reproach to the community in which it is committed and is an undeserved reflection upon the willingness of the good citizenship of the community to enforce the law through the regularly established courts of justice. Our government is one of law, and however atrocious or revolting the crime of the mob's victims may be, there can be no justification for setting aside the orderly rule of law by an unruly mob, and there is no such thing as mob justice."

Statements Southern White Women on Lynching

The Commission on Interracial Co-operation has made the following compilation by states, of the statements of southern white women with respect to lynchings:

ALABAMA

It is inconceivable to us that mob violence is possible within our government and that groups of irresponsible individuals can usurp the power of properly constituted authority.

Therefore, we protest:

1. Against all mob violence by any race for any crime.
2. Against the claim that lynching is necessary for the protection of white womanhood.
3. Against a double standard of morals, which tends toward amalgamation of the races and threatens racial integrity.

We pledge ourselves uncompromisingly to a single standard of morals for all, and to this end we call upon the manhood of our own race to join with us in a crusade for the protection of the womanhood of both races.

We pledge ourselves to endeavor to create a public sentiment which will establish justice and righteousness in our state for every human being of whatever race or nationality.

ARKANSAS

Unless the Constitution of the United States is sacredly upheld by the duly constituted authorities, the personal and collective security of America will be swept away and she will live in terror and dread of violence at the hands of unknown and unauthorized forces.

We, therefore, declare our fidelity to the basic principles of American government, and to the flag which protects our lives, our homes, and the sacredness of our persons. In all fairness we demand at the hands of public officials the same protection for the lowliest and most helpless, not only of our own race, but of the Negro race to which we are bound by cords which cannot be broken.

We view with alarm the cheapness of human life. We call upon the courts for a speedy and sure administration of the law, and for the execution of justice, in the handling of all races and colors, to the end that all citizens may respect and uphold the majesty of the law.

We recognize that the degradation of woman is the doom of any race and that among the number of underlying causes of the present racial situation in America is the lack of respect and protection for Negro womanhood.

Recognizing with sympathetic appreciation the high standards of virtue set by the best element of Negro women, we pledge ourselves to an effort to emphasize the single standard of morals for both men and women, that racial integrity may be assured, not to one race but to both.

Believing that silence and inaction in the face of undisputed evils paralyzes the soul, we pledge ourselves to a calm and unimpassioned study of this whole question and to active participation in all worthy efforts to make our country a better place in which the weak and most unprotected may live in security and peace.

GEORGIA

We have a deep sense of appreciation of the chivalry of men who would give their lives for the purity and safety of the women of their own race, yet we feel constrained to declare our convictions concerning the methods sometimes employed in this supposed protection.

We find in our hearts no extenuation for crime, be it violation of womanhood, mob-violence or the illegal taking of human life.

We are convinced that if there is any one crime more dangerous than another, it is "that crime which strikes at the roots of and undermines constituted authority, breaks all laws and restraints of civilization, substitutes mob-violence and masked irresponsibility for established justice," and deprives society of a sense of protection against barbarism.

Therefore, we believe that "no falser appeal can be made to southern manhood than that mob violence is necessary for the protection of womanhood,' or that the brutal practice of lynching and burning of human beings is an expression of chivalry. We believe that these methods are no protection to anything or anybody, but that they jeopardize every right and every security that we possess.

KENTUCKY

While fully sensible of the fine chivalry displayed by the white man in his protection of the white woman, we plead for the protection of the purity of all womanhood and we urge that the integrity of the Negro home shall be held inviolate by the men of both races.

We believe that all citizens without regard to race or class should be protected in their lives and property by the constituted authorities who are known and responsible for their deeds.

We hold that no circumstances can justify the disregard of civil law and human rights involved in lynchings and other forms of mob violence.

We deplore the fact that such deeds have so stigmatized our people that in non-Christian countries our Christian civilization is discredited:

Therefore, while thankful for our Kentucky law against lynching and the fact that it has been upheld, we pledge ourselves to uphold our officials in every effort to enforce the law and to use our utmost influence to secure the speedy prosecution of persons involved in mob murder and of public officials who fail to uphold the law.

LOUISIANA

We register herewith our protest against the barbaric custom of lynching, which arouses violent and unchristian passions, bring laws into disrepute, is inhuman and brutal, and unused outside of our own land of America. We hold that no circumstances can ever justify such disregard of law and that in no instance is it an exhibition of chivalric consideration for the honor of womanhood.

MISSISSIPPI

We place ourselves on record as unalterably opposed to mob murder. The barbaric practice of lynching arouses unchristian passions, violates the sovereignty of our state, destroys the majesty of the law, brings Mississippi into disrepute in the eyes of the world, and brutalizes all those who come within its evil influence.

As southern women, we hold that no circumstances can ever justify mob action and that in no instance is it an exhibition of chivalric consideration for the honor of womanhood.

We commend our government for calling out troops to suppress mob activities, urge all sheriffs to meet attempts on their jails with force and call upon grand juries and officers of the law to prosecute vigorously the lynchers in Mississippi who have unlawfully slaughtered six men within the past two months.

NORTH CAROLINA

We believe that violence has no place where people lend their support in every possible way to the agencies constituted by the people for the apprehension, trial and punishment of offenders against society. We resent the assertion that criminality can be controlled by lawless outbreaks, and woman's honor by tected by savage acts of revenge.

OKLAHOMA

We believe that the government should protect all citizens, regardless of class or color, and that life and property should be held sacred.

We hold, therefore, that no circumstances can ever justify such disregard of law and human rights as is involved in the crime of lynching and other forms of mob violence, and that in no instance can this be regarded as an exhibition of chivalry.

We pledge ourselves to efforts for creating in our citizenship a demand for full justice for the Negro, more consideration for his achievements, and less glaring publicity on crimes attributed to the race.

SOUTH CAROLINA

We believe that the double standard of morals in sex and in race is a quicksand underneath our civilization.

We appeal for a public sentiment which will no longer tolerate this evil, but will demand protection for all womanhood.

There is no greater fallacy than that which holds up the shield of womanhood in defense of the crime of lynching and burning of human beings.

Therefore, we repudiate such a sentiment and condemn all such practices.

TENNESSEE

Unless lawlessness and mob violence can be checked, the very foundation of our civilization is endangered. The lynchings and burnings that have taken place throughout our nation in such appalling numbers have brought not only our Christianity, but also our civilization into question the world over.

Witnessing these atrocities, the sensibilities of great masses of men and women have been deadened, and even little children have had their lives blighted; yet even women have sometimes stood in benumbered silence, either fearing or not knowing how to utter a cry of protest.

No longer can we fail to find our voice and to act with all possible vigor. We therefore, pledge ourselves—

1. To strive to arouse public opinion in every possible way;
2. To uphold our public officials in their efforts to enforce law;
3. To use our utmost influence in such law-making as shall bring about the speedy prosecution of all who engage in mob violence and all officials who fail to uphold the law.

TEXAS

Lynching is the black spot on America's soul. So long as America holds the record for its illegal taking of life, so long as the headlines of foreign papers carry in large letters, "America Burns Another Negro," just so long will her shame be world-wide. We have no security unless the law protects us. Mob violence knows no law. As women, as the mothers of men, we protest. We condemn every violation of law in the taking of life no matter what the crime.

We declare ourselves for law and order at all costs. The public has a right to prompt and sustained justice and should demand such of officials and courts. We believe that America should not permit ignorance and prejudice to be capitalized.

VIRGINIA

We declare ourselves for a single standard of morals, for the protection of all womenhood, and for equal punishment for all offenders against the same.

We stand uncompromisingly against lawlessness in all forms, for the administration of justice through the regular official channels and not by self-constituted bodies for which there is no place in our midst. We pledge ourselves to uphold the hands of our officials in the maintenance of law.

WOMAN'S GENERAL COMMITTEE, COMMISSION ON INTERRACIAL COOPERATION

Whereas, lynching, at one time practiced only as a punishment by the mob for the violation of womanhood, is now resorted to even for robbery, petty crime, or no crime; and

Whereas, at present the responsibility for the punishment of lynchers and the abolition of evil rests solely in the several state governments; and

Whereas, we, the Woman's Committee of the Commission on Interracial Cooperation, are overwhelmed with a deep sense of humiliation that this hideous crime is heralded abroad as the only means available to men for the protection of womanhood; and

Whereas, we likewise suffer because of the seeming impotence of our state governments in the protection of human life and in their inability to find and punish lynchers and members of mobs, who, in the absence of sufficient law enforcement by the regularly constituted authorities, presume to assume the role of judge and jury—thus themselves becoming the greatest of law violators; therefore, be it

Resolved, (1) That we deplore the failure of state governments to handle this, the most conspicuous enemy to justice and righteousness, and the most flagrant violation of the Constitution of our great nation;

(1) That we definitely set ourselves to the task of creating such sentiment as is possible to us in each state of our territory to the end that not only sufficient laws shall be enacted to enable the trusted officers of the law to discharge their full duty, but to secure the enforcement of the laws now in existence;

(3) That this resolution be presented to all our cooperating organizations and state committees in an effort to put into effect such plans as are necessary to secure a sustained effort on the part of our women to the accomplishments of these ends.

Twenty-one Prominent Southern Women Protest Lynchings

On November 5, 1930, twenty-one women, prominent in the religious, educational and social life of the South, met in Atlanta, Georgia, Sat-

urday, and broadcasted to the world a repudiation of lynching as "a defense of womanhood," they called upon America to make an end of this crime "which discredits our civilization and our religion around the globe."

The meeting was called by the Commission on Interracial Cooperation to plan a sustained south-wide crusade, through all available agencies, against mob violence. Efforts are to be made to enlist the organized bodies of women, religious and civic, and a special appeal will be made to the governors of the various states, in the belief that their influence may be made an effective factor in the prevention of lynching, as has been demonstrated in Alabama, North Carolina, and other states. Those present at the meeting were:

Mrs. Una Roberts Lawrence, St. Louis, Missouri; Mrs. J. Morgan Stevens and Miss M. M. Lackley, Jackson, Mississippi; Mrs. Ernest Moore, Clarksdale, Mississippi; Mrs. W. C. Winborough, Shreveport, Louisiana; Mrs. J. H. McCoy, Athens, Alabama; Mrs. Maud Henderson, Birmingham, Alabama; Mrs. W. A. Newell, Greensboro, North Carolina; Miss Louise Young, Nashville, Tennessee; Mrs. R. L. Harris and Mrs. G. V. Patterson, Knoxville, Tennessee; Mrs. Willie Snow Ethridge, Macon, Georgia; Mrs. Frank W. Smith, Mrs. W. T. Martin, and Miss Elizabeth Head, Atlanta, Georgia; Mrs. L. H. Jennings, Columbia, South Carolina; Mrs. P. O. Arrowsmith, Kingstree, South Carolina; Mrs. W. A. Turner, Newnan, Georgia; Miss Abigail Curlee and Mrs. Jessie Daniel Ames, Decatur, Georgia. Mrs. Ames, who is director of the woman's work department of the Interracial Commission, presided at the meeting. Following is the statement which was unanimously adopted and given to the public.

Oppose Lynch "Defense"

"Distressed by the recent upsurge of lynching, and noting that people still condone such crimes on the ground that they are necessary to the protection of womanhood, we, a group of white women representing eight southern states, desire publicly to repudiate and condemn such defense of lynching, and to put ourselves definitely on record as opposed to this crime in every form and under all circumstances.

"We are profoundly convinced that lynching is not a defense of womanhood or of anything else, but rather a menace to private and public safety, and a deadly blow at our most sacred institutions. Instead of deterring irresponsible and criminal classes from further crime, as it is argued, lynching tends inevitably to destroy all respect for law and order. It represents the complete breakdown of government and the triumph of anarchy. It brutalizes the community where it occurs, including the women and children who frequently witness its orgies, and particularly the youth who are usually conspicuous participants. In its indiscriminate haste for revenge, the mob sometimes takes the lives of innocent persons, and often inflicts death for minor offenses. It brings contempt upon America as the only country where such crimes occur, discredits our civilization, and discounts the Christian religion around the globe.

"We would call attention to the fact that lynching is not alone the crime of ignorant and irresponsible mobs, but that every citizen who condones it, even by his silence, must accept a share of its guilt.

"We, therefore, call upon all our public officials to use every power at their disposal to protect from mob anarchy the laws they are sworn to defend; upon our religious leaders to cry aloud against this crime till it ceases to exist; upon parents and teachers to train up a generation incapable of such relapses into barbarism; upon all right-thinking men and women to do their utmost in every way for the complete eradication of this crime."

DIVISION XXII

MORTALITY STATISTICS

Mortality Negroes Prior to Civil War

Louis I. Dublin, statistician for the Metropolitan Life Insurance Company, in an article in the American Mercury for September, 1927 discusses somewhat at length the mortality of the Negro prior to the Civil War. His statement is as follows:

"Turning now to the other item affecting natural increase, namely, mortality, one finds two conflicting opinions regarding the Negro prior to the Civil War. One holds that health conditions on the plantations were good; that the slaves were adequately housed and fed; that outdoor work, together with the strict regime enforced, kept their morale high, and that in consequence the death rate was low and the life span of slaves long. The other view is that the horrors of the ocean voyage and the bad sanitary conditions of the Negro quarters on most southern plantations resulted in an enormous death rate. Unfortunately, reliable statistics in the modern sense are almost non-existent. The few figures available are for cities; whereas, most of the Negroes lived in rural districts, where a different mortality prevailed.

"Turning now to urban conditions some records survive which show the comparative trend of Negro and white mortality during the first half of the nineteenth century. In such cities as Charleston, Savannah, and New Orleans, the Negro death rates were very similar to those of the whites. The mortality, in general, was high, irrespective of race, in this era, for there had been no development of sanitary science. Yellow fever particularly affected the whites; cholera, the blacks. Thus in 1838, a yellow fever year, the white mortality in Charleston was 54.5 per 1000 as contrasted with 30.3 among the colored people. In 1836, a cholera year, this situation was reversed, the colored mortality being 51.0 per 1000, and the white 24.6. In Savannah, shortly before the war, the white death rate was around 37 per 1000; the colored, 34. In Mobile, the white death rate was much higher than the colored during the years between 1843 and 1855. On the other hand, in Baltimore, where a complete mortality record is available from 1812 onward, the Negro death rate was uniformly higher before the war than that of whites, except in 1821, 1853, 1854, and 1858.

"As we move northward, we find the mortality among Negroes invariably higher than among whites. In Philadelphia, for example, between 1831 and 1840, the colored rate was approximately 31 per 1000 per annum as compared with 22 for the whites. Other northern cities, such as Boston, New Bedford, Providence, and New York, disclosed the same state of affairs. Summing up the evidence, it would appear that the mortality rate among the Negroes during the first 60 years of the last century varied from 25 to 35 per 1000 per annum, and was on the average, probably midway between these two extremes. Apparently the period just before the Civil War saw the Negroes enjoying the best health that the race had ever witnessed up to that time, in America."

Present Trends in Negro Death Rates

In the 1926 report of mortality statistics published in 1929 by the Census Bureau, the registration area from which the death rates of whites and Negroes were derived consisted of 41 states, the District of Columbia and 25 cities in the following non-registration states: Arkansas, Georgia, New Mexico, Oklahoma, South Dakota and Texas. The population of this area was white, 95,952,000 or 90 per cent of the total white population; colored, 9, 215,000 or 79 per cent of the total colored population. The total number of deaths in the registration area was white, 1,113,104; colored, 172,823.

Death Rates Negroes and Some Foreign Countries

The death rate per 1,000 for Negroes now is about what it was for whites thirty years ago. The rate for whites in 1900 was 17.1 per 1,000; that for Negroes in 1926 was 17.3. It further appears that at any one time the death rate among Negroes compares favorably with that of whites in many foreign countries as, for example, in 1910 the death rate per 1,000 was for Hungary, 23.6; Rumania, 24.8; Spain, 23.3; Austria, 21.3; Negroes of the United States, 24.1.

Mortality statistics indicate that the death rates for both whites and colored are decreasing.

Death Rate Per 1,000 Whole Registration Area

	1910	1912	1915	1916	1919	1920	1922	1926	1927	Per Cent Decrease 1910-1927
White	14.6	13.5	13.0	13.6	12.4	12.6	11.4	11.6	10.8	26.0
Colored	24.2	22.6	23.0	19.8	18.0	18.0	15.7	18.8	17.3	28.5

Death Rate Per 1,000 Rural Part Registration Area

	1910	1912	1915	1916	1919	1920	1922	1926	1927	Per Cent Decrease 1910-1927
White	13.3	12.3	12.0	12.5	11.4	11.5	10.7	10.6	9.9	25.6
Colored	17.4	18.0	19.4	17.4	16.0	15.3	13.2	15.6	14.5	16.7

Death Rate Per 1,000 All Registration Area

	1910	1912	1915	1916	1919	1920	1922	1926	1927	Per Cent Decrease 1910-1927
White	15.5	14.5	13.8	14.7	13.4	13.6	12.1	12.7	11.8	23.9
Colored	26.5	24.7	25.6	23.0	21.9	22.7	20.5	23.9	22.3	15.8

DEATH RATES OF FOREIGN COUNTRIES

Annual Crude Death Rate Per 1,000 Population

	1925	1924	1923	1916 to 1920	1911 to 1915	1906 to 1910	1901 to 1905	1881 to 1885
United States (registration area)	11.8	11.8	12.3	14.5	13.9	15.1	16.2	(x)
Australia	9.2	9.5	9.9	10.8	10.7	10.7	11.7	15.7
Austria	(x)	(x)	15.3	21.9	20.0	22.3	24.2	30.1
Belgium	(x)	13.0	13.2	15.8	14.6	15.9	17.0	20.6
Ceylon	23.9	25.7	30.6	30.1	30.6	30.8	26.7	(x)
Chile	(x)	29.2	32.8	30.6	28.9	31.3	30.2	26.9
Denmark	(x)	11.3	11.3	13.1	12.8	13.7	14.8	18.4
England and Wales	12.2	12.2	11.6	14.5	14.3	14.7	16.0	19.4
Finland	(x)	15.5	13.8	19.5	16.1	17.4	18.6	22.2
France	*18.1	*17.1	*16.8	20.2	19.3	19.2	19.6	22.2
Germany	11.9	12.2	13.9	19.0	17.7	17.5	19.9	25.3
Ireland	(x)	**14.3	**13.3	16.6	16.8	17.3	17.6	18.0
Italy	(x)	(x)	16.6	21.8	19.3	21.0	21.9	27.3
Jamaica	21.4	21.7	22.7	26.0	22.4	24.4	22.6	(x)
Japan	20.3	21.2	22.8	23.6	20.0	20.9	20.5	(x)
Netherlands	9.8	9.8	9.9	13.7	12.8	14.3	16.0	21.4
New Zeland	8.3	8.3	9.0	10.7	9.2	9.8	9.9	10.9
Norway	*10.9	*11.2	*11.6	14.1	13.2	13.8	14.5	17.2
Ontario, Province of	(x)	10.8	11.8	13.2	12.3	14.0	13.0	11.4
Scotland	13.4	14.4	12.9	15.0	15.7	16.1	17.0	19.6
Spain	(x)	19.7	21.2	24.6	22.1	24.0	25.9	32.6
Sweden	*11.7	*12.0	*11.4	14.6	14.0	14.3	15.5	17.5
Switzerland	12.2	12.5	11.8	14.9	14.3	16.0	17.5	21.3
Uruguay	(x)	11.8	11.4	13.5	13.0	14.0	12.9	18.8

(x) Figures not available
* The figures are provisional.
** Irish Free State.

Some Death Rates Decline; Others Increase

In 1911, the tuberculosis rate was 380.8 deaths for each 100,000 colored persons. In 1927, the rate was 192.9 or 49 per cent less. Other important diseases which show a death rate decline for Negroes are: "Typhoid, with a decline for the sixteen years, 1911-1927 from 44.4 per thousand to 18.3 per thousand, a decline of 59 per cent; malaria, with a decline, 1911-1922, from 26.3 per thousand to 6.4; communicable diseases of children, measles, scarlet fever and diphtheria, which together had a decline for this same period of 57 per cent; diarrhea and enteritis had a decline of 62.3 per cent in these sixteen years, 1911-1927, and pneumonia showed a decline of 41.8 per cent for these sixteen years.

There are two sets of diseases in which there appears not to have been a decline but, in fact, an increase; one set is the venereal diseases for which the rate 42.9 per thousand in 1922 was more than double the rate

NUMBER OF DEATHS PER 100,000 OF POPULATION AMONG WHITE AND COLORED FROM CERTAIN DISEASES IN 1911, 1913, 1916 AND 1922 TO 1927

Area and Year		Typhoid Fever		Tuberculosis of the Respiratory System		Cancer		Cerebral Hemorrhage and Softening		Diseases of the Heart		Pneumonia (all forms)		Nephritis		Congenital Malformations and Diseases of Early Infancy		Diarrhea and Enteritis (under 2 years)	
		White	Colored	White	Colored	White	Colored	White	Colored	White	Colored	White	Colored	White	Colored	White	Colored	White	Colored
The registration area in Continental United States:	1911	20.0	44.4	121.1	380.8	75.2	56.4	76.3	83.3	153.6	234.0	128.7	249.5	94.5	168.7	91.9	123.2	76.1	109.8
	1913	16.8	38.2	111.8	328.0	80.2	56.7	76.3	81.1	125.8	210.5	128.0	216.2	99.7	164.3	97.7	113.5	74.5	90.3
	1016	11.9	32.3	107.6	287.4	84.4	51.7	83.0	81.6	167.1	189.8	132.9	204.7	102.6	146.3	92.5	114.6	64.8	79.2
	1922	6.0	21.7	72.7	201.7	90.5	50.8	87.1	75.8	166.1	162.1	98.0	141.7	85.8	114.7	77.5	85.1	31.3	44.0
	1923	5.6	19.6	70.5	196.7	93.0	53.8	91.2	83.1	174.7	181.6	102.1	177.8	87.0	120.5	77.0	87.3	30.8	48.6
	1924	5.1	22.9	66.7	199.9	95.4	56.6	83.9	93.1	176.0	199.5	89.8	182.1	84.9	136.5	76.5	96.0	25.4	51.4
	1925	6.3	26.2	63.3	205.3	95.9	59.0	85.5	90.5	187.7	214.0	85.9	172.2	91.2	149.4	72.0	93.4	29.2	54.8
	1926	5.0	22.0	63.8	207.7	98.2	61.0	85.5	95.4	196.6	224.5	94.5	185.5	93.3	149.8	69.8	89.9	24.9	48.6
	1927	4.2	18.3	59.2	192.9	98.9	62.2	83.2	91.9	193.8	214.1	74.1	145.2	87.6	141.2	66.2	83.3	19.6	41.4
Registration States:	1911	19.7	40.2	120.5	383.5	74.7	56.4	77.9	77.6	154.2	217.4	126.0	233.7	92.6	139.6	92.3	117.6	72.8	98.5
	1913	16.8	39.7	110.7	323.6	79.8	55.6	77.6	77.6	153.2	199.6	125.6	204.1	98.2	144.7	98.3	110.9	71.5	87.9
	1916	12.0	32.5	106.7	279.3	84.0	49.9	84.6	79.3	167.6	183.7	133.0	203.2	101.9	135.2	93.0	118.4	61.2	79.8
	1922	6.0	21.8	72.1	200.6	90.6	50.6	87.4	75.2	166.8	162.0	98.1	141.1	85.9	113.8	77.4	84.6	30.9	44.2
	1923	5.5	19.7	70.0	196.6	93.0	53.6	91.5	82.5	175.6	181.8	102.3	177.2	87.2	119.6	76.9	86.8	30.4	48.6
	1924	5.1	23.2	65.9	199.4	95.5	56.0	92.9	92.0	176.6	198.9	89.8	180.6	84.9	134.9	76.3	95.7	24.9	51.2
	1925	6.2	25.9	62.5	204.1	95.9	58.7	84.1	88.3	183.6	212.5	86.0	170.7	91.0	145.5	71.8	92.8	28.8	54.3
	1926	5.0	21.7	63.1	206.8	98.3	60.7	85.8	93.0	197.6	221.2	94.6	184.1	93.2	146.3	69.6	89.1	24.5	48.2
	1927	4.1	17.9	58.6	193.3	99.0	61.7	83.4	89.5	194.7	212.5	74.2	143.9	87.6	139.0	66.1	82.6	19.3	41.0
Rural part of registration States:	1911	21.2	52.2	106.7	364.0	66.5	43.7	80.9	67.4	144.8	156.3	102.8	175.3	74.3	99.7	82.6	91.8	54.9	83.8
	1913	18.3	45.4	97.5	297.3	70.5	43.3	80.5	64.1	141.3	150.5	99.7	137.6	79.9	108.4	88.9	93.6	58.6	80.3
	1916	13.6	37.8	95.5	252.4	73.9	38.0	88.4	64.8	152.7	139.2	107.8	150.2	86.1	103.7	86.6	118.2	52.0	73.4
	1922	7.9	25.2	72.8	172.8	75.6	37.4	91.3	57.3	149.3	116.1	83.9	94.9	76.5	88.4	72.3	71.2	28.3	37.6
	1923	7.0	21.9	71.2	171.4	78.0	39.0	95.1	65.3	156.2	131.1	88.0	111.3	77.3	94.3	71.8	70.5	29.3	41.4
	1924	6.3	26.7	67.2	170.6	78.3	40.1	95.9	73.9	156.8	149.4	77.4	117.5	77.0	109.1	70.6	77.4	24.1	44.5
	1925	8.1	31.3	63.8	175.6	78.3	42.0	87.8	74.8	159.3	160.8	71.0	107.5	80.7	120.3	66.1	75.2	29.8	47.2
	1926	6.5	26.4	63.9	181.1	79.7	43.6	89.8	78.9	171.3	166.3	78.2	116.5	82.8	118.8	64.2	72.9	25.6	43.3
	1927	5.7	21.4	59.9	164.1	80.7	46.3	87.5	74.1	170.6	157.2	61.8	90.6	79.3	112.3	61.3	65.5	21.0	38.5
All registration cities:	1911	18.9	40.4	134.2	388.9	82.6	62.4	72.3	91.0	161.2	271.2	150 8	285.1	111.7	201.7	99.7	138.2	94.1	122.3
	1913	15.5	33.0	124.2	349.8	88.6	66.1	72.7	93.2	162.7	253.0	152.4	272.0	116.7	204.0	105.3	127.6	88.2	97.4
	1916	10.4	25.3	118.8	332.9	94.1	69.4	78.0	103.4	180.6	255.7	156.2	275.5	117.8	201.9	98.1	109.9	76.8	86.7
	1922	4.2	14.8	72.7	257.6	105.3	76.7	82.9	111.6	182.7	251.2	111.9	232.3	95.0	165.5	82.7	111.8	34.4	56.4
	1923	4.1	15.2	69.8	243.6	108.0	81.3	87.2	116.0	193.3	275.3	116.2	301.3	96.6	169.1	82.3	118.3	32.2	62.0
	1924	3.9	16.1	66.1	253.1	112.7	86.7	89.4	128.0	195.4	290.6	102.4	299.7	93.0	186.1	82.5	129.7	26.8	63.9
	1925	4.4	17.6	62.8	255.6	114.2	87.9	79.8	117.1	207.2	304.3	101.5	282.1	102.2	198.9	78.2	124.4	28.6	67.8
	1926	3.5	14.7	63.8	251.8	117.4	89.8	81.1	122.6	223.0	320.9	111.5	299.7	104.3	200.9	75.6	118.1	24.2	57.4
	1927	2.6	12.9	58.5	242.4	118.1	89.7	78.7	122.7	218.3	312.1	87.1	239.3	96.4	191.0	71.3	114.0	18.1	46.3

for 1911. The other set are the chronic diseases; as cancer, diabetes, cerebral hemorrhage and apoplexy, and organic diseases of the heart. A part of the increase in the rate for venereal diseases is probably due to franker and better reporting of these diseases by physicians. Chronic diseases are, for the most part, of the middle aged and beyond. A part of the increase in the rate for chronic diseases is probably due to the decline in the rate for diseases mainly prevalent among those below middle age.

"The decline in recent years in the death rate is for every age period." "Colored children," according to Dr. Dublin, "show the greatest improvement in mortality of any age group. Among the children under 15, tuberculosis has been reduced by about half. The four communicable diseases of childhood, namely, measles, scarlet fever, whooping-cough and diphtheria, show together a decline of 33 per cent in the interval between 1911 and 1923.

Colored children enjoy a distinct advantage over white children with respect to measles, scarlet fever and diphtheria. The death rates for these are uniformly lower than are found among white children of the same ages. There has also been a marked decline, more than 50 per cent, in the mortality rate from diarrhea and enteritis among young colored children. The rates for the children of the two races are no longer very far apart, those for the colored children in 1923 being even a little lower than those for the white children in 1911. This shows that colored mothers have not been slow to learn how to care for and feed their babies in accordance with the best practice of the day."

Life Span Negroes Increases Seven Years

It was pointed out sometime ago that the average expectancy of life for Negro policy holders of the Metropolitan Life Insurance Company, male and female, of all ages from 2 years up in 1912, was for males, 41.32 years; for females, 41.30 years. In 1922, the expectancy of life was for males, 46.10 years; for females, 46.91 years,

In the Public Health Bulletin, Number 174, "Mortality Among Negroes in the United States," published in 1928, it is pointed out "that as far as expectation at birth is concerned, the decade 1910-1920 has witnessed the same general progress as the previous decade. The females still have a better expectation than the males in both white and colored populations. The colored show even more improvement than the whites in expectation at birth in the past 10 years. In general it may be said that they have about the expectation at birth which the white had 30 or 40 years ago.

Expectation of life at birth for white and Negro males and females in the original registration states

(Based on deaths during the years 1900-1902, 1909-1911, 1919, and 1920, United States Life Tables)

	White		Colored	
Year	Male	Female	Male	Female
1900-1902	48.2	51.1	32.5	35.0
1909-1911	50.2	53.6	34.1	37.7
1919-1920	54.1	56.4	40.5	42.3

Birth Statistics

The registration area from which the birth rates were derived in 1927 consisted of the District of Columbia and of all of the states except Colorado, Georgia, Nevada, New Mexico, Oklahoma, South Carolina, South Dakota and Texas.

"In the birth registration area of 1927, the birth rate (20.6) exceeded by 9.2 or 81 per cent, the death rate (11.4) for the same area. That is to say, if the birth and death rates prevailing in that year were to remain unchanged and if there were no migration from or into the area to which the figures relate, the population would increase annually by 9.2 per cent per 1,000 population. The greatest excess of births over deaths (17.4 per 1,000 population) appeared for North Carolina and the lowest (4.7 per 1,000 population) for Washington.

"The birth rate (20.2) for the white population in this area exceeded by 9.4 the death rate (10.8) for the same class. The birth rate (25) for the colored population exceeded by 7.5 the death rate (17.5). Every state showed an excess of births over deaths for the white population, the greatest (18.3) having been for North Carolina. For the colored population births exceeded deaths in every state except Arizona, Idaho, Iowa, Kansas, Kentucky, Maine, Missouri, and North Dakota. Exclusive of Vermont where the colored population is very small, the greatest excess (15) was for North Carolina.

"Comparing the figures for urban

for 1911. The other set are the chronic diseases; as cancer, diabetes, cerebral hemorrhage and apoplexy, and organic diseases of the heart. A part of the increase in the rate for venereal diseases is probably due to franker and better reporting of these diseases by physicians. Chronic diseases are, for the most part, of the middle aged and beyond. A part of the increase in the rate for chronic diseases is probably due to the decline in the rate for diseases mainly prevalent among those below middle age.

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Expectation of life at birth for white and Negro males and females in the original registration states

(Based on deaths during the years 1900-1902, 1909-1911, 1919, and 1920, United States Life Tables)

Year	White		Colored	
	Male	Female	Male	Female
1900-1902	48.2	51.1	32.5	35.0
1909-1911	50.2	53.6	34.1	37.7
1919-1920	54.1	56.4	40.5	42.3

Birth Statistics

The registration area from which the birth rates were derived in 1927 consisted of the District of Columbia and of all of the states except Colorado, Georgia, Nevada, New Mexico, Oklahoma, South Carolina, South Dakota and Texas.

"In the birth registration area of 1927, the birth rate (20.6) exceeded by 9.2 or 81 per cent, the death rate (11.4) for the same area. That is to say, if the birth and death rates prevailing in that year were to remain unchanged and if there were no migration from or into the area to which the figures relate, the population would increase annually by 9.2 per cent per 1,000 population. The greatest excess of births over deaths (17.4 per 1,000 population) appeared for North Carolina and the lowest (4.7 per 1,000 population) for Washington.

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"Comparing the figures for urban

NUMBER OF DEATHS PER 100,000 OF POPULATION AMONG WHITE AND COLORED FROM CERTAIN DISEASES IN 1911, 1913, 1916 AND 1922 TO 1927

Area and Year		Typhoid Fever		Tuberculosis of the Respiratory System		Cancer		Cerebral Hemorrhage and Softening		Diseases of the Heart		Pneumonia (all forms)		Nephritis		Congenital Malformations and Diseases of Early Infancy		Diarrhea and Enteritis (under 2 years)	
		White	Colored	White	Colored	White	Colored	White	Colored	White	Colored	White	Colored	White	Colored	White	Colored	White	Colored
The registration area in Continental United States:	1911	20.0	44.4	121.1	380.8	75.2	56.4	76.3	83.3	153.6	234.0	128.7	249.5	94.5	168.7	91.9	123.2	76.1	109.8
	1913	16.8	38.2	111.8	328.0	80.2	56.7	76.3	81.1	125.8	210.5	128.0	216.2	99.7	164.3	97.7	113.5	74.5	90.3
	1016	11.9	32.3	107.6	287.4	84.4	51.7	83.0	81.6	167.1	189.8	132.9	204.7	102.6	146.3	92.5	114.6	64.8	79.2
	1922	6.0	21.7	72.7	201.7	90.5	50.8	87.1	75.8	166.1	162.1	98.0	141.7	85.8	114.7	77.5	85.1	31.3	44.0
	1923	5.6	19.6	70.5	196.7	93.0	53.8	91.2	83.1	174.7	181.6	102.1	177.8	87.0	120.5	77.0	87.3	30.8	48.6
	1924	5.1	22.9	66.7	199.9	95.4	56.6	83.9	93.1	176.0	199.5	89.8	182.1	84.9	136.5	76.5	96.0	25.4	51.4
	1925	6.3	26.2	63.3	205.3	95.9	59.0	85.5	90.5	187.7	214.0	85.9	172.2	91.2	149.4	72.0	93.4	29.2	54.8
	1926	5.0	22.0	63.8	207.7	98.2	61.0	85.5	95.4	196.6	224.5	94.5	185.5	93.3	149.8	69.8	89.9	24.9	48.6
	1927	4.2	18.3	59.2	192.9	98.9	62.2	83.2	91.9	193.8	214.1	74.1	145.2	87.6	141.2	66.2	83.3	19.6	41.4
Registration States:	1911	19.7	40.2	120.5	383.5	74.7	56.4	77.9	77.6	154.2	217.4	126.0	233.7	92.6	139.6	92.3	117.6	72.8	98.5
	1913	16.8	39.7	110.7	323.6	79.8	55.6	77.6	77.6	153.2	199.6	125.6	204.1	98.2	144.7	98.3	110.9	71.5	87.9
	1916	12.0	32.5	106.7	279.3	84.0	49.9	84.6	79.3	167.6	183.7	133.0	203.2	101.9	135.2	93.0	118.4	61.2	79.8
	1922	6.0	21.8	72.1	200.6	90.6	50.6	87.4	75.2	166.8	162.0	98.1	141.1	85.9	113.8	77.4	84.6	30.9	44.2
	1923	5.5	19.7	70.0	196.6	93.0	53.6	91.5	82.5	175.6	181.8	102.3	177.2	87.2	119.6	76.9	86.8	30.4	48.6
	1924	5.1	23.2	65.9	199.4	95.5	56.0	92.9	92.0	176.6	198.9	89.8	180.6	84.9	134.9	76.3	95.7	24.9	51.2
	1925	6.2	25.9	62.5	204.1	95.9	58.7	84.1	88.3	183.6	212.5	86.0	170.7	91.0	145.5	71.8	92.8	28.8	54.3
	1926	5.0	21.7	63.1	206.8	98.3	60.7	85.8	93.0	197.6	221.2	94.6	184.1	93.2	146.3	69.6	89.1	24.5	48.2
	1927	4.1	17.9	58.6	193.3	99.0	61.7	83.4	89.5	194.7	212.5	74.2	143.9	87.6	139.0	66.1	82.6	19.3	41.0
Rural part of registration States:	1911	21.2	52.2	106.7	364.0	66.5	43.7	80.9	67.4	144.8	156.3	102.8	175.3	74.3	99.7	82.6	91.8	54.9	83.8
	1913	18.3	45.4	97.5	297.3	70.5	43.3	80.5	64.1	141.3	150.5	99.7	137.6	79.9	108.4	88.9	93.6	58.6	80.3
	1916	13.6	37.8	95.5	252.4	73.9	38.0	88.4	64.8	152.7	139.2	107.8	150.2	86.1	103.7	86.6	118.2	52.0	73.4
	1922	7.9	25.2	72.8	172.8	75.6	37.4	91.3	57.3	149.3	116.1	83.9	94.9	76.5	88.4	72.3	71.2	28.3	37.6
	1923	7.0	21.9	71.2	171.4	78.0	39.0	95.1	65.3	156.2	131.1	88.0	111.3	77.3	94.3	71.8	70.5	29.3	41.4
	1924	6.3	26.7	67.2	170.6	78.3	40.1	95.9	73.9	156.8	149.4	77.4	117.5	77.0	109.1	70.6	77.4	24.1	44.5
	1925	8.1	31.3	63.8	175.6	78.3	42.0	87.8	74.8	159.3	160.8	71.0	107.5	80.7	120.3	66.1	75.2	29.8	47.2
	1926	6.5	26.4	63.9	181.1	79.7	43.6	89.8	78.9	171.3	166.3	78.2	116.5	82.8	118.8	64.2	72.9	25.6	43.3
	1927	5.7	21.4	59.9	164.1	80.7	46.3	87.5	74.1	170.6	157.2	61.8	90.6	79.3	112.3	61.3	65.5	21.0	38.5
All registration cities:	1911	18.9	40.4	134.2	388.9	82.6	62.4	72.3	91.0	161.2	271.2	150 8	285.1	111.7	201.7	99.7	138.2	94.1	122.3
	1913	15.5	33.0	124.2	349.8	88.6	66.1	72.7	93.2	162.7	253.0	152.4	272.0	116.7	204.0	105.3	127.6	88.2	97.4
	1916	10.4	25.3	118.8	332.9	94.1	69.4	78.0	103.4	180.6	255.7	156.2	275.5	117.8	201.9	98.1	109.9	76.8	86.7
	1922	4.2	14.8	72.7	257.6	105.3	76.7	82.9	111.6	182.7	251.2	111.9	232.3	95.0	165.5	82.7	111.8	34.4	56.4
	1923	4.1	15.2	69.8	243.6	108.0	81.3	87.2	116.0	193.3	275.3	116.2	301.3	96.6	169.1	82.3	118.3	32.2	62.0
	1924	3.9	16.1	66.1	253.1	112.7	86.7	89.4	128.0	195.4	290.6	102.4	299.7	93.0	186.1	82.5	129.7	26.8	63.9
	1925	4.4	17.6	62.8	255.6	114.2	87.9	79.8	117.1	207.2	304.3	101.5	282.1	102.2	198.9	78.2	124.4	28.6	67.8
	1926	3.5	14.7	63.8	251.8	117.4	89.8	81.1	122.6	223.0	320.9	111.5	299.7	104.3	200.9	75.6	118.1	24.2	57.4
	1927	2.6	12.9	58.5	242.4	118.1	89.7	78.7	122.7	218.3	312.1	87.1	239.3	96.4	191.0	71.3	114.0	18.1	46.3

and rural districts, the excess of births over deaths is found to be 8.5 per 1,000 population for urban against 10 for rural districts; for the white population 8.8 for urban and 10 for rural districts, and for the colored population 3.3 for urban and 10 for rural districts."

BIRTH AND DEATH RATES PER 1,000 POPULATION BIRTH REGISTRATION AREA IN 1926

	Population	Births	Deaths	Births	Deaths	Excess Birth Rate Over Death Rate
White	84,290,000	1,707,034	984,909	20.2	11.7	8.5
Negro	321,932	139,181	102,958	26.2	19.3	6.9
Chinese	51,282	1,417	1,284	27.6	25.0	2.6
Japanese	188,034	4,952	1,274	26.3	6.8	19.5
Indian	125,356	3,238	2,956	25.8	23.3	2.5
Other Colored	11,396	246	130	21.6	11.4	10.2

BIRTH AND DEATH RATES PER 1,000 POPULATION
White and Colored 1918-1927

	Births							Deaths						
	1918	1919	1920	1921	1922	1926	1927	1918	1919	1920	1921	1922	1926	1927
Birth Registration Area														
White	24.6	22.1	23.5	24.0	22.2	20.3	20.2	17.8	12.6	12.8	11.4	11.6	11.7	10.8
Colored	24.5	25.2	27.0	27.9	26.0	26.2	25.0	26.8	18.5	18.4	15.9	16.3	19.1	17.5
Rural Part Registration Area														
White	23.8	21.5	23.1	24.2	22.4	19.6	19.9	16.2	11.8	11.9	10.9	11.0	10.8	9.9
Colored	28.0	27.1	28.9	29.2	27.3	26.1	24.7	24.7	17.0	16.2	14.1	14.3	16.2	14.7
Urban Part Registration Area														
White	25.4	22.8	23.8	23.9	22.1	20.9	20.6	19.4	13.4	13.5	11.8	12.1	12.6	11.8
Colored	19.8	21.9	24.0	25.4	23.7	26.3	25.5	29.6	21.1	22.1	19.4	19.9	23.0	22.2

INFANT MORTALITY*
Deaths of infants under 1 year of age per 1,000 live births

	1917	1918	1919	1920	1921	1922	1923	1924	1925	1926	1927	1928
Birth Registration Area												
White	91	97	83	82	72	73	73	67	68	70	61	64
Colored	151	161	131	132	108	110	117	113	111	112	100	106
Rural Part Registration Area												
White	84	90	80	76	70	69	72	65	67	69	60	63
Colored	134	143	123	118	100	102	106	105	100	101	92	98
Urban Part Registration Area												
White	96	105	86	87	75	77	75	69	69	71	61	65
Colored	185	197	148	158	128	127	138	127	125	127	113	121

*Exclusive of stillbirths.

STILLBIRTHS
Per 100 Live Births

	1918			1923			1925			1926			1927			1928		
	Total	Cities	Rural	Total	Cities	Rural	Total	Cities	Rural	Total	Cities	Rural	Total	Cities	Rural	Total	Cities	Rural
Birth Registration Area																		
White	3.8	4.1	3.5	3.6	3.9	3.3	3.5	3.8	3.2	3.5	3.7	3.3	3.5	3.7	3.2	3.5	3.7	3.3
Colored	8.0	10.0	7.2	7.2	8.5	6.4	7.3	8.1	6.7	7.3	8.3	6.6	7.5	8.5	6.9	8.1	8.9	7.8

ILLEGITIMATE BIRTHS
Rate per 1,000 Total Births

	1918	1919	1920	1921	1922	1923	1924	1925	1926	1927	1928
Birth Registration Area											
*White	11.7	12.7	14.2	14.5	14.2	13.8	14.4	15.4	15.4	16.3	16.7
Colored	110.5	119.0	122.7	127.1	127.2	123.4	120.6	116.9	117.7	128.4	136.6

*Exclusive of California and Massachusetts. Birth certificates in these states do not require this information.

DIVISION XXIII

NEGRO SLAVERY IN AMERICA

Where Slaves Came from in Africa

It appears that the slaves who were brought to America from Africa came from almost every part of that continent.

An indication of this is shown in the fact that the British in their attempts to suppress the slave trade concentrated at Sierra Leone, several thousand captive slaves. A study of the languages of these slaves showed that they came from all parts of the West Coast, the Upper Niger, the Sahara Desert region, Senegal, the Lake Chad region, Southwest Africa, the Zambesi Delta and the Southeastern Coast. The fact that slaves came from almost all parts of Negro Africa, throws light upon the differences in color, features, hair, etc. of the Negroes of the Western Hemisphere. These differences existed before the inter-mixtures that have taken place in this hemisphere between whites and Negroes; for there are among Africans, marked differences in features, hair, color, etc.

There are no exact figures as to the number of slaves brought from Africa to the Western Hemisphere. This importation went on for about 360 years. This is, from about 1517 to about 1880 when the last slaves were imported into Cuba and Brazil.

An estimate in the Catholic Encylopedia places the number of slaves brought from Africa at 12,000,000. Helps, "The Spanish Conquest in America" estimates that, from 1517 to 1807, not less than five or six million African slaves were imported into America.

Morel, on page 19 of "The Black Man's Burden," gives the following for the period 1666-1800:

"1666-1766—Number of slaves imported by the British alone into British French and Spanish American Colonies —three millions (quarter of a million died on the voyage.)

1680-1786—Slaves imported into the British American Colonies—2,130,000, Jamaica alone absorbing 610,000.

1716-1756—An average of 70,000 slaves per annum imported into all the American colonies, or a total of 3,500,000.

1752-1762—Jamaica alone imported 71,115 slaves.

1759-1762—Guadeloupe alone imported 40,000 slaves.

1776-1800—An average of 74,000 slaves per annum imported into all American colonies, or a total of 1,850,000. (Annual average: by British, 38,000; Portugese, 10,000; Dutch, 4,000; French, 20,000; Danes, 2,000.)"

Collins, on page 20, "The Domestic Slave Trade of the Southern States," states that from 1808 to 1860 200,000 slaves were introduced into the United States as follows:

1808-1820	60,000
1820-1830	50,000
1830-1840	40,000
1850-1860	70,000

The Negro's Part in the Discovery of America

The charge is often brought against the Negro that one indication of his inferiority is the lack of initiative especially in the matter of being a pioneer. In contradiction, however, there are some very interesting facts such as the following concerning the part Negroes played in the discovery of America. It has been pointed out by Professor Leo Weiner, of Harvard University, that it is very probable that Negroes from Africa had migrated to the American continent long before the first voyage of Columbus.

Professor Weiner sets forth this view in a critical study from the sources which he published in three volumes under the title, "Africa and the Discovery of America." He adduces facts to show that many of the practices, rites, ceremonies and words of the aborigines of the West Indian Archipelago came from Africa. He further points out that a number of supposedly Indian words are in reality of African origin, as for example, canoe and the appellations for the sweet potato and yam. Tobacco and its smoking, he brings evidence to show, were introduced into America by Africans, who in his opinion, long before the time of Columbus had crossed over to America from Guinea.

1492—Alonzo Pietro, a Negro, is accredited by some authorities, others dessenting, as having been the pilot of the ship, Nina, of the fleet of Columbus in the discovery of America. It is further reported that he accompanied Columbus on his second voyage to America. His name is said to appear in the list of the names of those who sailed with Columbus. Pietro's name appeared in the "Libretto," 1504, as Pietro Alonzo, il nigro. This is repeated in "Paesi Nouamente Retrouati," Venice, 1507, also in Simon Grynaeus' "Novus Orbis Regionum," Basle, 1532, also Peter Martyrs' "Decades" Seville, 1511.

1501—A Royal Edict permitted Negro slaves born in slavery among Christians to be transported from Spain to Hispaniola.

These, however, were not the first African slaves brought from Spain. The first African slaves were brought over by the Spanish slaveholders, who, as they emigrated, were accompanied by their Negroes.

1505—King Ferdinand sent slaves to Hispaniola. In a letter dated September 15, of that year, he said, "I will send you more Negro slaves as you request. I think there may be a hundred."

1510—King Ferdinand sent from Seville fifty slaves to labor in the mines of Hispaniola.

1510—Direct traffic in slaves was established between Guinea and Hispaniola.

1516—Thirty Negroes are said to have accompanied Balboa. They assisted him in building the first ship constructed on the Pacific Coast of America.

1517—Charles V., of Spain, who was also Emperor of Germany and the Netherlands, granted the exclusive monopoly to Flemish noblemen to import annually 4,000 Africans to Hispaniola, Cuba, Jamaica, and Porto Rico. This monopoly sold to some Genoese merchants for 25,000 ducats.

1522—Three hundred Negro slaves are said to have accompanied Cortez in his conquest of Mexico.

1526—Negro slaves were employed by Vanques de Ayllon in an attempt to establish a settlement on the coast of what is now North and South Carolina. This was the first introduction of Negro slavery into the territory of the United States. These slaves are said to have built the first ship constructed on the Atlantic Coast of America.

1527—A number of Negro slaves were in the expedition of Panfilo de Narvaez to conquer Florida; among them was Estevancio.

*A Negro Was the Discoverer of Arizona and New Mexico, 1528***—The expedition, under De Narvaez, landed on the coast of Florida. The expedition was unsuccessful. Estevancio, "Little Steve," a Negro, was a member of this expedition. Estevancio was afterwards the discoverer of Arizona and one of the first persons to cross the American continent. The survivors were wrecked on the coast of what is now Texas on November 6, 1528, and were made captives by the Indians. Estevancio, with two other companions, wandered over the plains of Texas and Mexico for eight years, until on the 24th of July, 1536, the City of Mexico was reached. In 1538, he led an expedition from Mexico in search of the fabled seven cities and discovered Arizona and New Mexico. He was killed at Cibola, in what is now New Mexico. He was the first member of an alien race to visit the New Mexican Pueblos. After a lapse of three and one-half centuries, the tradition of the killing of Estevancio still lingers in a Zuni Indian legend, which, among other things, says: "It is to be believed that a long time ago, when roofs lay over the walls of Kya-ki-me, when smoke hung over the housetops, and the ladder-rounds were still unbroken in Kya-ki-me, then the Black Mexicans came from their abodes in Everlasting Summerland. Then the Indians of So-no-li set up a great howl, and thus they and our ancients did much ill to one another. Then and thus was killed by our ancients, right where the stone stands down by the arroyo of Kya-ki-me, one of the Black Mexicans, a large man, with chilli lips."*

1539—African slaves accompanied the expedition of De Soto.

1540—The second settler in Alabama was a Negro. He was in the De Soto expedition. He liked the country and settled among the Indians.

1542—Three Negroes who accompanied the Coronado expedition remained behind at Triguex, near where Santa Fe, New Mexico, now is.

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* Lip swelled from eating chilli pepper.

**REFERENCES: Lowery, Spanish Settlements Within the Present Limits of the United States, 1513-1861; Wright, Negro Companions of Spanish Explorers, American Anthropologist, Vol. IV. N. S. 1902.

1562—The importation of slaves from Africa to the New World was begun by Englishmen.

1564-65—The first vessel to make the return voyage across the Pacific from the East Indies to Mexico was steered by a Negro pilot.

1565—Pedro Menedez de Aviles had a company of Negro slaves when he founded St. Augustine, Florida. They were brought from Spain and were trained artisans and agriculturists.*

Slavery in the United States

*1619—First Africans Brought to Virginia Not Slaves**—**August.** First African immigrants landed in Virginia. They were probably not slaves, but servants indentured for a term of years. "About the last of August (1619) came in a Dutch man-of Warre, that sold us twenty negars." Narrative of Master John Rolfe.

It was not an uncommon practice in this early period of ship masters to sell white servants to the planters; hence an inference that these twenty Negroes were slaves, drawn from the fact that they were sold to the colony or planters would be unjustified. Prior to 1619 every inhabitant of the colony was practically "a servant manipulated in the interests of the company held in servitude beyond a stipulated term" * * * According to a census made in 1624-5 there were in the colony twenty-three Africans. They were listed as "servants," thus receiving the same class name as white persons enumerated in the lists. According to Thomas Jefferson, "the right to these Negroes was common or perhaps, they lived on a footing with the whites, who, as well as themselves, were under absolute direction of the president." * * *

In the records of the county courts dating from 1632-1661, Negroes are designated as "servants," "Negro servants," or simply as "Negroes," but never in the records which we have examined were they termed "slaves."

White Servitude Legal Basis for Negro Slavery—White servitude preceded and formed the legal basis upon which Negro slavery was erected. The first Africans brought to Virginia were servants of the colony, received in exchange for public provisions and were put to work upon the public lands to support the governor and other officers of the government.

Slavery grew up in Virginia and other states by the gradual addition of incidents modifying the law and custom of servitude, as applied to the Negro. From the very first, however, servitude in the case of the Negro was different in practice, though not in law, from servitude in the case of the white man.

For example, in Providence Island, where slavery came into existence at about the same time and in the same manner as in Virginia, it appears that in 1633 twenty or thirty Negroes were introduced for public works and it was recommended "that they should be separated among various families of officers and industrial planters to prevent the formation of plots." This apparent difference in the treatment of the black and white servants, due to fear of an alien and pagan people, is no doubt typical of other differences and distinctions made between the races, which, as they became traditional and gained the sanction of custom, gradually modified the status of the African and transformed Negro servitude into Negro slavery.

The transition from servitude to slavery was effected in the case of the black man when the custom established itself of holding Negroes "servants for life." The distinguishing mark of the state of slavery is not the loss of liberty, political and civil, but the perpetuity and almost absolute character of that loss, whether voluntary or involuntary in origin. It differs then, from other forms of servitude limited in place or time, such as medieval vassalage, villainage, modern serfdom, and technical servitude, in degree rather than in kind; its other incidents being very similar and in many cases even identical with theirs." The efforts of planters to lengthen the terms of service of their servants which failed with the white servants succeeded with the black. Public sentiment supported the change because the blacks were regarded as dangerous if left uncontrolled.

The second step by which Negro servitude was converted into Negro slavery was taken when the condition and the status of the mother was extended to and continued in her offspring. This change which had undoubtedly been effected in custom long before it was formally sanctioned by law, was recognized by statute in Virginia, 1662; Maryland, 1663; Massachusetts, 1698; Connecticut and New Jersey, 1704; Pennsylvania and New York, 1706; South Carolina, 1712; Rhode Island, 1728; North Carolina, 1741.

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*REFERENCE: Russell, The Free Negro in Virginia, 1619-1865. pp. 22-25; Ballagh, White Servitude in Virginia, p. 45.

The transmission from mother to child of the conditions of slavery for life grew naturally out of the fact that the master necessarily controlled the child, controlling the mother. It was evident that parents, under an obligation of life service, could make no valid provision for the support of their offspring, and that a just title to the service of the child might rest on the master's maintenance, a principal which was later commonly applied in cases of bastardy in servitude.*

Original Heathenism Becomes Test for Slavery—The theory of slavery, developed in Europe under the influence of the Christian Church, was that slavery should be confined to the heathen and that when an individual was accepted into the fellowship of the Christian religion he should not be longer held in slavery. The Negro being a heathen, fell naturally into the same category as Jews, Mohammedans and Indians.

One excuse first advanced for slavery by the Spanish conquerors and later adopted by other apologists for slavery was, that in this way it was possible to give the infidel races the benefit of the Christian religion. The effect of this doctrine, however, was to induce masters to neglect the religious instructions of their slaves, since membership in the church seemed inconsistent with servitude for life. To meet this difficulty the Virginia Legislature passed a law in 1667 declaring:

"Baptism doth not alter the condition of the person as to his bondage or freedom; in order that diverse masters freed from this doubt may more carefully endeavor the propagation of Christianity."

From this time on, original heathenism began to be a nominal test for slavery. It also began to be declared that it was not inconsistent for Christians to hold Christians as slaves if these slaves had formerly been heathen. In 1670, Virginia passed a law declaring "all servants not being Christians imported into this colony by ships" to be slaves for life.

In 1671, the Maryland Assembly declared that conversion of the Holy Sacrament of baptism does not alter the status of slaves or their issue.

In 1682, Virginia denied the benefit of Christianity as a mode of securing freedom to all Negroes, mulattoes, hostile Moors and Turks, and to such Indians as were sold by other Indians as slaves.

An act was passed repealing the law of 1670, and making slaves of all persons of non-Christian nationality thereafter coming into the colonies whether they came by land or sea, and whether or not they had been converted to Christianity after captivity.

1640—First record of a "Negro servant for life," otherwise a slave, in Virginia. His name was John Punch. In that year three servants of Hugh Gwyn, a Dutchman called Victor, a Scotchman named James Gregory, and John Punch ran away. They were captured, given thirty lashes each. The Scotchman and the Dutchman were condemned to serve four years beyond their indenture—one year to their masters and three to the colony. John Punch was condemned to serve for life. Russell, "The Free Negro in Virginia," says: "The most reasonable explanation seems to be that the Dutchman and the Scotchman being white, were given only four additional years to their terms of indenture, while 'the third, being a Negro,' was reduced from his former condition of servitude for a limited time to a condition of slavery for life."

1651—First Negro landowners in Virginia. In that year patents were granted to Negroes as follows: Anthony Johnson, 250 acres of land; John Johnson, 550 acres; and John Johnson, Sr., 50 acres. Richard Johnson, probably the first Negro to enter Virginia as free man, arrived the same year. Anthony Johnson and his wife are named among the twenty-three Negro "servants" listed in the census of 1624-5 as residents of the colony.*

1653—First record of Negro slave owners in the United States. In that year John Castor, a Negro of Northampton County, brought suit against Anthony Johnson to obtain his freedom. He claimed, according to the records "Yt hee came into Virginia for seven or eight years of indenture, yt he had demanded his freedom of Anth. Johnson, his Mayster; and further sd yt hee had kept him a servant seven years longer than he should or ought." Anthony Johnson referred to is evidently the same Anthony Johnson who with his wife, Mary, were among the twenty-three African residents in the colony 1624-5 when they were listed as servants. It is evident, if the complaint of John Caster is true, namely, that Johnson had held him as a servant seven years beyond the period for which he was indentured, that Anthony Johnson must have been a free man as early as 1635. It is a record that Johnson was successful in the suit which Castor brought against him and retained the services of Castor apparently for life.

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*REFERENCES: Ballagh, History of Slavery in Virginia, pp. 28-29; Turner, The Negro in Pennsylvania, pp. 18-25; Brackett,—The Negro in Maryland, p. 30.

*REFERENCE: Russell, The Free Negro in Virginia, 1619-1865. p. 24.

1662—Slavery in Virginia made hereditary by the decree that the issue of slave mothers should follow their condition. Slavery was declared hereditary in the other colonies as follows: Maryland, 1663; Massachusetts, 1698; Connecticut and New Jersey, 1704; Pennsylvania and New York, 1706; South Carolina, 1712; Rhode Island, 1728; and North Carolina, 1741.

1741—North Carolina enacted a law declaring that any Negro, mulatto, or Indian, bond or free, be found to have testified falsely, he shall have his ears nailed to the pillory then cut off, after which he was to receive thirty-nine lashes on his bare back.

1772—Somerset, James, brought by his master from Boston to England, was set free by Lord Mansfield on a writ of habeas corpus. The Somerset case brought out the distinction between the English and the Colonial law. Lord Mansfield allowed writ of habeas corpus on the ground that the state of slavery is of such a nature that it is incapable of being introduced on any reason, moral or political. It is so odious that nothing can be offered to support it but positive law.*

1774—October 20. First Continental Congress declared in the Articles of Association that the United Colonies would "neither import nor purchase any slaves," and would "wholly discontinue the slave trade."

1776—April 16. The Continental Congress unanimously resolved that "No slaves be imported into any of the thirteen colonies."

1777—October 13. Continental Congress decides that slaves should be wholly exempted from taxation.

1783—April 1. Continental Congress decided that for purposes of taxation five slaves should be counted as three freemen.

1784—Continental Congress voted not to prohibit slavery in the present States of Tennessee, Alabama and Mississippi.

1787—July 13. Ordinance for the government of the territory northwest of the Ohio passes. One section declares "there shall be neither slavery nor involuntary servitude in the said territory, otherwise than in punishment of crimes whereof the parties shall be duly convicted."

1787—September 17. Constitution of the United States adopted. Article 1, Section 2, contains the following passage, the first of a series of compromises of the Federal Government with slavery: Representatives and direct taxes shall be apportioned among the several states which may be included within this Union according to their respective numbers, which shall be determined by adding to the whole number of free persons, including those bound to serve for a term of years, and excluding Indians not taxed, three-fifths of all other persons.

Article 1, Section 9, contains the following provision relative to the slave trade:

> The migration or importation of such persons as any of the states now existing shall think proper to admit shall not be prohibited by Congress prior to the year one thousand eight hundred and eight; but a tax of duty may be imposed on such importation, not exceeding ten dollars for each person.

1790—April 2. Congress accepts from the State of North Carolina the territory now included in the State of Tennessee, with the proviso "that no regulations made or to be made by Congress shall tend to emancipate slaves."

1790—July 16. Congress passes act accepting cessions from Maryland and Virginia for the District of Columbia upon condition that the laws of the two states should remain in force in their respective portions of the Districts, "until the time fixed for the removal of the Government thereto, and until Congress shall otherwise by law provide."

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*REFERENCES: Hurd, Freedom and Bondage I, 189-191.

1793—February 12. Congress passed first fugitive law, giving the owner or his agent the right to bring the alleged fugitive "before any magistrate of a county, city or town corporate," in order to obtain a decision ordering the return of the fugitive to the state or territory from which he had escaped.

1794—Congress passes an act to prevent the fitting out in ports of the United States of vessels engaged in supplying slaves to foreign countries.

1797—January 30. Petition presented to Congress by four North Carolina Negroes who had been freed by their masters. They had fled to Philadelphia and had been seized under the Fugitive Slave Law. Their petition denied by a vote of fifty ayes, thirty-three noes.

1800—May 10. The transportation of slaves from one foreign country to another prohibited.

1802—April 2. Georgia ceded to the Union her western territory, a part of what is now Alabama and Mississippi, on condition that slavery was not to be prohibited therein.

1803—February 28. Congress enacts that the Federal Government should cooperate with such states as had already prohibited the importation of slaves, by assisting the states to carry such laws into effect.

1807—March 2. Congress passes an act "to prohibit the importation or bringing of slaves into the United States or the territories thereof after the 31st day of December, 1808."

1810—Post Office Department organized. Enacted under a penalty of $50, that "no other than a free white person shall be employed in carrying the mail of the United States, either as a post rider or driver of a carriage carrying mail."

1819—March 3. President empowered to employ Navy for suppression of slave trade; also to issue the necessary orders for return to Africa of illegally imported Negroes. Former acts authorizing their enslavement by the state governments repealed. Government aid given to found the colony of Liberia in Africa.

1820—March 6. Missouri Compromise. Terms of, admitted Missouri as a slave state but forever prohibited slavery in the rest of the Louisiana territory lying north of latitude 36 degrees, 31 minutes N.

1820—May 15. The African slave trade made piracy.

1839—August. The slaver, Amistad, captured by the United States brig, Washington, off Montauk Point, Long Island. The capture of this slaver gave rise to the Amistad Case which resulted in freeing the slaves on board who had revolted, taken possession of the ship, and sought to make their way back to Africa.

The Amistad had brought African slaves, kidnapped in April, from Lenboko in the Mendi Country near Liberia. Fifty-three of these slaves were purchased and re-embarked on the Amistad at Havana for Guanajah, Porto Principe. On the fifth night out, the slaves rose, killed the captain and the cook, slew two men of the crew and tried to return to Africa. The ship was two months on the ocean during which time it was boarded several times, once by an American Schooner from Kingston, which remained along side for twenty-four hours and traded with the Negroes, finding that they had plenty of money. The ship was finally captured on August 26.

The owners of the cargo claimed the ship and its passengers on the ground that they were pirates and should be tried for their crimes in Cuba. The case of the Africans was taken up by the anti-slavery people, who claimed that the Africans had been kidnapped from their homes, that they were free and had the rights of all free people to use whatever force necessary to regain their freedom. This view was quoted by the decision of the court, and thirty-five Africans who still survived were returned to Africa, November 25, 1841. From this band of Negroes on the Amistad sprang the Mendi Mission.

1850—September. Compromise of 1850. The bill provided that (1) California be admitted as a free state. (2) Territories of Utah and New Mexico be organized without any provision concerning slavery. (3) Texas be paid $10,000,000 as compensation for the territory of New Mexico. (4) Slave trade be prohibited in District of Columbia. (5) A more stringent fugitive slave law be passed.

1850—September 18. Second fugitive slave law passes, providing Commissioners with jurisdiction concurrent with that of the courts. They were to receive a larger fee if they decided in favor of the claimant than if they decided in favor of the fugitive. Testimony of the alleged slave was barred and he was denied a trial by jury. Enforcement of the law was placed wholly in the hands of the federal officials.

1854—May 31. Kansas-Nebraska Bill, repealing compromise of 1820, provided that "all questions pertaining to slavery in the territories and the new states to be formed therefrom, are to be left to the decision of the people residing therein, by their appropriate representatives, to be chosen by them for that purpose."

1857—May 6. Dred Scott decision. Dred Scott, a slave in Missouri, had been, in 1834, taken by his owner into Illinois, a state prohibiting slavery, and in 1836 into what is now Minnesota, a part of the Louisiana Purchase in which slavery was expressly prohibited by the Missouri Compromise. In 1838, he was taken back to Missouri. In 1848, he sued for his freedom on the ground that through his residence in territory where slavery was prohibited he had lost his status as a slave, and acquired that of a free man. The United States Supreme Court decided Scott was not a citizen of any state, and, therefore, was not entitled to any standing in the courts, also that Congress had no power to prohibit a citizen of any state from carrying into any territory slaves or any other property; and that Congress had no power to impair the constitutional protection of such property while thus held in a territory.

1861—May 24. General B. F. Butler declares slaves contraband of war.

1861—August 6. Congress passes a confiscation bill, one section of which declared that the claims of owners should be forfeited to those slaves who should be required to take up arms or should be used in any way against the national government.

1861—August 31. General John C. Fremont issued premature proclamation of emancipation in Missouri.

1861—September 2. President Lincoln modifies Fremont's proclamation.

1862—March 6. President Lincoln proposes to Congress compensated emancipation.

1862—March 13. Congress amends military code forbidding federal officers to surrender fugitive slaves.

1862—April 2. Congress passes act offering compensated emancipation to the border slave states. No state claimed its benefits.

1862—April 16. Slavery abolished in the District of Columbia. Owners of slaves were compensated; $100,000 appropriated to colonize the Freedmen beyond the limits of the United States. Each emigrant was to receive $100. The president calls a committee of colored persons to meet him in order to work up sentiment among the Freedmen in favor of colonization, the Freedmen refused to be colonized.

1862—April 24. An efficient treaty for the suppression of the African Slave Trade concluded between the United States and Great Britain.

1862—May 9. Major General David Hunter at Hilton Head, South Carolina, issues proclamation declaring slaves free in Georgia, Florida and South Carolina.

1862—May 9. Freedmen first armed as soldiers in war of rebellion.

1862—May 9. President Lincoln rescinds General Hunter's proclamation.

1862—June. Congress passes an act prohibiting slavery in all the present territories of the United States, and any territory that should hereafter be acquired.

1862—July 22. Congress passes the second confiscation act declaring forever free the slaves of those convicted of treason and rebellion and also the slaves of rebel owners, who took refuge within the lines of the Union Army or in any way came under the control of the Federal Government; and denying the protection of Fugitive Slave Law to any owners of slaves except those loyal to the Union.

1862—September 22. Preliminary proclamation of emancipation.

1863—January 1. Emancipation Proclamation issued.

1863—June 19. West Virginia admitted as a state with a constitution providing for gradual abolition.

1864—January 11. Constitution of Missouri amended, abolishing slavery.

1864—March 14. Constitution of Arkansas amended, abolishing slavery.

1864—May 11. Constitution of Louisiana amended, abolishing slavery.

1864—June 28. Fugitive Slave Acts of 1793 and 1850 repealed.

1864—July 6. Constitution of Maryland amended, abolishing slavery.

1865—February 3. West Virginia abolished slavery.

1865—February 22. Constitution of Tennessee amended, abolishing slavery.

1865—March 3. Congress passes a bill declaring free the wives and children of Negro soldiers.

1865—July 13. James Johnson, provisional governor, declared slavery abolished in Georgia.

1865—July 20. Lewis E. Parsons, provisional governor of Alabama, proclaims "There are no slaves now in Alabama."

1865—June 19. General Robert S. Granger, who had command of the District of Texas, issued a proclamation to the colored people of Texas, telling them that they were free.

1865—July 21. Constitution of Mississippi amended abolishing slavery.

1865—July 25. General A. J. Hamilton, provisional governor, formally declares slavery abolished in Texas.

1865—August 3. William Marvin, provisional governor, declared slavery abolished in Florida.

1865—September 28. Constitution of South Carolina amended, abolishing slavery.

1865—October 2. Constitution of North Carolina amended, abolishing slavery.

1865—December 18. The Thirteenth Amendment to Constitution adopted. Slavery abolished in the United States.

The Slave As Property

The Slave as Property—Under a condition of servitude, the master had not merely a right to the services of his servant, but he had also the right to sell those services, to transmit them by inheritance, etc. The effect of the conception where applied to the slave was "to completely confound and identify the person of the slave with the thing owned."

The conception of the slave as property made him liable to be seized in payment of his master's debts. Even after such slaves had been emancipated they were still liable to seizure for the payment of debts contracted prior to their emancipation.

In 1805, certain Negroes set free by a deed of gift from their owner were, in pursuance of a decision of the supreme court of appeals, taken in execution for the satisfaction of the debts of the slave-owner's wife, notwithstanding the fact that the Negroes belonged to their owner before he married the wife for whose debts the Negroes were held.

The conception of the slave as property rather than as person, added a further disability to the legal or civil status. He could neither own nor enjoy property in his own right.

"A limited property right, not unlike the Roman peculium, was allowed the slave by custom, though not by law. Masters frequently gave them horses, cattle or hogs for free disposal in their own right, and the Negro servants reduced to slavery in 1661 doubtless were possessed of property. This right was taken away by law in 1692, which converted such property for the use of the master, and upon his neglect to appropriate it, it was forfeited to the parish for the support of the poor. The custom, however, of masters assigning to slaves such property for management as peculium continued in spite of the law, and extended even to small tracts of land. The conception of the slave as property was not, however, absolute and the law recognized the person of the slave in various ways."

Negro slaves, male and females, were taxed along with male whites, Indian servants 16 years of age, and free Negroes. This liability to taxation was retained upon free Negro women up to 1769, and was an inheritance from servitude.

By the acts of 1779 and 1781 slaves were still liable to a poll tax of five pounds and ten shillings, respectively, to be paid by the owners.

The court of Chancery also recognized slaves "as rational beings entitled to the humanity of the court," and the chancellor often protected freedmen from sale under a creditor's execution and would even enforce a contract between master and slave which had been wholly or in part complied with on the part of the slave, although the common law courts refused to recognize the ability of the slave to make a contract.

It was partly to protect the master in his property rights, but partly also, in recognition of the slave's personal rights that slave-stealing was early made a grave offense. A law of 1798 in Virginia made it punishable by death without benefit of clergy, but after the construction of a state penitentiary this was changed to imprisonment from three to eight years.

The Free Negro

Origin of Free Negro Class—As Negro servitude preceded Negro slavery, the first Free Negroes were recruited from the class of indentured servants. Others, as for example, Richard Johnson in 1651 probably came in not as servants but as free men. After 1682 no Negroes were permitted to come into Virginia as servants and acquire freedom after a limited period of servitude. Not until the non-importation law of 1778 declared, "that every slave imported into this commonwealth contrary to the time, intent and meaning of this act, shall upon importation become free," did Virginia recruit its class of few Negroes from imported Negroes.

A certain number of free Negroes were descended from white women by Negro men. They were free according to the law that the children followed the status of the mother.

Benjamin Banneker, the Negro astronomer, was, through his grandmother on his mother's side, descended from a white woman, Molly Welsh, who after serving seven years as a redemptioner had purchased a farm with two slaves, one of whom she emancipated and married.

Free Negroes and Manumitted Slaves—The first law recognizing the right of the master to manumit his slaves was one that restricted it. In 1691, a law was passed in Virginia declaring that no Negro or Mulatto was to be set free unless the person so doing should pay the charges for transporting the manumitted Negro beyond the limits of the colony. By an act passed in 1723 a master was forbidden under any pretext whatever to manumit a slave without the license of the governor and the council. If the law was violated, it became the duty of the church wardens of the parish to apprehend the Negro and sell him "by public outcry." The right of the master to emancipate his slave, so far as it existed in the customary law was derived, like slavery itself, from the conditions of white servitude.

"Before slavery as an institution had fully diverged from indentured servitude it borrowed from that institution the practice of manumission by individual masters. * * * * Now, in the seventeenth century the processes by which masters set Negroes free, whether they were recruits for time or for life, were more like discharges from servitude than manumission from slavery."

In Maryland, the first law defining the rights of manumission was passed in 1752. It declares that to be manumitted slaves must be sound in body and mind and capable of labor and not over fifty years of age. The purpose of this law was to prevent masters abandoning their slaves after they ceased to be profitable. North Carolina, by a law enacted in 1715, prohibited masters from liberating slaves except for meritorious conduct, and in 1741 this law was modified so that meritorious conduct must be judged and certified by the county court.

New Jersey, by the terms of a law passed in 1744, provided that masters should not manumit their slaves only on condition that they enter into "sufficient surety" with "two sureties in the sum of 200 pounds" to pay the Negro an annuity, of twenty pounds ($100) per year. By the terms of the law passed in that year all slaves manumitted after May 1, 1806, were required to leave the state within twelve months of the date of their emancipation. One of the immediate results of the passage of the law of 1806 in Virginia which compelled emancipated slaves to leave the state, was the passage of countervailing acts forbidding free Negroes from other states to take up permanent residence within their borders. Free Negroes were not welcomed in any part of the United States. A refugee slave was more likely to be received hospitably in the Northern States than a free Negro. The Philadelphia North American, quoted in Dubose's Commercial Review, Volume XXVII p. 731, said, "If there is one fact established by steadily accumulating evidence it is that the free Negro cannot find a congenial home in the United States. He is exotic among us." When John Randolph's 325 emancipated slaves reached Mercer County, Ohio, having left Virginia in compliance with the laws, they were not allowed to remain even for three days upon land purchased by them in that county, although they were able to comply with Ohio's law, requiring immigrant free Negroes to give a bond for good behavior.

Coupling freedom with banishment not only made manumission more difficult to the masses, but freedom less desirable to the slave. "Many (slaves) preferred to continue as slaves in their master's household rather than be sent homeless into a strange land. Lucinda, a Negro woman manumitted about 1812 by the last will of Mary Matthews, refused to be moved to Tennessee with other Negroes set free by the same will, deliberately remaining in the state long enough to forfeit her freedom and petitioning the legislature to vest the title to her in William H. Hose. Sam, a Negro petitioner, declared to the legislature in 1808 that he preferred slavery to being forced to leave his wife and family, all of whom were slaves." (Russell, The Free Negro in Virginia, p. 76.)

A secondary result of the Virginia law of 1806 was that many free colored men who had purchased their wives and children continued to hold them as slaves. In 1809, a colored man by the name of Frank died in Amelia County, Virginia, who had purchased his wife and children and although he had intended that they should be virtually free, had not made them actually so because he would then have had to remove them from the state. The legislature intervened in this case because the purchase by Frank of his family took place before the enactment of the law of 1806. Bowling Clark, a free Negro of Campbell County, had purchased his wife a few years after the act of 1806 went into operation. As both were declining in years, they preferred to maintain the status of master and slave rather than accept the alternative of banishment.

Fear of insurrections and excitement over the anti-slavery controversy tended to increase the pro-slavery sentiment and tighten the laws regarding the manumission of slaves. In 1858, a law was enacted in Maryland that no slave thereafter manumitted by a deed or a will upon condition of leaving the state or any other condition should be entitled to freedom until the condition had been performed. In 1860, manumission was totally prohibited in Maryland and free blacks over eighteen years of age were empowered if they chose to get permission through the courts to renounce freedom and choose masters. Regardless of what views he might hold respecting slavery in general, many masters continued, in recognition of long and faithful service to manumit their slaves.

Gradual Decline Status Free Negro —Before slavery had been finally established in the English colonies and while there was as yet no clear distinction between white servitude and Negro slavery, the free Negro, whatever his social status may have been, seems to have enjoyed all the rights of white men.

"But as slavery advanced toward a more complete inclusion and subjection of the Negro race the social and industrial privileges of the free Negro were gradually curtailed. The denial to him, by laws passed in 1723, of the right to vote, the right to bear arms, and the right to bear witness is proof of the fact that prejudice had extended beyond a demand for race separation and race purity to an imposition upon the Negro of a low and servile station."

"In 1723, free Negroes, mulattoes, and Indians were forbidden to 'keep or carry any gun, powder or shot or any club or other weapon whatsoever offensive or defensive.' In many parts of the country Negroes were also forbidden to own a dog. In 1805, a bill was passed in Maryland allowing a free black man to keep one dog only, by a yearly license from a justice, and making any free black who should go abroad with any firearms, liable to forfeit the same to an informer, and to pay all costs, unless he had a certificate from a justice renewable yearly, that he was an orderly and peaceable person."

Free Negroes in Virginia in 1832 were declared incapable of purchasing or otherwise acquiring permanent ownership except by descent of any slaves other than husband, wife and children. Contracts for any such purpose were declared void.

By the court of 1849, free Negroes were not allowed to purchase their own parents. Beginning March 31, 1858, the law was changed to read, "no free Negroes shall be capable of acquiring except by descent, any slaves." There is evidence, however, that this law was not enforced. Reuben West, a free Negro barber, who lived in Richmond from 1830-60 and paid taxes on real property valued at $4,420 is said by William Mundin, another barber living in Richmond in 1913, to have owned a slave house servant whom he sold for insubordination. James H. Hill, another contemporary of Reuben West, owned two slaves and one of them was a mulatto barber.

Free Negroes Lose Standing in the Courts—In 1831, free Negroes were denied by statute the right of trial by jury, except for offenses punishable by death. The law of evidence, after many modifications came to be based strictly on the color line. "Colored persons, free or slave, could testify for or against colored but not in any case in which a white person was concerned."

Intermarriage between the races was always extremely rare, and in 1691 a law passed in Virginia prescribed for "any white woman marrying a Negro or mulatto, bond or free, the extreme penalty of perpetual banishment." In Pennsylvania, "if a free Negro man or woman married a white person, that Negro was to be sold by the justices of the Quarter Session as a slave for life. For a white person offending the penalty was seven years of servitude, or a fine of thirty pounds. If the offense was fornication or adultery the free Negro was to be sold as a servant for seven years. The white person thus guilty was to be punished by whipping, imprisonment, or branding with the letter 'A.'

By the act of 1681 in Maryland, "children born of white servant women and Negroes were free. After 1692, the issue of a union between any white woman and any slave or free Negro became servants for a long term. By the Act of 1715, ministers and magistrates were forbidden, by a fine, to marry any white to 'any Negro whatsoever, or mulatto slave.' By this, a white and free mulatto could marry. And an act, two years later, to provide penalties against the parties marrying unlawfully, under this act of 1715, made a free Negro or mulatto liable to service for life—except mulattoes born of white women, who had to serve, like the whites, for only seven years. Again, by act of 1728, free mulatto women who might have children by 'Negroes and other slaves' were to be punished by the same penalty as white women for the same offense—which was declared to be as heinous for a free mulatto as for a white."

Free Negroes Not Permitted to Move from One State to Another—The right of free movement which the free Negro possessed with little or no restruction in the colonial period, was more and more restricted in the later years of slavery. In 1793, free Negroes in Virginia were forbidden to enter the state to take up permanent residence.

"A free Negro living within the state could not go from one town or county to another to seek employment without a copy of his register which was kept in the court of his county or corporation. Violators of this law were often committed to jail until they made proof of their freedom and paid the jailor's fee. After 1848 no free Negro could leave the state for the purpose of education, or go for any purpose to a non-slave-holding state and return." The law of Maryland was still more stringent. "Any Negro who might leave Maryland and remain away over thirty days, would be deemed a non-resident and liable to the law, unless before leaving he should deposit with the county clerk a written statement of his plans, or on returning, could prove by certificate that he had been detained by sickness or coercion."

"A respectable colored minister of Annapolis—who paid taxes on property assessed at over five thousand dollars—asked in 1846 for an act to allow his children to visit him from time to time, and again in 1846, to allow his sons to return to Maryland, but both petitions seemed to have remained with the committee."

"A free Negro of the District of Columbia obtained permission to visit his wife, a slave of Prince George's County, by giving bond with security of fifty dollars that he would not come there for employment, that he would not stay over four days at a time, barring illness, and that he would behave well." There were similar regulations in some of the northern states.

Free Negroes Denied Right to Vote—The right to hold office was taken away from free Negroes in Virginia and by a law passed in 1723, they were not allowed to vote. The act declared that "no Negro, mulatto, or Indian shall hereafter have any vote at the elections of burgesses or any elections whatever."

In Maryland free Negroes had the right to vote down to 1783. In that year it was enacted that "no colored person freed thereafter, nor the issue of such, should be allowed to vote, or to hold any office, or to give evidence against any white, or to enjoy any other rights of a freeman than the possession of property and redress at law or equality for injury to person or property."

"An amendment to the Constitution, adopted in 1810, limited the right of suffrage to whites. The Declaration of 1851 repeated the words of the Declaration of 1776, that no freeman should be deprived of life, liberty, or property, but by judgment of his peers or the law of the land—but added that "this should not be construed to prevent the legislature from passing such laws as it might deem fit for the government and disposition of the free colored population."

Besides Georgia and South Carolina, which continued the distinction made in colonial times, between 1792 and 1834, the four border states of Delaware, Maryland, Virginia and Kentucky absolutely forbade suffrage to Negroes; and every other slave state admitted by Congress came into the Union with a constitution prohibiting Negroes from voting. In the remaining slave state, North Carolina, every free man who paid a public tax was entitled to vote, and it was notorious that Negroes could and did take part in elections till, in 1835, a constitution excluded them from the suffrage.

Free Negroes Denied the Right Public Assemblage—In many states, and this was especially true after 1831, the year of the Southampton Insurrection, the right of assembly was denied or greatly restricted. By the act of the Maryland legislature in 1831, persons were "forbidden to assemble or attend meetings for religious purposes which were not conducted by white licensed clergymen or by some respectable white of the neighborhood authorized by the clergyman."

Free Negroes were permitted to engage in most occupations open to white men, but in the later years of slavery these occupations were greatly restricted. In Maryland they were not allowed to navigate vessels of the size required by government laws to be registered. In 1852, no white person was allowed to employ a Negro clerk. "In May, 1860, a resident of Baltimore was indicted, under the act of 52, for employing as his clerk in a retail store in Annapolis a colored man of that city. On pleading guilty before Anne Arundel Circuit, he was fined five hundred dollars and costs, for the payment of which, the father of the clerk, a prosperous and respectable mullato of Annapolis, became his surety."

Several insurrections of the slaves in the early part of the century led the legislatures in those states where there was any large body of free Negroes to pass laws denying the free Negroes the opportunities of education. From 1838 to the close of the Civil War the only educational advantage that could lawfully be given to the free Negroes was strictly private instruction. Rarely and with difficulty did some free colored families procure white persons to teach their children privately." Many free Negroes owned slaves. There were in Charleston, South Carolina, in 1860, 132 Negroes who owned slaves. It is estimated that in the course of slavery in this country there were in the South 6,000 Negro slave owners and that in that time 18,000 slaves were held by Negroes.

Slave Insurrections

It is estimated that some twenty-five insurrections of slaves took place in the United States prior to the American Revolution. This takes no account of the insurrections in Louisiana and in the Spanish, French and English colonies in the West Indies.

The most important insurrection in the West Indies was the uprising in 1791 of the slaves on the Island of Haiti, by which that country gained its independence. In 1804, the Republic of Haiti was established.

1526—First insurrection of Negro slaves within present limits of United States in Aylion's colony, on the coast of what is now South Carolina.

1664—Insurrection planned in Virginia by white bondmen and Negro slaves. At that time there was hardly 1,000 Negroes in the colony.

1687—Attempted insurrection of Negroes in the Northern Neck of Virginia. Negro population was about equal to that of whites.

1710—Negro insurrection planned in Surry County, Virginia. One of the conspirators, Will, a slave of Robert Ruffin, revealed the plot and as a reward was emancipated.

1712—First serious insurrection of slaves in the Thirteen Colonies in New

York. The garrison saved the city from being reduced to ashes.

1720—Charleston, South Carolina, white people attacked in their houses and on the streets. Twenty-three slaves arrested, of whom six were convicted and three executed.

1722—Armed body of about 200 Negroes gathered near the mouth of the Rappahannock River, Virginia, for the purpose of attacking the people while they were in church. The plot was discovered.

1723—April 13. Governor Dummer, of Massachussetts issued a proclamation concerning the "fires which have been designedly and industriously kindled by some villainous and desperate Negroes or other dissolute people as appears by the confession of some of them." April 18, the Rev. Joseph Sewell preached a sermon on "The late fires that have broken out in Boston, supposed to be purposely set by ye Negroes." April 19, the selectmen of Boston made a report consisting of nineteen articles, number 9 of which said, that if more than two Indians, Negro or mulatto servants or slaves be found in the streets or highways, in or about the town, idling or lurking together, unless in the service of their master or employer, everyone so found shall be punished at the House of Correction."

1730—August. Insurrection in Williamsburg, Virginia.

1730—Rebellion of slaves reported from South Carolina.

1734—Conspiracy of slaves to gain their freedom by massacre of the whites discovered near Somerville, New Jersey. About thirty Negroes apprehended, two hanged, some had ears cut off, others whipped.

1739—Slave conspiracy in Prince George's County, Maryland. The leader was tried and executed.

1740—Insurrection at Stone River, in South Carolina, was led by a slave Cato. Houses were burned and men, women and children murdered.

1741—Insurrection in New York City; population 12,000 whites and 2,000 blacks. Thirteen conspirators burned alive, eighteen hung, and eighty transported.

1741—Rumors of an insurrection among Negroes around Hackensack, New Jersey. Seven barns were burned, two Negroes charged with the crime burned.

1768—Insurrection of slaves planned in Savannah, Georgia. A disagreement about the method of procedure, caused plot to fail. The population of the city consisted at this time of 3,000 whites and 2,700 blacks.

1772—Insurrection at Perth Amboy, New Jersey, threatened.

1775—Reported insurrection in Pitt, Beaufort and adjoining counties in North Carolina; a number of slaves arrested and some whipped severely, but none were proven to have been connected with any conspiracy.

1800—Two Negroes, Gabriel and Jack Bowler, were leaders in an attempted revolt in Henrico County, Virginia. A thousand Negroes marched on the City of Richmond. Forced by a swollen stream to halt, they disbanded with the understanding that they would renew the attempt the following night. The plot was discovered and Gabriel and Bowler were caught and executed.

1802—Slave insurrection reported in northeastern part of North Carolina in the counties of Camden, Currituck, Pasquotank, Perquimans, Chowan, Hertford, Martin, Bertie, Beaufort and Washington. June 10 had been set for the beginning of the insurrection. Two of the leaders were executed.

1805—Slave insurrection occurred in Wayne County, North Carolina. One Negro burned at the stake and two hanged.

1811—Parish of St. John the Baptist, thirty-six miles above New Orleans, about 500 Negro slaves organized and marched toward the city. They destroyed plantations on the way and forced other slaves to join them. Insurrection suppressed by the garrison from Fort St. Charles.

1816—Insurrection planned by slaves at Fredericksburg, Virginia. It was betrayed. The leaders were hanged. In this same year slave uprising reported at Camden, South Carolina.

1818—Rebellion of slaves at Charleston, South Carolina.

1819—Attempted insurrection at Augusta, Georgia.

1822—Extensive conspiracy organized at Charleston, South Carolina, by a free Negro, Denmark Vesey. Slaves for forty or fifty miles around Charleston were concerned in the uprising. The plan was to slaughter the whites and free the blacks. A recruiting committee was formed and every slave enlisted was sworn to secrecy. Peter Poyas, one of the conspirators, is said to have personally enlisted six hundred persons. The plot was revealed by a household servant. After a month's investigation, only fifty of the thousand supposed to have been concerned were apprehended. Vesey, with thirty-four others, was put to death. They died without revealing their secrets.

1831 — Southampton Insurrection, Southampton County, Virginia, Nat Turner, the leader of this insurrection, was a slave preacher. His mother, it was said taught him that, like Moses, he was to be the deliverer of his race. Turner's plan was to collect a large number of slaves in the Dismal Swamp in the extreme southeastern section of Virginia. August 21, he set out with six companions, the band soon numbered sixty or more. Sixty white persons on different plantations killed. The local militia and United States troops were called out, and after more than a hundred insurrectionists had been killed the uprising was crushed. Fifty-three Negroes were tried, twenty-one were acquitted, twelve were convicted and sold out of the state, and twenty others, including Turner and one woman, were hanged.

1831—October 4. There was to be an uprising of the Negroes in Sampson, Dublin and New Hanover counties, North Carolina. They were to assemble at Wilmington. Plot was revealed by a free Negro.

1845—Slave insurrection in Charles County, Maryland.

1853—April. Rumored uprising of slaves in Dorchester, Maryland.

1857—Rumored slave insurrection in Prince George's County, Maryland.

1859—October 16. John Brown's raid on Harper's Ferry. This was the last of the attempted slave insurrections. Of the five Negroes who accompanied him two were killed; two were captured and executed, one escaped. Osborne Perry Anderson, was a printer by trade, born July 27, 1830, at West Fallowfield, Pennsylvania, died, December 13, 1872, at Washington, D. C., John Anthony Copeland, Jr., for a time a student in Oberlin, was born free, August 15, 1834, at Raleigh, North Carolina; executed December 16, 1859. Shields Green, born a slave, escaped from slavery on a sailing vessel from Charleston, South Carolina; executed December 16, 1859; he was said to have been about twenty-three years of age. Lewis Sheridan Leary, saddler and harnessmaker, was born free at Fayetteville, North Carolina, March 17, 1835; killed October 17, 1859. Dangerfield Newby was born a slave in 1815, in Fauquier County, Virginia. His father, a Scotchman, freed his mulatto children. Killed October 17, 1859.

1859—After the John Brown raid, rumor spread that there was to be a slave insurrection in the eastern portions of Maryland and Virginia.

1859—October 19. Rumored slave insurrection at Frederick, Maryland.*

Abolition Agitation

1652—First enactment in North America looking toward the abolition of slavery adopted by the Rhode Island Assembly. No person, black or white, to serve in bondage more than ten years or after the age of twenty-four years.

1688—First protest of a religious body against slavery made by the Friends Society of Germantown, Pennsylvania, under the leadership of Francis del Pastorious.

1696—Yearly meetings of Friends of New Jersey and Pennsylvania votes to recommend to Friends that they cease from further importation of slaves.

1711—Philadelphia Yearly Meeting of Friends condemns importation of slaves.

1716—New Jersey Yearly Meeting of Friends advises against Friends buying or selling Negroes.

1716—Dartmouth Monthly Meeting of Friends asks the Rhode Island

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1729—Philadelphia Yearly Friends Meeting memorialized to the effect that it was wrong to buy and import Negro slaves.

1729—"The Mystery of Iniquity," a condemnation of slavery, published by Ralph Sandiford.

1737—Benjamin Lee publishes a volume condemning slavery.

1740—The North Carolina Yearly Meeting of Friends raises question of freeing slaves.

1746-67—John Woolman, of New Jersey, travels in the middle and southern colonies and preaches that "the practice of continuing slavery was not right."

1750-80—Anthony Benezet, of Philadelphia, anti-slavery agitator, establishes and teaches gratuitously a school for Negroes, also influences Pennsylvania to begin in 1780 the work of emancipation.

1770—The Rev. Samuel Hopkins, of Newport, Rhode Island, attacks slavery.

1773—Dr. Benjamin Rush, eminent physician and philanthropist, publishes in Philadelphia an address against slavery.

1775—April 14, first Abolition Society in America organized for promoting the abolition of slavery, the relief of free Negroes unlawfully held in bondage, and for improving the condition of the African race. (This Society is still in existence. See Mission Boards of White Denominations, also Educational Funds, the "African Third.")

1775—Petition presented to New Jersey Assembly to "pass an act to set free all the slaves now in the colony."

1776—New Jersey Friends deny the right of membership in their society to slaveholders.

1777—Vermont abolishes slavery. First colony to do this.

1778—Governor Livingstone asks the New Jersey Assembly to make provision for the manumission of slaves.

1780—Bill for gradual emancipation passes Upper House Connecticut Legislature.

1778—Virginia passes an act prohibiting the slave trade.

1780—Pennsylvania prohibits further introduction of slaves.

1780—The meeting of the Annual Methodist Conference at Baltimore put this question and answered it in the affirmative: "Does this conference acknowledge that slavery is contrary to the laws of God, man and nature and hurtful to society; contrary to the dictates of conscience, pure religion, and doing that which we would not that others should do to us and ours; do we pass our disapprobation on all our friends who keep slaves, and advise their freedom?"

1782—May. A law bearing the title "An act to authorize the manumission of slaves" passed by the Virginia legislature. The free Negro population of Virginia at that time was probably less than 3,000. It was more than doubled in the space of two years. In 1790, the number of free colored persons was 12,866; in 1800, it had reached 20,000, and according to the census of 1810 it was over 30,000.

1783—Every Negro in Virginia who fought or served as a free man in the Revolutionary War was given the legislative pledge of protection by the Virginia Assembly and every slave who had rendered honorable service to the American cause was freed by special act at the expense of the state.

1785—June 25. New York Abolition Society formed, John Jay, president and Alexander Hamilton, secretary.

1785—December. Citizens of Queen Anne's, Kent, Caroline, Dorchester, Worchester, Talbot, and other counties in Maryland, present petitions to legislature relative to abolition of slavery. Petition rejected by vote of 32 to 22.

1786—New Jersey provides for manumission without security.

1786—Society for promoting the abolition of slavery in New Jersey formed.

1786—The Virginia Yearly Meeting of Friends condemns the slavery system.

1786—Rhode Island Abolition Society organized.

1787—Baltimore Yearly Meeting of Friends presents petition for the emancipation of slaves to the legislature. Petition rejected by vote of 30 to 17.

1789—Bill to promote gradual abolition of slavery and to prevent rigorous exportation of blacks from Maryland presented to legislature.

1789—September 8. Maryland Society organized for promoting the abolition of slavery and for ameliorating the condition of Negroes and others unlawfully held in bondage.

1789—Rhode Island Anti-slavery Society founded by Jonathan Edwards and others.

1790—Connecticut Abolition Society organized, Dr. Ezra Stiles, the president of Yale College, president.

1791—Virginia Abolition Society organized.

1792—Abolition Society formed in New Jersey.

1794—First Convention of Abolition Societies meets in Philadelphia, January 1; ten states represented; Joseph Broomfield, afterwards Governor of New Jersey and General in War of 1812, presiding, recommends that annual addresses be delivered on the subject of "Slavery" and that there be an annual convention of Abolition Societies. An address is sent forth to the people of the United States, and a memorial presented to Congress, urging it to pass a law to prohibit American citizens from supplying slaves to foreign nations, and to prevent foreigners from fitting out vessels in this country for the African slave trade. This same year Congress passed a bill to that effect.

1795—American Convention of Abolition Societies sends addresses to South Carolina and Georgia, calling upon them to ameliorate the condition of slaves, and to diffuse knowledge among them, also an address to the people of the United States demanding the universal emancipation of slaves.

1797—Bill presented to Maryland legislature by citizens of Harford County for the abolition of slavery

1816 — Society for the Gradual Manumission of Slaves founded at Centre, North Carolina, with several slaveholders as members.

1826—Abolition Societies held convention in Baltimore. Estimated that there were one hundred and forty of these societies, one hundred and six of which were in the South. Eighty-one represented at the Baltimore convention. Seventy-three of them from southern states and forty from North Carolina alone.

1827—About this time Massachusetts General Colored Anti-Slavery Association formed.

1828—The American Convention of Abolition Societies meets in Baltimore.

1829—The American Convention of Abolition Societies met in Washington.

1831—January 1. Publication at Boston of the Liberator begins.

1831—First annual convention of People of Color, June 6-11, Philadelphia.

1832—The New England Anti-Slavery Society founded January 6.

1833—Anti-Slavery Society founded in Indiana.

1833—New York Anti-Slavery Society founded.

1833—The National Anti-Slavery Convention meets in Philadelphia, December 4. Ten states represented. At this convention American Anti-Slavery Society organized. Anti-Slavery Societies were now formed in all the northern states.

1837—Memorial presented to United States Senate from General Assembly of Vermont praying for the abolition of slavery in the District of Columbia.

1845—Schism in the ranks of the Democratic Party over the question of extension of American slave territory. Barn Burners opposed and Old Hunkers supported extension.

1848—Connecticut decrees "that no person shall hereafter be held in slavery in this state and that no slave shall be brought into Connecticut." A law had already been passed (1784) providing for gradual abolition, but this law put an absolute end to slavery in that state.

1851 — "Uncle Tom's Cabin," by Harriet Beecher Stowe, begins as a serial in the National Era, Boston. First edition issued March 20, 1852.

1857—"The Impending Crisis" by Hinton Rowan Helper, representing the "poor white" class in North Carolina, demanding the abolition of slavery, the expulsion of the Negroes, and the destruction of the oligarchical despotism made possible by slavery. Circulation of this book forbidden in many parts of the South.

1859—October 16. John Brown's raid on United States Government Arsenal at Harper's Ferry. December 2, John Brown executed. Of the five Negroes who were with John Brown at Harper's Ferry, one escaped, two were killed in the fight, and two were captured and executed. (See Slave Insurrections.)

The Underground Railroad

The secret routes for transporting fugitive slaves to the free states of the North and to Canada were popularly known as "underground railroads." Friends of the fleeing slaves, by systematic and cooperative efforts, aided them to elude the pursuit of the slave hunters.

There were at convenient distances "stations," that is, the houses of persons who held themselves in readiness to receive fugitives singly or in numbers, at any hour of the day or at night, to feed, shelter and clothe, if necessary, and to conceal until they could be dispatched with safety to some other station along the route. There were other persons known as conductors who held themselves ready at all times to take the fugitives by private or public conveyance and transport them to the next station. If they went by private conveyance, they generally traveled in the night, by such routes and with such disguises as gave the best warrant against detection either by the slave catchers or their many sympathizers.

As early as 1786, there are evidences of an underground road. A letter of George Washington, written in that year, speaks of a slave escaping from Virginia to Philadelphia, and being there aided by a society of Quakers formed for the purpose of assisting in liberating slaves. It was not, however, until after the War of 1812, that escaped slaves began to find their way by the underground roads in considerable numbers to Canada.

From Maine to Kansas, all the northern states were dotted with the underground stations, and covered with a net work of underground roads. It is estimated that between 1830 and 1860 over 9,000 slaves were aided to escape by way of Philadelphia. During this same period in Ohio, 40,000 fugitives are said to have escaped by way of the underground railroads. A number of slaves also escaped from Texas and the southwest into Mexico. There is at present at Nacimiento Coahuila, Mexico, a colony of about 300 Negroes which is made up of the descendants of fugitive slaves and Negro soldiers who remained in Mexico when the United States Army went there to drive the French out of the country. When the American Army crossed the Rio Grande it was divided into two parts. One part went to help drive out the French. The Negro soldiers, under the command of Colonel Shafter, went westward and fought against the Indians. For services which these Negroes rendered, the Mexican Government granted them fourteen leagues of land which is at present held as a reservation so that it can be protected from intruders. The papers setting aside this grant were signed by the representatives of the government of Mexico and of the United States.

Negroes Connected with Abolition and Underground Railroad*

Brown, William Wells—Anti-slavery agitator. Agent of the underground railroad. Born a slave in St. Louis, Missouri, 1816.

As a boy, Brown worked in the printing office of Elijah B. Lovejoy. In 1834, he escaped to the North and obtained a position on a Lake Erie steamer. Here he was of great service in assisting slaves to make their way to Canada. In 1843, he became a lecturer for the Anti-Slavery Society and continued in that position until in 1849. He is the author of several books, the most important of which are "The Black Man," "The Rising Sun," and "Sketches of Places and People Abroad."

Douglass, Frederick—Noted American anti-slavery agitator and journalist. Born a slave at Tuckahoe, near Easton, Maryland, February, 1817. Died February 2, 1895.

In 1838, Douglass escaped from slavery under the disguise of a sailor. He went first to New York City and then to New Bedford, Massachusetts. In 1841, he attended an anti-slavery convention at Nantucket, and spoke with such power and eloquence that he was immediately sent out as a lecturer under the auspices of the Massachusetts Anti-Slavery Society. He became one of the most prominent anti-slavery agitators. He received and accepted an invitation to lecture in Great Britain. In 1845, he published his autobiography. In 1847, he settled at Rochester, New York, and began to publish an abolition paper, "The North Star." In 1882, his autobiography was republished under the title, "Life and Times of Frederick Douglass." He held a number of prominent political positions the more important of which were: Marshall of the District of

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*REFERENCES: Seibert, The Underground Railroad; Mitchell, The Underground Railroad; William Still, Underground Railroad Records; The Reminiscences of Levi Coffin; Smedley, The Underground Railroad in Chester and the Neighboring Towns of Pennsylvania.

Columbia, Recorder of Deeds of the District, and Minister to Haiti.

Whipper, William—Successful business man, anti-slavery agitator, editor of The National Reformer.

Mr. Whipper began the lumber business in Columbia, Pennsylvania, in partnership with Stephen Smith. In order to have a better field for their operations they moved to Philadelphia and opened one of the largest wood and coal yards in the city. The firm owned many rafts and employed many boatmen and raftmen. In 1849, the firm was said to hold, besides many thousand bushels of coal, 250,000 feet of lumber, 22 merchantmen cars running between Philadelphia and Baltimore, and $9,000 worth of stock in the Columbia bridge. Their notes were accepted for any amount. Mr. Whipper gave much of his time to the advocacy of the freedom of the slave. In 1838, Mr. Whipper became editor of The National Reformer, a monthly magazine, published by the American Moral Reform Society. This magazine was the first effort in journalism by Philadelphia Negroes.

Forten, James—Negro abolitionist. Born in Philadelphia, September 6, 1776; died March 4, 1842. Forten was a sail-maker by trade.

He was educated in the school of the Quaker abolitionist, Anthony Benezet. Forten acquired considerable wealth. With the assistance of Richard Allen and Absolom Jones he helped to raise 2,500 colored volunteers for the protection of the City of Philadelphia, when it was threatened by the English. He was chairman of the first convention of free Negroes held in Philadelphia, 1817. He was a warm friend and supporter of William Lloyd Garrison. It is said that several times, by personal contributions, he enabled Garrison to continue the publication of the "Liberator."

Harper, Mrs. Fra[illegible]s E. Watkins—Distinguished a[illegible]ry lecturer, writer and poet. [illegible] free parents, 1825, Baltimore[illegible]d; died February 22, 1911.

Mrs. Harper went to school to her uncle, Rev. William Watkins, who taught a school in Baltimore for free colored children. About 1851 she moved to Ohio and began teaching, but later came to Little York, Pennsylvania, where she became acquainted with the workings of the underground railroad and thereafter determined to devote her life to the anti-slavery cause. In 1854, she began her career as a public lecturer, and in 1860 married Fenton Harper. By 1864 she had become known as an anti-slavery writer both in poetry and prose. After the close of the Civil War she came South, but later returned to Philadelphia and devoted her time to writing and lecturing for temperance work. For a time she had charge of the W. C. T. U. work among colored people. She published several books of poems. "Iola Leroy, or the Shadows Uplifted" is her best prose work.

Hayden, Lewis—Born 1815, died 1889. Runaway slave from Kentucky to Boston. Abolitionist.

Mr. Hayden's home was a common meeting place for councils affecting his race. It was also a station of the underground railroad. He himself came as a fugitive from Kentucky in 1844. Through native strength of character he soon became a dominant figure in Boston's Negro colony, and so remained until his death. He was probably the only Negro office holder before the war. In 1859, he was appointed messenger to the Massachusetts Secretary of State, which position he held, except for a short interval, until his death. He was, in 1873, elected to the State Legislature.

Ray, Charles B.—Anti-slavery agitator. Agent underground railroad. Born Falmouth, Massachusetts, December 25, 1807; died New York City, August 15, 1886. Congregational minister and editor of The Colored American from 1839 to 1842.

In 1833, became identified with the abolition movement. Was associated with Henry Ward Beecher, Gerrit Smith, Lewis Tappin and others prominent in the anti-slavery movement. Mr. Ray was secretary of the Local Vigilance Committee in New York City and also of the State Vigilance Committee. He was prominently connected with the work of the Underground Railroad. His home was an important station where almost daily fugitives were received.

Nell, William C.—Anti-slavery agitator and author of Boston. In 1840 was a leader in the agitation for public schools to be thrown open to Negro children.

Continued a leader in this agitation until they were opened to all children regardless of race. Mr. Nell's works are "Services of Colored Americans in the Wars of 1776 and 1812," Boston, 1852, and "Colored Patriots of the American Revolution," Boston, 1855.

Lane, Lunsford—Born a slave at Raleigh, North Carolina. He is placed in Prof. Basset's "History of the Anti-Slavery Leaders of North Carolina" among the four prominent abolitionists of that state.

It is said that Lane waited on LaFayette when he passed through Raleigh in 1824. Lane's ambition was to be free, and he began early in life to save money to purchase his freedom. He and his father manufactured a superior kind of smoking tobacco. They were at length permitted to manufacture this tobacco on their own account. At the end of eight years Lane had saved a thousand dollars with which to purchase his freedom. In 1839, he bought a home and negotiated for the purchasing of his wife and children for $2,500. Because of the laws of North Carolina, Lane was compelled to go to New York City to have the articles of his emancipation executed. When he returned he was arrested and was informed that under the law he must leave the state within twenty days. Before he could close up his business he was arrested and taken before the mayor on the charge of "delivering abolition lectures in Massachusetts." Replying to this charge, Lane made a statement before the mayor's court which was probably the only abolition speech ever made by a Negro before a southern audience.

Purvis, Robert—Anti-slavery agitator; chairman of the Philadelphia Vigilance Committee of the underground railroad and member of the first Anti-slavery Convention in 1833.

Purvis was one of the signers of the Declaration of Sentiments. He was at that time the most prominent anti-slavery man of the Negro race. In 1883, at the Fifteenth Anniversary of the Anti-Slavery Convention held in Philadelphia, he was one of the three original signers present. John G. Whittier, the poet, and Elizur Wright, the anti-slavery editor, were the other two.

Redmond, Charles Lenox—Born at Salem, Massachusetts, 1810; died 1873. First Negro to take lecture platform as an anti-slavery speaker.

REFERENCES: Basset, Anti-Slavery Leaders in North Carolina, Johns Hopkins University Studies; Washington, The Story of the Negro; and W. G. Hawkins, Lunsford Lane, Boston, 1863.

He was president of the Essex County Anti-Slavery Society and was a vice-president of the New England Anti-Slavery Society. In 1838, he took the field as lecturer under the auspices of the American Anti-Slavery Society. In this capacity he canvassed New England. In 1840, he went to England as a delegate to the first World Anti-Slavery Convention held in London. While abroad he delivered many anti-slavery lectures. On his return he brought a remarkable document, an "Address" from the Irish people to their countrymen and countrywomen in America. With the name of Daniel O'Connell at its head, sixty thousand names were appended to this monstrous memorial. The Irish-Americans were called upon to treat the Negroes as brethren and everywhere to unite with the abolitionists.

Russwurm, John Brown—Born in Jamaica, 1799; died in Liberia, 1851. Editor of the first Negro newspaper published in the United States, the Freedmen's Journal, published in New York City, 1827.

Mr. Russwurm, one of the first Negroes to graduate from a college in the United States, graduated from Bowdoin College in 1826; in 1829, he went to Liberia and became superintendent of the public schools and editor of The Liberia Herald. In 1836, he was appointed Governor of the District of Maryland in Liberia, in which position he died.

Tubman, Harriet — Fugitive slave and one of the most famous of the underground railroad operators, died March 10, 1913.

Harriet Tubman escaped from slavery in Maryland about 1849 when between twenty and twenty-five years of age, and at once began to make trips into the South to aid others to escape. In nineteen trips she is said to have led over three hundred fugitive slaves into the northern states and Canada. She was employed during the Civil War in the secret service of the Federal Army. After the war she founded a home at Auburn, New York, for aged colored persons. She retained much of her vigor until she was over eighty years old. For the two years previous to her death she was cared for by friends and particularly the New York State Federation of Colored Women's Clubs.

REFERENCE: Sarah H. Bradford, Harriet, The Moses of Her People, New York, 1897.

Truth, Sojourner — A noted anti-slavery speaker, born about 1775, in Africa. Brought when a child, to America, she was sold as a slave in the State of New York.

After slavery was abolished in New York in 1827, Sojourner Truth became widely known in the North and was a prominent figure in anti-slavery meetings. Sojourner Truth was noted as a public speaker. She was able to "bear down an audience by a few simple words." She was greatly admired by Wendell Phillips, Harriet Beecher Stowe, and other prominent anti-slavery agitators.

Still, William — Secretary of the Philadelphia Vigilance Committee of the Underground Railroad. Born October 7, 1821, in Burlington County, New Jersey.

Still's father purchased his freedom. His mother was a fugitive slave. His brother was kidnapped and carried to Alabama. The Vigilance Committee was the directing body for all the numerous lines of the underground railroad which centered in Philadelphia. William Still, as secretary, kept a record of all the fugitive slaves who passed through the hands of the committee. In 1872 this record was published in book form under the title "Underground Railroad." This book is one of the most remarkable records extant concerning the history of slavery.

Walker, David—First Negro to attack slavery through the press. Born free at Wilmington, North Carolina, 1785.

Walker early went to Boston and began business. In 1829, he published an anti-slavery pamphlet, "Walker's Appeal," which was widely circulated and stirred the South as no other anti-slavery pamphlet up to that time had done. Governor Giles of Virginia, in a message to the legislature, referred to the appeal as "seditious pamphlet sent from Boston."

Gibbs, Mifflin Wistar—Lawyer and anti-slavery agitator; born in Philadelphia, Pennsylvania, April, 1823. He died in Little Rock, Arkansas, July 11, 1915.

He was actively connected with the anti-slavery movement and the underground railroad. In 1849 he lectured on the anti-slavery platform. In 1850 went to California and engaged in the dry goods business. On the discovery of gold in British Columbia, in 1859, Mr. Gibbs went to Victoria and established there the first mercantile house other than that of the Hudson Bay Company. In 1868, after having read law with an English lawyer at Victoria, he returned to the United States and entered the law department at Oberlin College, from which he was graduated in 1870. He settled in Little Rock, Arkansas, and was admitted to the bar. In 1873 he was elected city judge, being the first Negro to hold such an office in the United States. In 1877, he was appointed registrar of the United States land office in Little Rock. In 1897 he was appointed United States Consul to Tamatave, Madagascar. He has written an autobiography under the title of "Lights and Shadows."

Knights of Liberty—In 1846 Moses Dickson and eleven other free Negroes organized at St. Louis The Knights of Liberty for the purpose of overthrowing slavery. Ten years was to be spent working slowly and secretly making their preparations and extending the society.

At the end of this time because of changes in conditions North and South the plan of operation was altered and underground railroad work was done. It is said that the Knights of Liberty assisted yearly hundreds of slaves to escape. After emancipation Mr. Dickson, in memory of the original organizers, established in 1871, The Knights and Daughters of Tabor Society.

The Union Benevolent Society—Organized by free Negroes at Lexington, Kentucky, in 1843. Its purpose was to care for the sick, bury the dead, encourage education and industry among free Negroes, and help slaves to freedom. The white people knew of this society and aided it. In 1852 a lodge was permitted to be organized among the slaves. The masters did not know that this society was actively engaged in underground railroad work.

Negro Anti-Slavery Newspapers

In connection with the anti-slavery movement a number of papers were published by Negroes. A list of papers published by Negroes before the Civil War follows:

REFERENCE: Narrative Sojourner Truth, Boston, 1850.

Name	City	Date of Issue
Freedmen's Journal	New York, N. Y.	March 30, 1827
Rights of All	New York, N. Y.	March 28, 1828
The Weekly Advocate	New York, N. Y.	Jan. —, 1837
Colored American (Weekly Advocate changes to)		March 4, 1837
National Reformer	Philadelphia, Pa.	Sept. —, 1838
African Methodist Episcopal Church Magazine	Albany, N. Y.	Sept. —, 1841
The Elevator	Philadelphia, Pa.	1842
The National Watchman	Troy, N. Y.	1842
The Clarion	Troy, N. Y.	1842
The Peoples Press	New York, N. Y.	1843
The Northern Star	Philadelphia, Pa.	
The Mystery (Northern Star changes to)	Pittsburgh, Pa.	1843
The Genius of Freedom		1845
The Rams Horn	New York, N. Y.	Jan. 1, 1847
The North Star	Rochester, N. Y.	Nov. 1, 1847
The Impartial Citizen	Boston, Mass.	1848
The Christian Herald	Philadelphia, Pa.	1848
The Colored Man's Journal	New York, N. Y.	1851
The Alienated American	Cleveland, O.	1852
The Paladium of Liberty	Columbus, O.	
The Disfranchised American	Cincinnati, O.	
The Colored Citizen (The Disfranchised American changes to)		
The Christian Recorder (Christian Herald changes to)	Philadelphia, Pa.	1852
The Mirror of the Times	San Francisco, Cal.	1855
The Herald of Freedom	Ohio	1855
The Anglo African	New York, N. Y.	July 23, 1859

Slavery and Religious Denominations

1806—The first division of a religious denomination in the United States on account of slavery is said to have occurred among the Baptists of Kentucky.

1821—The Alabama Synod of the Associated Reformed Presbyterian Church severed its connection with the central body which had excluded slave holders from communion.

1829—The True Reformed Dutch Church embodied in its proposed rules that: "Slavery, and all trafficking whatever in human flesh and blood, if it still exists among us, shall be forever abolished in the True Reformed Dutch Church, immediately upon the adoption of these ecclesiastical ordinances."

1841—A small number of Methodists withdrew from the regular connection and formed in Michigan a separate connection, under the name of Wesleyan Methodists. May 31, 1843, at Utica, New York, Wesleyan Methodist connection of America was established.

1845—May 7. The Southern Methodist Episcopal Conferences organized at Louisville, Kentucky, the Methodist Episcopal Church, South. This done in accordance with a plan of separation adopted by the General Conference of the Methodist Episcopal Church held in New York City in 1844.

1845—Baptist associations in the South met at Augusta, Georgia, and organized the Southern Baptist Convention.

1845—The Free Presbyterian Church organized. This was a small group of churches which separated from the Old School Presbyterian Church because of the slavery question. The Free Presbyterians were earnestly opposed to slavery. Many members of this church in Pennsylvania, Ohio, and Indiana were conductors on the underground railroad. The Civil War settled the slavery question, and so in 1865, the Free Presbyterians again united with the Old School Presbyterian Church.

1854—General Convention of the Christian Church adopted resolutions concerning slavery. The southern delegation withdrew and formed a separate organization which continued until 1890 when a reunion was formed.

1855—A Classis of the German Reformed Church in North Carolina was refused admission into the Dutch Reformed Church because some of the members of this Classis were slave holders.

1858—Division in the Protestant Church, the northern and southern wings separated, reunited in 1877.

1858—The synods and assemblies of the New School of the Presbyterian Church in the border states withdrew and formed the United Synod of Presbyterian Churches. December 4, 1861, forty-seven Presbyteries withdrew from the Old School Assembly; organized the General Assembly of the Confederate States of America. In 1864 the United Synods and the General Assembly of the Confederate States united under the name of the Presbyterian Church in the United States, better known as the Presbyterian Church, South.

1861—July. The southern bishops of the Protestant Episcopal Church met at Montgomery, Alabama, and organized the Protestant Episcopal Church in the Confederate States. After the close of the war the different dioceses in the South became again a part of the General Convention.

1863—Number of synods of the Lutheran Church withdrew and organized at Concord, North Carolina, the United Synod of the Evangelical Lutheran Church of the South.

DATE OF ABOLITION OF SLAVERY IN VARIOUS AMERICAN COUNTRIES

Haiti	1793
Guadaloupe	1794
Chili (October 10)	1811
Columbia (July 19)	1821
Central American States	1823
Bolivia	1825
Mexico (September 15)	1829
British Possessions in America	1834
Ecuador	1845
French West Indies	1848
Danish West Indies	1848
Venezuela	1854
Peru	1856
Dutch West Indies and Dutch Guiana	1863
United States (December 18)	1865
Porto Rico	1873
Cuba	1886
Brazil	1888

DIVISION XXIV

NEGRO SOLDIERS

The Revolutionary War

It is estimated that there was an average of thirty-five Negroes in each white regiment in the Revolutionary War. According to an official report there were in the army under General Washington's immediate command on the 24th of August, 1778, seven hundred and seventy-five Negroes. This does not appear to include the Negro troops furnished by Connecticut, New York, New Hampshire, and Rhode Island. There were altogether about 3,000 Negro soldiers employed by the Americans.

Negro soldiers have served with distinction in every war that the United States has waged. Free Negroes and slaves were employed on both sides in the Revolutionary War. They were found in all branches of the patriot army. They generally served in the same regiments with the white soldiers. A Hessian officer under date of October 3, 1773, wrote "The Negro can take the field instead of his master and, therefore, no regiment is to be seen in which there are not Negroes in abundance."

Some of the most heroic deeds of the War of Independence were performed by the black men. The first martyr in the Boston Massacre, March 5, 1770, was the Negro, Crispus Attucks. Samuel Lawrence, a prominent white citizen of Groton, Massachusetts, led a company of Negroes at the Battle of Bunker Hill. It was the Negro, Peter Salem, who at the Battle of Bunker Hill fired the shot that mortally wounded Major Pitcairn. Solomon Poor, another Negro, so distinguished himself at the Battle of Bunker Hill that a petition was drawn up by some of the principal officers to secure him recognition by the Massachusetts Colony. At the fight at Brandywine, Beach Sampson, a giant Negro, armed with a scythe swept his way through the British works. See Poem in Skinner's "Myths of Our Own Land." The Black Legion, organized in 1779, in St. Domingo, by Count D'Estaing, consisted of 800 young freedmen, blacks and mulattoes. At the seige of Savannah on the 9th of October, 1779, this legion by covering the retreat and repulsing the charge of the British, saved the defeated American and French army from annihilation.

Only a small number of Negroes were allowed to serve in the patriot army of the southern colonies. Toward the close of the struggle, however, there was a growing sentiment among these colonies to use a large number of Negro troops. In 1780, Col. John Laurens, of South Carolina, seconded by General Lincoln, urged that state to raise black troops. In 1782, General Greene proposed to the governor of South Carolina a plan for raising black regiments. Negroes were also employed in the British army during the Revolutionary War. This fact helped to gain them admittance into the patriot army. It is estimated that 30,000 slaves were carried off by the British troops and used in pioneer work and in building fortifications.

In 1775, Lord Dunmore, the royal governor of Virginia, issued a proclamation offering freedom to all Negroes and indentured white servants who might enlist in the British army. In 1776, the British formed a regiment of 800 Negroes on Staten Island. In 1782, a Mr. J. Cruden, of Charleston, wrote a letter to Lord Dunmore, proposing that 10,000 black troops be raised in the province of South Carolina.

Lord Dunmore wrote to Gen. Clinton approving this scheme and declared his perfect willingness "to hazard his reputation and person in the execution of the measure." Letters containing the proposal were also sent by Lord Dunmore to London. Before they reached there, however, peace negotiations began. It appears that it was the intention of the highest British and American military authorities to begin a general policy of arming the Negro slaves and employing them as soldiers. The closing of the war,

REFERENCES: Nell, Colored Patroits of the Revolution; Livermore, Opinions of the Founders of the Republic on Negroes as Slaves, as Citizens, and as Soldiers, Part II; Williams, History of the Negro Race in America, Vol. I, Chapter XXVI-XXVII; Washington, The Story of the Negro, Vol. I, Chapter XV. Rider, An Historical Inquiry Concerning the Attempt to Raise a Regiment of Slaves by Rhode Island During the War of the Revolution.

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alone, prevented this policy from being carried into effect.

In the War of 1812

Commodore Perry spoke highly of the bravery and good conduct of the many Negroes who were under his command at the Battle of Lake Erie. He said, "They seemed to be absolutely insensible of danger." The legislature of New York, October 24, 1814, authorized the raising of two regiments of men of color. As a result, 2,000 black men were enlisted and sent forward to the army at Sackett's Harbor. Two battalions composed of 500 Negroes distinguished themselves at the battle of New Orleans. Three months before the battle, General Andrew Jackson issued a proclamation "To the Free Colored Inhabitants of Louisiana."

As sons of freedom, you are now called upon to defend our most inestimable blessing. As Americans, your country looks with confidence to her adopted children for a valorous support, as a faithful return for the advantages enjoyed under her mild and equitable government. As fathers, husbands, and brothers, you are summoned to rally around the standard of the Eagle, to defend all which is dear in existence.

To every noble-hearted, generous freedman of color volunteering to serve during the present contest with Great Britain, and no longer, there will be paid the same bounty, in money and lands now received by the white soldiers of the United States. viz.: One hundred and twenty-four dollars in money, and one hundred and sixty acres of land. The non-commissioned officers and privates will also be entitled to the same monthly pay, and daily rations, and clothes furnished to any American soldier.

On the eve of the battle, General Jackson reviewed the white and colored troops and had read to them his famous address. To the colored troops he said:

"To the Men of Color.—Soldiers! From the shores of Mobile, I collected you to arms,—I invited you to share in the perils and to divide the glory of your white countrymen. I expected much from you; for I was not uninformed of those qualities which must render you so formidable to an invading foe. I knew that you could endure hunger and thirst and all the hardships of war. I knew that you loved the land of your nativity, and that, like ourselves, you had to defend all that is most dear to man. But you surpassed my hopes. I have found in you, united to these qualities, that noble enthusiasm which impels to great deeds.

"Soldiers! The President of the United States shall be informed of your conduct on the present occasion; and the voice of the representatives of the American nation shall applaud your valor, as your General now praises your ardor. The enemy is near. His sails cover the lake."

The Civil War

Something like 178,975 Negro soldiers were employed in the Civil War. These made up 161 regiments, of which 141 were infantry, seven were cavalry, twelve were heavy artillery, and one light artillery.

The first colored regiments to be organized were the First South Carolina, in which the first enlistments were made May 9, 1862; the First Louisiana Native Guards, September 27, 1862; the Fifty-fourth Massachusetts, February 9, 1863; the Second Carolina Volunteers, February 23, 1863.

NEGRO VOLUNTEER TROOPS BY STATES

Connecticut	1,764
Delaware	954
District of Columbia	3,269
Illinois	1,811
Indiana	1,537
Iowa	440
Kansas	2,080
Kentucky	23,703
Maine	104
Maryland	8,718
Massachusetts	3,966
Michigan	1,387
Minnesota	114
Missouri	8,344
New Hampshire	125
New Jersey	1,185
New York	4,125
Ohio	5,092
Pennsylvania	8,612
Rhode Island	1,837
Vermont	120
West Virginia	196
Wisconsin	165
Total	78,779

Under the direct authority of the General Government, and not credited to any state Negro soldiers were recruited as follows:

REFERENCES: Livermore, Opinions of the Founders of the Republic on Negroes as Slaves, as Citizens, and As Soldiers, Appendix A. C. and D.; Williams, History of the Negro Race in America, Vol. II, Chapter II; Washington, The Story of the Negro, Vol. I, Chapter XV.

Alabama	4,969
Arkansas	5,526
Colorado	95
Florida	1,044
Georgia	3,486
Louisiana	24,052
Mississippi	17,869
North Carolina	5,035
South Carolina	5,462
Tennessee	20,133
Texas	47
Virginia	5,723

"There were also 5,896 Negro soldiers enlisted at large or whose credits are not specifically expressed by the records."

The Negro troops were engaged in many of the bloodiest battles of the war. The engagements in which they particularly distinguished themselves were the battle of Milliken's Bend, on the Mississippi, near Vicksburg, July 6, 1863; the assault on Port Hudson (near Baton Rouge, Louisiana, May 7, 1863; the assault on Fort Wagner, a defense of Charleston, South Carolina, July 18, 1863; the assault on Petersburg, Virginia, June 15, 16, and July 30, 1864, and at the battle of Nashville, Tennessee, December 15 and 16, 1864.

Negro Soldiers in the Confederate Army

The use of slaves as soldiers with the reward of freedom to those who survived, was strongly advocated at different times by members of the Confederacy during the Civil War. Slaves were employed as laborers on the fortifications in all parts of the Confederacy. Both slaves and free Negroes offered their services. A considerable number of the latter enrolled themselves.

The Charleston Mercury for January 3, 1861 announced that 150 able bodied free colored men of Charleston had offered their services gratuitously to the Governor to hasten forward the important work of throwing up defenses along the coast. In Lynchburg, and Petersburg, Virginia, in April, 1861, free Negroes enrolled for the purpose of offering their services to the Governor for the defense of the state.

"ATTENTION, VOLUNTEERS: Resolved by the Committee of Safety, that C. Deloach, D. R. Cook, and William B. Greenlaw be authorized to organize a volunteer company composed of our patriotic free men of color, of the City of Memphis, for the service of our common defense. All who have not enrolled their names will call at the office of W. B. Greenlaw and Company.

"F. W. FORSYTHE, Secretary."

In June 1861, the legislature of Tennessee passed an act authorizing the Governor to receive into military service free persons of color between the ages of eighteen and fifty. Pay and rations were assigned them November 23, 1861, there was a review in New Orleans of 28,000 Confederate troops. Among these was one regiment composed of 1,400 free colored men. On the 9th of February, 1862, there was another grand review of Confederate troops in New Orleans. The Picayune contained the following paragraph concerning this review:

"We must also pay a deserved compliment to the companies of free colored men, all very well drilled, and comfortably uniformed. Most of these companies, quite unaided by the administration, have supplied themselves with arms without regard to cost or trouble. One of these companies, commanded by the well-known veteran, Captain Jordan, was presented, a little before the parade, with a fine warflag of the new style. This interesting ceremony took place at Mr. Cuching's store, on Camp, near Common Street. The presentation was made by Mr. Bigney, and Jordan made, on this occasion, one of his most felicitous speeches."

Mulattoes made free by the treaty with France in 1803 were enlisted in 1862 for the defense of that city. The next year, according to Flemming, they were received into the Confederate service as heavy artillery men.

In February, 1864, the Confederate Congress passed an act making all male free Negroes (with certain exceptions) between the ages of eighteen and fifty liable to perform such duties in the army or in connection with the military defenses of the country in the way of work upon the fortifications, or in government work, etc., as the Secretary of War might from time to time prescribe, and providing them rations, clothing and compensation. The Secretary of War was also authorized to employ for similar duty 20,000 male Negro slaves.

In February, 1865, at a meeting held in the African Church in Richmond to acquaint the people concerning the failure of the Peace Conference held at Fortress Monroe, Mr. Judah P. Benjamin, Secretary of State, proposed that legislation by the states be immediately effected so that the slaves could be armed. The next day a bill was presented in the House to give effect to Mr. Benjamin's suggestion, and providing for the volunteer enlistment of slaves for military service. A motion to reject was lost by ayes 21, nays 53; a motion to postpone the matter indefinitely was lost; another to refer it to the Military Committee was also lost, and the motion of the original mover for a select committee passed. A resolution had already been offered in the Senate instructing the Committee on Military Affairs to report a bill with the least possible delay to take into the military service of the Confederate States, by volunteer enlistment with the consent of the owners, or by conscription, not exceeding 200,000 Negro soldiers. The resolution was defeated.

Negro Soldiers in Regular Army

July 28, 1866, Congress passed a law that Negro regiments should be a part of the regular army. Under this act the Ninth and Tenth Cavalry and the Thirty-eighth, Thirty-ninth, Fortieth, and Forty-first Regiments of Infantry were organized.

March 3, 1869, a consolidation act, was passed, and the Thirty-eighth and Forty-first were re-organized as the Twenty-fourth Regiment of Infantry; the Thirty-ninth and Fortieth were re-organized as the Twenty-fifth Regiment of Infantry. These regiments were stationed on the frontier and rendered valuable service in the military operations against the Indians, extending from Dakota to Mexico. The Ninth and Tenth Cavalry won the reputation of being the best Indian fighters on the frontier.

The Carrizal Incident—In 1916, the United States sent a punitive expedition under General Pershing into Mexico in pursuit of the Villa forces which had raided Columbus, New Mexico. Two Negro regiments, the 10th Cavalry and the 24th Infantry were a part of his expedition. On June 21, Troops C. and K. of the 10th Cavalry were ambushed at Carrizal by some 700 Mexican soldiers. Although outnumbered almost ten to one, these black soldiers dismounted in the face of a withering machine gun fire, deployed, charged the Mexicans and killed their commander.

This handful of men fought on until of the three officers commanding them, two were killed and one was badly wounded. Seventeen of the men were killed and twenty-three were made prisoners. One of the many outstanding heroes of this memorable engagement was Peter Bigstaff who fought to the last beside his commander, Lieutenant Adair. John Temple Graves, of Atlanta, Georgia, the well-known publicist in the course of a tribute to the Carrizal fighters, wrote:

"The black trooper might have faltered and fled a dozen times, saving his own life and leaving Adair to fight alone. But it never seemed to occur to him. He was comrade to the last blow. When Adair's broken revolver fell from his hand, the black trooper pressed another into it, and together shouting in defiance, they thinned the swooping circle of overwhelming odds before them.

"The black man fought in the deadly shamble side by side with the white man following always, fighting always as his lieutenant fought.

"And finally, when Adair literally shot to pieces, fell in his tracks, his last command to his black trooper was to leave him and save his life. Even then the heroic Negro paused in the midst of that Hell of carnage for a final service to his officer. Bearing a charmed life, he had fought his way out. He saw that Adair had fallen with his head in the water. With superb loyalty the black trooper turned and went back to the maelstrom of death, lifted the head of his superior, leaned him against a tree and left him there dead with dignity when it was impossible to serve any more.

"There is not a finer piece of soldierly devotion and heroic comradeship in the history of modern warfare than that of Henry Adair and the black trooper who fought by him at Carrizal."

Negro Soldiers in the Spanish-American War

At the outbreak of the Spanish-American War in 1898, the four Negro regiments were among the first troops ordered to the front.

Negro soldiers took a more conspicuous part in the Spanish-American War than in any previous war waged by the United States. At the first battle in Cuba, Las Guasimas, the Tenth Cavalry distinguished itself by coming to the support of Colonel Theodore Roosevelt and the Rough Riders.

The Twenty-fifth Infantry took a prominent part in the Battle of El Caney. The Ninth and Tenth Cavalry and Twenty-fourth Infantry rendered heroic service in the famous battle of San Juan Hill.

Negro Volunteer Regiments in Spanish-American War

Colored Officers

Third, North Carolina
Eighth Illinois, Army of Occupation at Santiago
Ninth, Battalion, Ohio
Twenty-third, Kansas

White and Colored Officers (1st and 2nd Lieutenants Colored)

7th U. S. Volunteers, Immunes.
6th Virginia
8th U. S. Volunteers, Immunes
9th U. S. Volunteers, Immunes
10th U. S. Volunteers, Immunes

Third Alabama, White Officers

Indiana raised two companies of colored troops, which were attached to the Eighth Immunes and officially designated as First Regiment Colored Companies A. and B., colored officers.

No one of the Negro volunteer regiments reached the front in time to take part in a battle. The Eighth Illinois formed part of the Army of Occupation, and distinguished itself in policing and cleaning up Santiago.

After the close of the Spanish-American War, two colored regiments, the Forty-eighth and Forty-ninth United States Infantry were enlisted and served in the Philippine War. Captains and lieutenants, colored. Other officers, white.

In 1917, the white Cavalry detachment on duty at the Military Academy at West Point was replaced by a Negro Cavalry detachment. It is called the United States Military Cavalry detachment. It is used in teaching the cadets cavalry tactics.

American Negro in the World War

From June 5, 1917 to September 12, 1918, there were 2,290,527 Negroes registered for service in the United States Army. Those examined for service numbered 458,838.*

The per cent of rejections of those examined was greater for white registrants than for Negro registrants. Of those examined, 70.41 per cent of the whites and 74.60 per cent of the Negroes were accepted. The number of Negroes finally inducted into the service was 367,710. The number accepted for full military service was, 342,277. Of the total registrants, 26.84 per cent of the whites and 31.74 per cent of the Negroes were accepted for full military service.

Number Negro Soldiers Mobilized—There were in addition to the 342,277 secured through selective draft, the four regiments of the regular army, the 9th Cavalry, 10th Cavalry, 24th Infantry, 25th Infantry, and National Guard Units as follows: 8th Illinois, 15th New York, 9th Ohio Battalion, first Separate Battalion of the District of Columbia; Company L., 6th Massachusetts Infantry; First Separate Company of Connecticut National Guard; First Separate Company of Maryland National Guard; and Company G. unattached of Tennessee National Guard. Including those in the regular army and the National Guard Units the total number of Negro soldiers mobilized for the World War was about 380,000. About 200,000 of these were sent to France. Some 42,000 of these were combat troops, Some 1,400 Negroes were commissioned as officers in the United States Army during the World War. (For a list of these see 1918-19 Negro Year Book, pages 223-228.)

PARTIAL LIST NEGRO ARMY UNITS IN FRANCE

92nd DIVISION COMBAT TROOPS

183rd Infantry Brigade—
365th and 366th Infantry Regiments; 350th Machine Gun Battalion.
184th Infantry Brigade—
367th and 368th Infantry Regiments; 351st Machine Gun Battalion.
167th Infantry Brigade—
349th, 350th and 351st Artillery Regiments.
349th Machine Gun Battalion (92nd Division at-Large.)
317th Trench Mortar Battalion.
317th Engineers Regiment.
317th Engineers Train.
317th Ammunition Train.
317th Supply Train.
317th Trains Headquarters and Military Police.
317th Sanitary Train, comprising 365th, 367th, 368th Field Hospital and Ambulance Companies.
325th Field Signal Corps; Radio (or wireless telegraphy, etc.)

PROVISIONAL 93RD DIVISION, COMBAT TROOPS

(Brigaded with the French)

185th Infantry Brigade—
369th and 371th Infantry Regiments.
186th Infantry Brigade—
371st and 372nd Infantry Regiments.

PIONEER AND SERVICE UNITS

Pioneer Regiments of Infantry—numbered 801 to 815 (inclusive.) Many Depot Brigades, Service or Labor Battalions, Stevedore Regiments, Hospital and Ambulance Corps, Sanitary Trains, Supply Trains, etc.

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*(For list of colored and white registrants and inductions by states, see 1918-1919 Negro Year Book, pages 206-217.)

Some Citations for Individual Gallantry in Action—The following are only examples of the many individual feats of bravery by American Negro soldiers for which there were citations:*

"Private Tom Rivers, Company G., 366th Infantry, for extraordinary heroism in action near the Bois de la Viovrotte, although gassed, volunteered and carried important messages through heavy barrage to the support companies. He refused first aid until his company was relieved.

"Second Lieutenant Nathan O. Goodloe, of the 368th Machine Gun Company, commended for excellent work and meritorious conduct. During the operations in the Forest D'Argonne, Lieutenant Goodloe was attached to the 3rd Battalion. During the course of the action it became necessary to reorganize that battalion and withdraw part of it to a secondary position. He carried out the movement under a continual machine gun fire from the enemy. General Martin said: 'Lieutenant Goodloe's calm courage set an example that inspired confidence in his men.'

"With the approbation of the Commander in-chief of the American Expeditionary Forces in France, the Marshall of France, Commander-in-chief of the French Armies of the East, cites in the order of the division: Private Mack Watson, Headquarters Company 3rd Battalion, of the 372nd Regular Infantry. Not being useful as a telephonist any more, he requested the battalion commander to allow him to take part in the attack, in the first wave, and displayed the greatest intrepidity during the assault of the trenches, south of the Bussy Farm, September 28, 1918. This order was signed by Marshall Petain, commander-in-chief of the French Armies of the East, at the general headquarters on January 13, 1919.

"Private Reuben Burrell, machine gun company 371st Infantry. For extraordinary heroism in action in the Champagne sector, France, September 31, 1918. Private Burrell, although painfully wounded in the knee, refused to be evacuated, stating that if he went to the rear there would not be enough left for his group to function.

"Private Ellison Moses, Company C, 371st Infantry, for extraordinary heroism in action near Arduil, France, September 31, 1918. After his company had been forced to withdraw from an advanced position, under severe machine gun and artillery fire, this soldier went forward and rescued wounded soldiers, working persistently until all of them had been carried to shelter.

"Private Tillerman Webster, 371st Infantry. For extraordinary heroism in action near Ardenil, France, September 29, 1918. With three other soldiers, Private Webster crawled 200 yards ahead of our line under violent machine gun fire and rescued an officer who was lying mortally wounded in a shell-hole.

"The 368th Infantry fought in the Argonne. It became necessary to send a runner across an open field swept by heavy machine gun fire. Volunteers were called for. Private Edward Saunders of Company I responded. Before he had gone far a shell cut him down. As he fell he cried to his comrades: 'Some one come and get this message. I am wounded.' Lieutenant Robert L. Campbell, of the same company, dashed across the shell swept space, picked up the wounded private, and with the Germans fairly hailing bullets around him, carried his man back to the American lines. For the valor shown both were cited for the Distinguished Service Cross and Lieutenant Campbell, in addition, was recommended for Captaincy. From this same company, John Baker, having volunteered, was taking a message through heavy shell fire to another part of his line. A shell struck his hand, tearing away part of it, but unfaltering, he delivered the message. He was asked why he did not seek aid for his wounds before completing the journey. 'I thought the message might contain information that would save lives,' was the answer. Under the same Lieutenant, Robert L. Campbell, a few colored soldiers, armed only with their rifles, trench knives, and hand grenades, were moving over a road to the Chateau Thierry sector. Suddenly their course was crossed by the firing of a German machine gun. They tried to locate it by the direction of the bullets, but could not. To their right a little ahead, lay a space covered with thick underbrush; just back of it was an open field. Lieutenant Campbell who knew by the direction of the bullets that his party had not been seen by the Germans, ordered one of his men with a rope which they happened to have, to crawl to the thick underbrush and tie the rope to several stems of brush; then to withdraw as far as possible and pull the rope, making the brush shake as though men were crawling through it. The purpose ruse worked. Lieutenant Campbell then ordered three of his men to steal out and flank the machine gun on one side, while he and two others moved up and flanked it on the other side. The brush was shaken more violently by the secret rope. The Germans, their eyes focused on the bush, poured a hail of bullets into it. Lieutenant Campbell gave the signal. The flanking party dashed up; with their hand grenades they killed four of the Boches and captured the remaining three—also the machine gun."

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*(For somewhat complete list of individuals decorated for bravery, see 1918-1919 Negro Year Book, pages 221-222.)

Four Regiments and a Battalion Decorated by French for Bravery in Action—The military authorities awarded the Croix de Guerre to four whole Negro Regiments, the 369th, 370th, 371st, 372nd and also to the first battalion of the 367th Infantry for heroism in action. One of these regiments, the 370th, formerly the 8th Illinois, was with the exception of the colonel, officered entirely by Negroes. Thirty of the Negro officers in this regiment received medals of honor for distinguished bravery. Altogether some 60 officers were decorated for bravery. Some 350 non-commissioned officers and privates of the Negro American soldiers were also, for their bravery, given medals of honor.

Negroes at West Point

Three Negroes have graduated from the United States Military Academy at West Point, New York. Henry O. Flipper, 1877, the first to graduate, served for a time in the regular army, but because of difficulties was discharged. He then went to Mexico. John H. Alexander, 1887, the second graduate, died March 26, 1894, while serving as military instructor at Wilberforce University. Charles Young, 1889, the third Negro to graduate, was retired in 1917 with the rank of colonel.

Eleven other Negroes attended but did not graduate from West Point as follows: James W. Smith, South Carolina, 1870-1874; Henry A. Napier, Tennessee, 1871-72; Thomas Van R. Gibbs, Florida, 1872-73; John W. Williams, Virginia, 1874-1875; Johnson C. Whittaker, South Carolina, 1876-1882; Charles A. Minnie, New York, 1877-78; Robert S. Wilkinson, South Carolina, 1884-1885; William T. Andrews, South Carolina, 1885-86; William A. Hare, Ohio, 1885-1886; William W. Holloway, South Carolina, 1886; Alonzo Parham, Illinois, 1929.

Negroes at Annapolis

No Negroes have graduated from the United States Naval Academy at Annapolis. The following, however, have attended: John Henry Conyers, South Carolina, 1872-73; Alonzo C. McClellan, South Carolina, 1873; and Henry E. Baker, Mississippi, 1874-75.

Negro Officers in the Regular Army

ACTIVE LIST

Benjamin O. Davis, (Colonel) Cavalry, Professor, Military Science and Tactics, Tuskegee Institute, Alabama.

Monroe S. Caver, Chaplain, (Captain) 10th Cavalry, Fort Huachuca, Arizona.

Louis A. Carter, Chaplain, (Lieutenant Colonel) 24th Infantry, Fort Benning, Georgia.

Alexander W. Thomas, Chaplain, (Captain) 25th Infantry, Nogales, Arizona.

RETIRED LIST

Charles Young, Colonel, (Deceased)

Allen Allensworth, Chaplain, (Lieutenant Colonel), (Deceased).

John E. Green, Lieutenant Colonel, Los Angeles, California.

John R. Lynch, Paymaster (Major), Chicago, Illinois.

William T. Anderson, Chaplain, (Major), Cleveland, Ohio.

George W. Prioleau, Chaplain, (Major), (Deceased)

Oscar J. W. Scott, Chaplain (Major) (Deceased).

Washington W. E. Gladden, Chaplain, (Captain), (Deceased).

T. G. Steward, Chaplain, (Captain), (Deceased).

Negro Warrant Officers United States Army—On June 9, 1920, the War Department published the following amendment to National Defense Act of June 3, 1916.

"Warrant Officers. In addition to those authorized for the Army Mine Planter Service, there shall be not more than 1120 Warrant Officers, including Band Leaders. Appointments shall be made by the Secretary of War from among non-commissioned officers who have had at least ten years' enlisted service; enlisted men who served as officers of the Army at some time between April 6, 1917 and November 11, 1918, and whose total service in the Army, enlisted and commissioned, amounts to five years; persons serving or who have served as army field clerks, or field clerks, quartermaster corps; and, in the case of those who are to be assigned to duty as band leaders, from among persons who served as army band leaders at some time between April 6, 1917 and November 11, 1918."

The bill was passed in order to provide suitable rank for former emergency officers, who would revert back to their pre-war enlisted grade upon discharge as commissioned officers.

Warrant officers take rank next below second lieutenants and among themselves according to the dates of their respective warrants.

Warrant officers are assigned to tactical units, to Department and Corps Area headquarters, camps, posts, etc., for clerical, administrative, supply and police duties. They also serve as band leaders, special disbursing officers, assistant professors of military science and tactics, property auditors and duties on army mine planters.

They are entitled to retirement from the Army the same as commissioned officers, i. e., for 30 years' service or physical disability.

The following list of Negro warrant officers was reported by the adjutant general's office on September 18, 1930:

Robert Anderson, Warrant Officer, Retired. 631 Second Avenue, Leavenworth, Kansas.

Stephen B. Barrows, Warrant Officer, Retired. 1668 Harvard Avenue, Columbus, Ohio.

Arthur Chambliss, Camp Stephen D. Little, Nogales, Arizona.

Roscoe Clayton, Howard University, Washington, D. C.

Jesse Anderson Coleman, Nogales, Arizona.

Charles C. Cooper, Warrant Officer, Retired. 605 Halsey Street, Brooklyn, New York.

Thomas Arthur Firmes, Headquarters, Hawaiian Department, Fort Shafter, Territory of Hawaii.

James Winthrop Granson, Fort Benning, Georgia.

Aaron R. Fisher, Fort Huachuca, Arizona.

Benjamin F. Ford, Warrant Officer, Retired. 2008 East 114th Street, Los Angeles, California.

William Gillum, Warrant Officer, Retired. 3408 South Raymond Avenue, Los Angeles, California.

Jack T. Goodrum, Watertown Arsenal, Watertown, Massachusetts.

Elijah Harold Goodwin, Fort Riley, Kansas.

William Washington Green, Private, United States Army, Retired. 205 Lake Avenue, Staunton, Virginia.

Edmund Harper, Fort Benning, Georgia.

Wade H. Hammond, Fort Huachuca, Arizona.

Reuben Horner, Camp Stephen D. Little, Nogales, Arizona.

Matthew Jackson. Headquarters 1st Corps Area, Boston, Massachusetts.

Hansom Johnson, Private, United States Army, Retired. 2444 7th Avenue, New York City.

Percy L. Jones, Fort Riley, Kansas.

Orestus John Kincaid, Wilberforce University, Wilberforce, Ohio.

Leslie King, Nogales, Arizona.

Edward C. Knox, died January 13, 1930.

Vance H. Marchbanks, Fort Huachuca, Arizona.

Henry Morrow, Headquarters Hawaiian Department, Fort Shafter, Territory of Hawaii.

George Murphy, Warrant Officer, Retired. 5352 Prairie Avenue, Chicago, Illinois.

Charles W. Owens, Warrant Officer, Retired. 2131 West 29th Street, Los Angeles, California.

Walter R. Sanders, Warrant Officer, Retired. 105-A, Humboltd Avenue, Boston (Rox) Massachusetts.

Edward W. Spearman, Fort Benning, Georgia.

Leslie J. Thurman, Headquarters 6th Corps Area, Chicago, Illinois.

R. B. Tresville, Warrant Officer, Fort Benning, Georgia.

Edward York, Colored High Schools, Washington, D. C.

DIVISION XXV

POPULATION UNITED STATES

Free and Slave Negro Population

1790 and 1860

Total Negroes, Free and Slaves, by States, 1790

Name of State	Slave	Free	Total
Maine	------	536	536
New Hampshire	157	630	787
Vermont	------	269	269
Massachusetts	------	5,369	5,369
Rhode Island	958	3,484	4,442
Connecticut	2,648	2,771	5,419
New York	21,193	4,682	25,875
New Jersey	11,423	2,762	14,185
Pennsylvania	3,707	6,531	10,238
Delaware	8,887	3,899	12,786
Maryland	103,036	8,043	111,079
Virginia	292,627	12,866	305,493
North Carolina	100,783	5,041	105,824
South Carolina	107,094	1,801	108,895
Georgia	29,264	398	29,662
Kentucky	12,430	114	12,544
Tennessee	3,417	361	3,778
Total	697,624	59,557	757,181

TOTAL NEGROES, FREE AND SLAVE, BY STATES, 1860

Name of State	Slave	Free	Total
Maine	------	1,327	1,327
New Hampshire	------	494	494
Vermont	------	709	709
Massachusetts	------	9,602	9,602
Rhode Island	------	3,952	3,925
Connecticut	------	8,627	8,627
New York	------	49,005	49,005
New Jersey	18	25,318	25,336
Pennsylvania	------	56,949	56,949
Delaware	1,798	19,829	21,627
Maryland	87,189	83,942	171,131
District of Columbia	3,185	11,131	14,316
Virginia	490,865	58,042	548,907
North Carolina	331,059	30,463	361,522
South Carolina	402,406	9,914	412,320
Georgia	462,198	3,500	465,698
Kentucky	225,483	10,684	236,167
Tennessee	275,179	7,300	283,019
Ohio	------	36,673	36,673
Indiana	------	11,428	11,428
Illinois	------	7,628	7,628
Michigan	------	6,799	6,799
Wisconsin	------	1,171	1,171
Alabama	435,080	2,690	437,770
Mississippi	436,631	773	437,404
Louisiana	331,726	18,647	350,373
Arkansas	111,115	144	111,259
Missouri	114,931	3,572	118,503
Florida	61,745	932	62,677
Iowa	------	1,069	1,069
California	------	4,086	4,086
Kansas	2	625	627
Minnesota	------	259	259
Oregon	------	128	128
Texas	182,566	355	182,921
Colorado	------	46	46
New Mexico	------	85	85
Utah	29	30	59
Washington	------	30	30
Nebraska	15	67	82
Nevada	------	45	45
Total	3,953,760	488,070	4,441,830

NUMBER AND PER CENT OF INCREASE OF FREE AND SLAVE NEGRO POPULATION, 1790 TO 1860

	FREE		SLAVES	
Year	Number	Per Cent of increase over preceding census	Number	Per Cent of increase over preceding census
1790	59,557	----	697,624	----
1800	108,435	82.1	893,602	28.1
1810	186,446	71.9	1,191,362	33.3
1820	233,634	25.3	1,538,022	29.1
1830	319,599	36.8	2,009,043	30.6
1840	386,293	20.9	2,487,355	23.8
1850	434,495	12.5	3,204,313	28.8
1860	488,070	12.3	3,953,760	23.4

The Census Bureau estimates that the value of the slaves in the southern states in 1860 amounted to $1,500,000,000 (See abstract of special bulletin, "Wealth, Debt and Taxation 1913," page 10.)

POPULATION EACH CENSUS YEAR, 1790-1930

Census Year	Number				Per cent			Per cent increase of white and Negro population	
	Total Population	White	Negro	Indian Chinese Japanese and all Others*	White	Negro	Indian Chinese Japanese and all Others	White	Negro
1930	122,775,046	108,864,207	11,891,143	2,019,696	88.7	9.7	1.6	14.8	13.6
1920	105,710,620	94,820,915	10,463,131	426,574	89.7	9.9	0.4	16.0	6.5
1910	91,972,266	81,731,957	9,827,763	412,546	88.9	10.7	0.4	22.3	11.2
1900	75,994,575	66,809,196	8,833,994	351,385	87.9	11.6	0.5	21.2	18.0
1890	62,947,714	55,101,258	7,488,676	357,780	87.5	11.9	0.6	27.0	13.8
1880	50,155,783	43,402,970	6,580,793	172,020	86.5	13.1	0.3	29.2	34.9
1870	38,558,371	33,589,377	4,880,009	88,985	87.1	12.7	0.2	24.8	9.9
1860	31,443,321	26,922,537	4,441,830	78,954	85.6	14.1	0.3	37.7	22.1
1850	23,191,876	19,553,068	3,638.808	------	84.3	15.7	----	37.7	26.6
1840	17,069,453	14,195,805	2,873,648	------	83.2	16.8	----	34.7	23.4
1830	12,866,020	10,537,378	2,328,642	------	81.9	18.1	----	33.9	31.4
1820	9,638,453	7,866,797	1,771,656	------	81.6	18.4	----	34.2	28.6
1810	7,239,881	5,862,073	1,377,808	------	81.0	19.0	----	36.1	37.5
1800	5,308,483	4,306,446	1,002,037	------	81.1	18.9	----	35.8	32.3
1790	3,929,214	3,172,006	757,208	------	80.7	19.3	----	----	----

*All others include 1,422,533 Mexicans. In the Censuses prior to 1930 Mexicans were classed as white persons.

Black and Mulatto Population, 1850-1920

The census report for 1920, Vol. II, page 16 says: "Considerable uncertainty necessarily attaches to the classification of Negroes as black and mulatto, since the accuracy of the distinction made depends largely upon the judgment and care employed by the enumerators. Moreover, the fact that the definition of the term 'mulatto' adopted at different censuses has not been entirely uniform doubtless affects the comparability of the figures in some degree. At the census of 1920 the instructions were to report as 'black' all full-blooded Negroes and as 'mulatto' all Negroes having some proportion of white blood. The instructions were substantially the same at the censuses of 1910 and 1870, but the term 'black' as employed in 1890 denoted all persons 'having three-fourths or more black blood,' other persons with any proportion of Negro blood being classed as 'mulattoes,' 'quadroons,' or 'octoroons.' In 1900 and in 1880, no classification of Negroes as black or mulatto was attempted, and at the censuses of 1860 and 1850 the terms 'black' and 'mulatto' appear not to have been defined."

	Negro Population			Per Cent of Total	
Year	Total	Black	Mulatto	Black	Mulatto
1920	10,463,131	8,802,577	1,660,554	84.1	15.9
1910	9,827,763	7,777,077	2,050,686	79.1	20.9
1890	7,488,676*	6,337,980	1,132,060	84.8	15.2
1870	4,880,009	4,295,960	584,049	88.0	12.0
1860	4,441,830	3,853,467	588,363	86.8	13.2
1850	3,638,808	3,233,057	405,751	88.8	11.2

The editor of the Negro Year Book is of the opinion that some probable causes for the apparent decrease in the number of mulattoes in 1920 as compared with 1910 are: (1) As already noted above, many Negroes were probably not enumerated in 1920. (2) Many mulattoes of dark complexion were, no doubt, returned as blacks. (3) Many mulattoes of very light complexion were, no doubt, returned as whites.

The explanation as given by the United States Census, Volume II, 1920 Census, Page 17, is that: "It is likely that the explanation of the relatively large proportion of mulattoes shown for 1910 may be found in part in the fact that a larger proportion of the Negro population was canvassed by Negro enumerators in that year than in any other census year. It is probable that the practice of returning as black those mulattoes who had but a small admixture of white blood was greater among the white than among the Negro enumerators. Moreover, the Negro enumerators may have taken somewhat greater care than did the white enumerators to ascertain whether Negroes whom they were not able to interview personally were blacks or mulattoes.

"In order to ascertain the probable effect of the employment of Negro enumerators in 1910 upon the proportion of the Negro population returned as mulattoes in that year as compared with 1920, a special tabulation was made for the 16 southern states and the District of Columbia and for 10 northern states: Massachusetts, New York, New Jersey, Pennsylvania, Ohio, Michigan, Indiana, Illinois, Missouri, and Kansas—in all of which a part of the Negro population was canvassed by Negro enumerators in 1910. The total Negro population of the area covered was 10,303,399 in 1920 and 9,714,770 in 1910, or between 98 and 99 per cent of the total Negro population of the United States in each year. The number of enumeration districts in this area in which Negro enumerators were employed in 1910 was 2,055. This special tabulation brought out the following facts:

"Considering as one group those counties in each of which three or more Negro enumerators were employed in 1910, the percentage mulatto in the Negro population decreased from 21.8 in that year to 16.1 in 1920; considering as another group those counties in each of which one or two Negro enumerators were employed, the percentage mulatto decreased from 21 to 14.2; and considering as a third group those counties in which white enumerators only were employed, the percentage decreased from 19.6 to 15.9. Thus the decrease in the counties in which white enumerators only were employed in 1910 was nearly two-thirds as great as the decrease in those counties in each of which three or more Negro enumerators were employed in that year.

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*Includes 18,636 Negroes enumerated in Indian territory, not distinguished as black or mulatto.

"Moreover, in every one of the 26 states covered by the comparison, a decrease in the percentage mulatto between 1910 and 1920 is shown for the group of counties in which white enumerators only were employed in 1910, and in a number of cases this decrease was equal to or greater than that for the groups of counties in which Negro enumerators were employed in 1910. It appears, therefore, that the employment of Negro enumerators in certain counties in 1910 and of white enumerators only in 1920 had some effect in reducing the proportion of mulattoes in the Negro population, as shown by the returns for 1920 in comparison with those for 1910, but that this was not the sole nor principal cause of the indicated decrease."

BLACK AND MULATTO ELEMENTS NEGRO POPULATION UNITED STATES
1850-1920

Section	Total	Black	Mulatto Number	Mulatto Per Cent	Mulattoes to 1000 Blacks
		1850			
United States	3,638,808	3,233,057	405,751	11.2	126
The South	3,352,198	3,017,490	334,708	10.0	111
The North	285,369	214,617	70,752	24.8	329
The West	1,241	950	291	23.4	306
		1870			
United States	4,880,009	2,295,960	584,049	12.0	136
The South	4,420,811	3,931,107	489,704	11.1	125
The North	452,818	360,744	92,074	20.3	255
The West	6,380	4,109	2,271	35.6	553
		1890			
United States	7,488,686*	6,337,980	1,132,060	15.2	179
The South	6,760,577*	5,816,997	924,944	13.7	159
The North	701,018	504,506	196,512	28.0	390
The West	27,081	16,477	10,604	39.2	644
		1910			
United States	9,827,763	7,777,077	2,050,686	20.9	264
The South	8,749,427	6,988,567	1,760,860	20.1	252
The North	1,027,674	754,115	273,559	26.6	363
The West	50,662	34,395	16,267	32.1	473
		1920			
United States	10,463,131	8,802,577	1,660,554	15.9	189
The South	8,912,231	7,514,724	1,397,507	15.7	186
The North	1,472,309	1,228,848	243,461	16.5	198
The West	78,591	59,005	19,586	24.9	366

INCREASE BLACK AND MULATTO ELEMENTS NEGRO POPULATION BY 20 YEAR PERIODS, 1850-1910 AND THE 10 YEAR PERIOD, 1910-1920
THE INCREASE

Section	Total	Black	Mulatto	Total	Black	Mulatto	Mulattoes to 1,000 Blacks
			1850-1870				
United States	1,241,201	1,062,903	178,298	34.1	32.9	43.9	168
The South	1,068,613	913,617	154,996	31.8	30.3	46.3	170
The North	167,449	146,127	21,322	58.7	68.1	30.2	146
The West	5,139	3,159	1,980	414.1	331.7	680.4	627
			1870-1890				
United States	2,590,031	2,042,020	548,011	53.5	47.5	93.8	268
The South	2,321,130	1,885,890	435,240	52.5	48.0	88.9	231
The North	248,200	143,762	104,438	54.8	39.9	113.4	726
The West	20,701	12,368	8,333	324.5	301.0	366.9	674
			1890-1910				
United States	2,357,723	1,439,097	918,626	31.2	22.7	81.1	638
The North	326,656	249,609	77,047	46.6	49.5	39.2	309
The South	2,007,486	1,171,570	835,916	29.7	20.1	90.4	714
The West	23,581	17,918	5,663	87.1	108.7	53.4	316
			1910-1920				
United States	635,368	1,025,500	-390,132	6.5	13.2	-19.0	-382
The South	162,804	562,157	-363,353	1.9	7.5	-20.6	-690
The North	444,635	474,733	-30,098	43.2	62.9	-11.0	-64
The West	27,929	24,610	3,319	55.1	71.5	20.4	123
			1850-1920				
United States	6,824,323	5,569,520	1,254,803	187.5	172.3	309.3	225
The South	5,560,033	4,497,234	1,062,799	165.8	149.0	317.5	236
The North	1,186,940	1,014,231	173,709	415.9	472.6	245.5	171
The West	77,350	58,055	19,295	6232.8	6111.0	6596.2	-333

*Includes 18,636 Negroes enumerated in Indian territory not distinguished as black or mulatto.

TOTAL AND NEGRO POPULATION BY STATES AND PER CENT NEGRO POPULATION OF TOTAL IN EACH STATE IN 1930

STATES	Total Population	Negro Population	Per Cent Negro in Total Population
New England			
Maine	797,423	1,096	0.1
New Hampshire	465,293	790	0.2
Vermont	359,611	568	0.2
Massachusetts	4,249,614	52,365	1.2
Rhode Island	687,497	9,913	1.4
Connecticut	1,606,903	29,354	1.8
Middle Atlantic			
New York	12,588,066	412,814	3.3
New Jersey	4,041,334	208,828	5.2
Pennsylvania	9,631,350	431,257	4.5
East North Central			
Ohio	6,646,697	309,304	4.7
Indiana	3,238,503	111,982	3.5
Illinois	7,630,654	328,972	4.3
Michigan	4,842,325	169,453	3.5
Wisconsin	2,939,006	10,739	0.4
West North Central			
Minnesota	2,563,953	9,445	0.4
Iowa	2,470,939	17,380	0.7
Missouri	3,629,367	223,840	6.2
North Dakota	680,845	377	0.1
South Dakota	692,849	646	0.1
Nebraska	1,377,963	13,752	1.0
Kansas	1,880,999	66,344	3.5
South Atlantic			
Delaware	238,380	32,602	13.6
Maryland	1,631,526	276,379	16.9
District of Columbia	486,869	132,068	27.1
Virginia	2,421,851	650,165	26.8
West Virginia	1,729,205	114,893	6.6
North Carolina	3,170,276	918,647	29.0
South Carolina	1,738,765	793,681	45.6
Georgia	2,908,506	1,071,125	36.8
Florida	1,468,211	431,828	29.4
East South Central			
Kentucky	2,614,589	226,040	8.6
Tennessee	2,616,556	477,646	18.3
Alabama	2,646,248	944,834	35.7
Mississippi	2,009,821	1,009,718	50.2
West South Central			
Arkansas	1,854,482	478,463	25.8
Louisiana	2,101,593	776,326	36.9
Oklahoma	2,396,040	172,198	7.2
Texas	5,824,715	854,964	14.7
Mountain			
Montana	537,606	1,256	0.2
Idaho	445,032	668	0.1
Wyoming	225,565	1,250	0.6
Colorado	1,035,791	11,828	1.1
New Mexico	423,317	2,850	0.7
Arizona	435,573	10,749	2.5
Utah	507,847	1,108	0.2
Nevada	91,058	516	0.6
Pacific			
Washington	1,563,396	6,840	0.4
Oregon	953,786	2,234	0.2
California	5,677,251	81,048	1.4

NEGRO POPULATION OF THE UNITED STATES BY SECTIONS

1930, 1920, 1910 AND 1900

Section	1930	1920	1910	1900
Total	11,891,143	10,463,131	9,827,763	8,840,789
The North	2,409,219	1,472,309	1,027,674	880,771
The South	9,361,577	8,912,231	8,749,427	7,922,969
The West	120,347	78,591	50,662	30,254

	Increase					
Section	Number	Per Cent	Number	Per Cent	Number	Per Cent
	1920 to 1930		1910 to 1920		1900 to 1910	
Total	1,428,012	13.6	635,368	6.5	986,974	11.2
The North	936,910	63.6	444,635	43.3	146,903	16.7
The South	449,346	5.0	162,804	1.9	826,458	10.4
The West	41,756	53.1	27,929	55.1	20,408	67.5

NEGRO POPULATION OF NORTHERN AND WESTERN STATES

Division of States	Population 1900	1910	1920	1930
New England				
Maine	1,319	1,363	1,310	1,096
New Hampshire	662	564	621	790
Vermont	826	1,621	572	568
Massachusetts	31,974	38,055	45,466	52,365
Rhode Island	9,092	9,529	10,036	9,913
Connecticut	15,226	15,174	21,046	29,354
Middle Atlantic				
New York	99,232	134,191	198,483	412,814
New Jersey	69,844	89,760	117,132	208,828
Pennsylvania	156,845	193,919	284,568	431,257
East North Central				
Ohio	96,901	111,452	186,187	309,304
Indiana	57,505	60,320	80,810	111,982
Illinois	85,078	109,049	182,274	328,972
Michigan	15,816	17,115	60,082	169,453
Wisconsin	2,542	2,900	5,201	10,739
West North Central				
Minnesota	4,959	7,084	8,809	9445
Iowa	12,693	14,973	19,005	17,380
Missouri	161,234	157,452	178,241	223,840
North Dakota	286	617	467	377
South Dakota	465	817	832	646
Nebraska	6,269	7,689	13,242	13,752
Kansas	52,003	54,030	57,925	66,344
Mountain				
Montana	1,523	1,834	1,658	1,256
Idaho	293	651	920	668
Wyoming	940	2,235	1,375	1,250
Colorado	8,570	11,453	11,318	11,828
Arizona	1,848	2,009	8,005	10,749
Utah	672	1,144	1,446	1,108
New Mexica	1,610	1,628	5,733	2,850
Nevada	134	513	346	516
Pacific				
Washington	2,514	6,058	6,883	6,840
Oregon	1,105	1,492	2,144	2,234
California	11,045	21,645	38,763	81,048
Total	911,025		1,550,900	
Total		1,078,336		2,529,566

WHITE AND NEGRO POPULATION IN THE SOUTH, 1880-1930

Census Year	Total	White	Negro	All others†	White	Negro	All others
1880	16,516,568	10,555,427	5,953,903	7,238	63.9	36.0	(-)
1890	20,028,059	13,193,453	6,760,577	74,029	65.9	33.8	0.2
1900	24,523,527	16,521,970	7,922,969	78,588	67.4	32.3	0.3
1910	29,389,249	20,547,455	8,749,427	92,367	69.9	29.8	0.3
1920	33,125,831	24,132,214	8,912,259	81,358	72.9	26.9	0.4
1930	37,857,633	27,673,879	9,361,577	822,177	73.1	24.7	2.2

†Indians, Chinese, Japanese, etc. Includes 698,090 Mexicans. In the censuses prior to 1930 Mexicans were classed as white persons.

(-)Less than one-tenth per cent.

WHITE AND NEGRO POPULATION IN THE SOUTH BY STATES
1900, 1910, 1920, 1930

State	White 1930	1920	1910	1900	Negro 1930	1920	1910	1900
The South	27,673,879	24,132,214	20,547,455	16,521,970	9,361,577	8,912,231	8,749,427	7,922,969
Delaware	205,694	192,615	171,102	153,977	32,602	30,335	31,181	30,697
Maryland	1,354,170	1,204,737	1,062,639	952,424	276,379	244,479	232,250	235,064
Dist. of Columbia	353,914	326,860	236,128	191,532	132,068	109,966	94,446	86,702
Virginia	1,770,405	1,617,909	1,389,809	1,192,855	650,165	690,017	671,096	660,722
West Virginia	1,613,934	1,377,235	1,156,817	915,233	114,893	86,345	64,173	43,499
North Carolina	2,234,948	1,783,779	1,500,511	1,263,603	918,647	763,407	697,843	624,466
South Carolina	944,040	818,538	679,161	557,807	793,681	864,719	835,843	782,321
Georgia	1,836,974	1,689,114	1,431,802	1,181,294	1,071,125	1,206,365	1,176,987	1,034,813
Florida	1,035,205	638,153	443,634	297,333	431,828	329,487	308,669	230,730
Kentucky	2,388,364	2,180,560	2,027,951	1,862,309	226,040	235,938	261,656	284,706
Tennessee	2,138,619	1,885,993	1,711,432	1,540,186	477,646	451,758	473,088	480,243
Alabama	1,700,775	1,447,032	1,228,832	1,001,152	944,834	900,652	908,282	827,307
Mississippi	996,856	853,962	786,111	641,200	1,009,718	935,184	1,009,487	907,630
Arkansas	1,374,906	1,279,757	1,031,026	944,580	478,463	472,220	442,891	366,856
Louisiana	1,318,160	1,096,611	941,086	729,616	776,326	700,257	713,874	650,804
Oklahoma	2,123,424	1,821,194	144,531	670,204	172,198	149,408	137,612	55,684
Texas	4,283,491	3,918,165	3,204,848	2,426,669	854,964	741,694	690,049	620,722

Migration of the Native Negro Population

In Spite of Migration No Great Change in Percentage Number Persons Living Outside State of Birth—Of the 10,381,309 Negroes reported by the 1920 census as being born in the United States, the state of birth of 38,575 was not ascertained by the enumerators. The total number for whom the state of birth was reported, 10,342,734, comprised 8,288,492 or 80.1 per cent who were living in the states in which they were born and 2,054,242 or 19.9 per cent who were living in other states. In spite of the migration of 1916-1920 the number of Negroes living outside of the state of birth is but little greater than it was in the two previous decades. In 1910 the percentage living in other states was 16.6 and in 1900 it was 15.6.

Of the total number of Negroes reported as being born in the South, 9,600,943, it was found that 7,751,361

1900, 1910, 1920, 1930
PER CENT WHITE AND NEGRO OF TOTAL POPULATION OF THE SOUTH

State and Division	Per cent of total population								Per cent of increase					
	1930		1920		1910		1900		1920-1930		1910-1920		1900-1910	
	W	N	W	N	W	N	W	N	W	N	W	N	W	N
The South	73.1	24.7	73.0	27.0	69.0	29.8	67.4	32.3	15.7	2.8	12.5	1.9	24.4	10.4
Delaware	86.3	13.7	86.4	13.6	84.6	15.4	83.4	16.6	6.8	7.2	12.5	-2.7	11.1	1.6
Maryland	83.0	16.9	83.1	16.9	82.0	17.9	80.2	19.8	12.4	13.0	15.0	5.3	11.6	-1.2
District of Columbia	72.7	27.1	74.7	25.1	71.3	28.5	68.7	31.1	8.3	20.0	40.9	16.4	23.3	8.9
Virginia	73.1	26.8	70.1	29.9	67.4	32.6	64.3	35.6	4.7	-6.1	16.4	2.8	16.5	11.7
West Virginia	93.3	6.6	94.1	5.9	94.7	5.3	95.5	4.5	17.2	33.0	19.6	34.6	26.4	47.5
North Carolina	70.5	29.0	69.7	29.8	68.0	31.6	66.7	33.0	20.1	16.9	18.9	9.4	18.7	11.7
South Carolina	54.3	45.6	48.6	51.4	44.8	55.2	41.6	58.4	15.3	-8.2	20.7	3.5	21.8	6.8
Georgia	63.2	36.8	58.3	41.7	54.9	45.1	53.3	46.7	8.6	-11.2	18.1	2.5	21.2	13.7
Florida	70.5	29.4	65.9	34.0	58.9	41.0	56.3	43.7	38.4	31.0	45.2	6.7	49.2	33.8
Kentucky	91.3	8.6	90.2	9.8	88.6	11.4	86.7	13.3	9.5	-5.7	8.1	-9.8	8.9	-8.1
Tennessee	81.7	18.3	80.7	19.3	78.3	21.7	76.2	23.8	11.8	5.4	10.5	-4.5	11.1	-1.5
Alabama	64.3	35.7	61.6	38.4	57.5	42,5	54.7	45.2	20.3	4.9	18.1	-0.8	12.7	9.8
Mississippi	49.6	50.2	47.2	52.2	43.7	56.2	41.3	58.5	16.7	7.9	8.9	-7.4	22.6	11.2
Arkansas	74.1	25.8	73.0	27.0	71.8	28.1	72.0	28.0	7.4	1.3	13.6	6.6	19.7	20.7
Louisiana	62.7	36.9	61.0	38.9	56.8	43.1	52.8	47.1	66.8	9.8	18.3	-1.9	29.0	9.7
Oklahoma	88.6	7.2	89.8	7.4	87.2	8.3	84.8	7.0	14.2	13.2	26.8	-8.6	115.5	147.1
Texas	73.5	14.7	84.0	15.9	82.2	17.9	79.6	20.4	8.5	13.2	22.2	7.5	32.1	11.2

- A minus sign denotes decrease.

or 80.7 per cent were living in their native states and 1,068,788 or 11.1 per cent were living in other southern states and 780,794, or 8.1 per cent were living in the North or West. The number born in the South and now living in the North, 780,794 is 330,260 more than the number from the South, 440,534, who were living in the North in 1910. Of the number of Negroes reported as being born in the North and West, 741,791, it was found that 537,131 or 72.4 per cent were living in the states in which they were born; 157,437 or 21.2 per cent were living in other northern and western states and 47,223 or 6.4 per cent were living in the South.

Migration Negroes North—Migration Negroes South—Both Go on at Same Time—The 1920 census shows that the proportion of southern born Negroes who had migrated to the North or West was 8.1 per cent of the total Negroes born in the South and that this was only about one-fourth larger than the proportion of Negroes who were born in the North or West and had migrated to the South, 6.4 per cent. It is noteworthy that while the migration of Negroes to the North goes on, the migration of Negroes to the South continues and that the number of Negroes, 47,223 living in the South in 1920 was 5,734 more than the number, 41,489 from the North or West who were living in the South in 1910.

INTERSECTIONAL MIGRATION NEGROES UNITED STATES, 1870-1920
NATIVE NEGRO POPULATION UNITED STATES LIVING IN THE SOUTH

Year	Total	Born in South	Born in North and West	State of birth, etc., not reported	Percentage		
					Born in South	Born in North and West	State of birth, etc. not reported
1870	4,416,788	4,400,132	15,583	1,073	99.6	0.4	(-)
1880	5,948,406	5,926,322	22,039	45	99.6	0.4	(-)
1890	6,753,917	6,667,014	23,268	63,635	98.7	0.3	0.9
1900	7,915,406	7,866,807	30,397	18,202	99.4	0.4	0.2
1910	8,758,858	8,668,619	41,489	28,750	99.2	0.5	0.3
1920	8,895,642	8,820,149	47,223	28,270	99.2	0.5	0.3
			LIVING IN THE NORTH AND WEST				
1870	453,576	149,100	304,073	403	32.9	67.0	(-)
1880	618,370	198,029	420,318	23	32.1	68.0	(-)
1890	714,780	241,855	457,833	15,092	33.8	64.1	2.1
1900	898,252	349,651	539,692	8,909	38.9	60.1	1.0
1910	1,048,566	440,534	595,401	12,631	42.0	56.8	1.2
1920	1,493,686	780,794	694,568	18,324	53.2	46.0	0.8

(-) Less than one-tenth of one per cent.

GAIN NORTH AND WEST AND LOSS OF SOUTH BY INTERSTATE MIGRATION 1870-1920

NATIVE NEGRO POPULATION

	Born South and living in North and West		Born North and West and Living in South		Net gain of North and and loss of South	
Year	Number at end each decade	10 year increase	Number at end each decade	10 year increase	Gain at end each decade	10 year increase
1870	149,100	----	15,583	----	133,517	----
1880	198,029	48,929	22,039	6,456	175,990	42,473
1890	241,855	43,286	23,268	1,229	218,587	42,597
1900	349,651	107,796	30,397	7,129	319,254	100,667
1910	440,534	90,883	41,489	11,092	399,045	79,791
1920	780,794	340,260	47,223	5,734	733,571	334,526

The census statistics indicate that in general Negroes born in the North or West and in the northern part of the South have migrated to a much larger extent than those born in the far South. It is found that 27.6 per cent of Negroes born in the North or West are living in other states than those in which they were born. Of those born in the states of the upper South, that is, Delaware, Maryland, the District of Columbia, Virginia, West Virginia, North Carolina, Kentucky, Tennessee, Arkansas and Oklahoma, the corresponding percentage was 24.8 per cent. Of the Negroes born in the lower southern states, South Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana and Texas, only 16.2 per cent were living outside of the states in which they were born.

***Greatest Movement Negroes Within Southern States Has Been to South and West*—It is found that as a result of the recent migration that there has been a pronounced increase in the migration from the far South as for example: The Negroes who were born in South Carolina and had migrated from that state to Pennsylvania increased from 2,113 in 1910 to 11,624 in 1920; those from Georgia to Pennsylvania, from 1,578 to 16,196; those from Florida to Pennsylvania, from 393 to 5,370; those from Alabama to Ohio, from 781 to 17,588; those from Mississippi to Illinois, from 4,612 to 19,485; those from Louisiana to Illinois, from 1,609 to 8,078; and those from Texas to Missouri from 1,907 to 4,344.**

In spite of the large number of Negroes who have recently migrated from the South to the North it is a fact that when the 130 years since the first census was taken is considered that the greatest movement of Negroes within the South has been to the South and West.

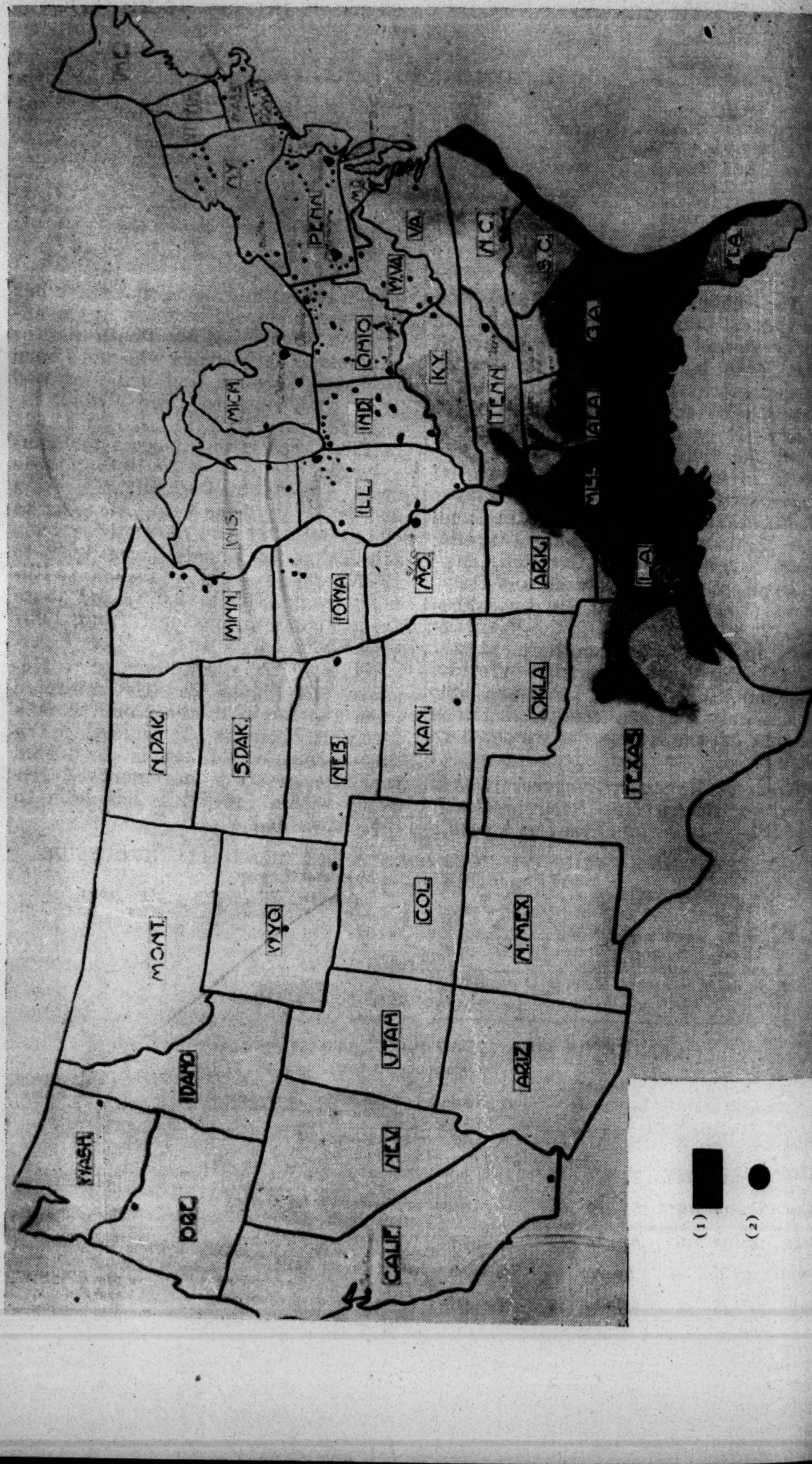
INTERSTATE MIGRATION NEGROES BORN IN SOUTH AND LIVING OUTSIDE STATES OF BIRTH IN 1910 AND 1920

Residence	1910		1920	
	Number	Per Cent	Number	Per Cent
Living in the North and West	440,534	30.2	780,794	42.2
Living in other Southern States to East and North of State of birth	256,574	17.5	276,949	14.9
Living in other Southern States to West and South of State of birth	762,839	52.3	791,839	42.9
Total	1,459,947	100.0	1,849,582	100.0

CENTER OF THE NEGRO POPULATION: 1790, 1880-1920

Location of Center

	North Latitude			West Longitude				
	°	'	"	°	'	"	Approximate location by important towns	Movement in Miles
1790	37	4	8	77	51	21	25 miles west-southwest of Petersburg, Dinwiddie County, Va.	----
1880	34	42	14	85	6	56	10.4 miles east of Lafayette, Walker County, Ga.	444.5 miles southwest
1890	34	36	18	85	26	49	10.5 miles southwest of Lafayette, Walker County, Ga.	20.1 miles southwest
1900	34	31	16	85	34	35	10.7 miles northeast of Fort Payne, Dekalb County, Ala.	9.1 miles southwest
1910	34	30	0	85	40	43	5.4 miles north-northeast of Fort Payne, Dekalb County, Ala.	6.0 miles west-S.W.
1920	34	46	52	85	30	48	1.8 miles north-northeast of Rising Fawn, Dade County, Ga.	21.6 miles northeast


ME.
MASS.
N.Y.
PENN.
MD.
VA.
W.VA.
N.C.
S.C.
GA.
FLA.
OHIO
KY.
TENN.
MICH.
IND.
ALA.
ILL.
MISS.
WIS.
LA.
MINN.
IOWA
MO.
ARK.
N.DAK.
S.DAK.
NEB.
KAN.
OKLA.
TEXAS
MONT.
WYO.
COL.
N.MEX.
IDAHO
UTAH
ARIZ.
WASH.
NEV.
ORE.
CALIF.
(1)
(2)

(1) Where migrants came from. (Heavy shading denotes where migration was greatest. (2) Where migrants went.

The Center of Negro Population Has Moved 478 Miles to Southwest in 130 Years—In 1790 the center of Negro population was 25 miles southwest of Petersburg in Dinwiddie County, Virginia. In 1910, it had moved to the southwest 478 miles and was then located in the northeastern part of Alabama. In 1920, it was in the extreme northwestern corner of Georgia in Dade County; for the first time in the history of the country this center has moved northeast, being approximately 9.4 miles farther east and 19.4 miles farther north in 1920 than it was in 1910.

Movement to Cities

From 1910 to 1920 the trend of population from the country to the city was greatly accensuated. For the first time in the country's history more than half the entire population is now living in urban territory. Of the 105,710,620 persons in the nation, 54,304,603 or 51.9 per cent are living in incorporated places of 2,500 inhabitants or more and 51,406,017 or 48.1 per cent in rural territory.

In 1910, the per cent of the population urban was 46.3 and rural 53.7. The number of Negroes living in the urban territory increased by 870,244 that is, from 2,689,229 to 3,559,473. More than one-third, 34.0 per cent of the total Negro population is living in urban territory. The census reports indicate an actual decrease of 234,876 or 3.4 per cent in Negro rural population of the country. In 1910, the number of Negroes reported as living in rural territory was 6,894,972. In 1920, the number thus living was reported to be 6,661,332.

NUMBER AND PER CENT OF NEGROES IN UNITED STATES LIVING IN URBAN AND RURAL COMMUNITIES, 1890, 1900, 1910, 1920

Year	Number		Per Cent	
	Urban	Rural	Urban	Rural
1920	3,559,473	6,903,658	34.0	66.0
1910	2,689,229	7,138,534	27.4	72.6
1900	2,005,972	6,828,022	22.7	77.3
1890	1,481,142	6,007,534	19.8	80.2

INCREASE IN NUMBER AND PER CENT OF NEGROES IN UNITED STATES LIVIN URBAN AND RURAL COMMUNITIES

INCREASE

Decade	Number		Per Cent	
	Urban	Rural	Urban	Rural
1910—1920	870,244	−234,876	32.3	−3.3
1900—1910	683,257	310,512	34.0	4.5
1890—1900	524,830	820,488	35.4	13.6

NUMBER AND PER CENT OF NEGROES IN THE SOUTH LIVING IN URBAN AND RURAL COMMUNITIES, 1890, 1900, 1910 1920

Year	Number		Per Cent	
	Urban	Rural	Urban	Rural
1920	2,250,899	6,661,332	25.3	74.7
1910	1,854,455	6,894,972	21.2	78.8
1900	1,364,796	6,558,173	17.2	82.8
1890	1,033,235	5,727,342	15.3	84.7

INCREASE IN NUMBER AND PER CENT OF NEGROES IN THE SOUTH IN URBAN AND RURAL COMMUNITIES

INCREASE

Decade	Number		Per Cent	
	Urban	Rural	Urban	Rural
1910—1920	396,444	−233,640	21.3	−3.4
1900—1910	489,659	−336,800	35.8	−5.1
1890—1900	331,561	830,831	32.0	14.5

– A minus sign indicates a decrease.

HOMES OF NEGRO FAMILIES

	1890	1900	1910	1920*	1930*
All Homes	1,410,769	1,833,759	2,173,018	2,243,106	2,670,000
Owned	264,288	397,420	506,590	633,000	750,000
Rented	1,146,481	1,436,339	1,666,428	1,790,106	1,920,000

*Estimated.

States, Counties, and Cities Having the Largest Number and Percentage of Negroes

The State of Georgia has the largest Negro population of any state. In 1930 it was 1,071,125. The State of Mississippi has the largest percentage of Negroes, 50.0 per cent of the total population. Negro population in Mississippi in 1930 was 1,009,718.

The three counties in the United States having the largest percentage of Negroes are Tunica County, Mississippi, 85.83 per cent, 18,224 Negroes and 2,961 whites; Lowndes County, Alabama, 85.81 per cent, 19,632 Negroes and 3,246 whites; and Greene County, Alabama, 82.37 per cent, 16,263 Negroes and 3,483 whites.

The six cities in the United States having the largest Negro population are: New York, 327,706; Chicago, 233,903; Philadelphia, 219,599; Baltimore, 142,106; Washington, 132,068; and New Orleans, 129,632. There are now no cities in the United States in which 50 per cent or more of the population are Negroes. In 1910, there were four cities in the United States having 25,000 inhabitants or more, with at least half of the population Negro. They were: Jacksonville, Florida, 50.8 per cent, 29,293 Negro and 28,329 white; Montgomery, Alabama, 50.6 per cent, 19,322 Negro and 18,802 white; Charleston, South Carolina, 52.8 per cent, 31,056 Negro and 27,764 white; Savannah, Georgia, 51.1 per cent, 33,246 Negro and 31,784 whites.

Classification of Counties by Negro Population: 1910 and 1930

The aggregate number of counties in the United States in 1910 was 2,953, of which 1,351 were in the South, 1,265 in the North, and 337 in the West. Negro population was reported from 2,843 of these counties, the number reporting no Negro population being 110, of which 32 were in the South and 78 in the North and West. Of the 32 Southern counties which reported no Negro population, 28 were in Texas, two in Oklahoma, one in Arkansas, and one in North Carolina. Outside of Texas, therefore, there were in the South only four counties which reported no Negro population in 1910.

The aggregate number of counties in the United States in 1930 was 3,073, of which 1,391 were in the South, 1,273 in the North, and 410 in the West. Negro population was reported from 2,817 of these counties, the number reporting no Negro population being 256, of which 30 were in the South and 226 in the North and West. Of the 30 southern counties which reported no Negro population, 21 were in Texas, 4 in Oklahoma, 1 in Georgia, 3 in Arkansas, and 1 in West Virginia. Outside of Texas, therefore, there were in the South only 9 counties which reported no Negro population in 1930.

INCREASE OR DECREASE NEGRO POPULATION BY COUNTIES
1900-1910 AND 1910-1930

Section	Number of Counties 1910	Number of Counties or combinations of Counties*				
		Total	In which Negro population			Having no Negro Population 1900—1910
			Increased 1900—1910	Decreased 1900—1910	Did not change 1900—1910	
United States	2,953	2,751	1,443	1,229	44	45
The South	1,351	1,214	662	533	4	15
The North	1,265	1,236	582	603	29	22
The West	337	301	189	93	11	8

Section	Number of Counties 1930	Number of Counties or combinations of Counties*				
		Total	In which Negro population			Having no Negro Population 1910—1930
			Increased 1910—1930	Decreased 1910—1930	Did not change 1910—1930	
United States	3,065	3,038	1,272	1,664	41	61
The South	1,391	1,364	522	824	5	13
The North	1,272	1,272	559	663	28	22
The West	402	402	191	177	8	26

*In cases where boundaries of counties were changed during the decade, 1900-1910 and the double decade, 1910-1930 county areas and populations have been combined and computations made for the combined area. The entire State of Oklahoma was classified as a single area for 1900-1910; for 1910-1930 the counties of this state were classified.

Counties Having Half or More of Their Population Negroes

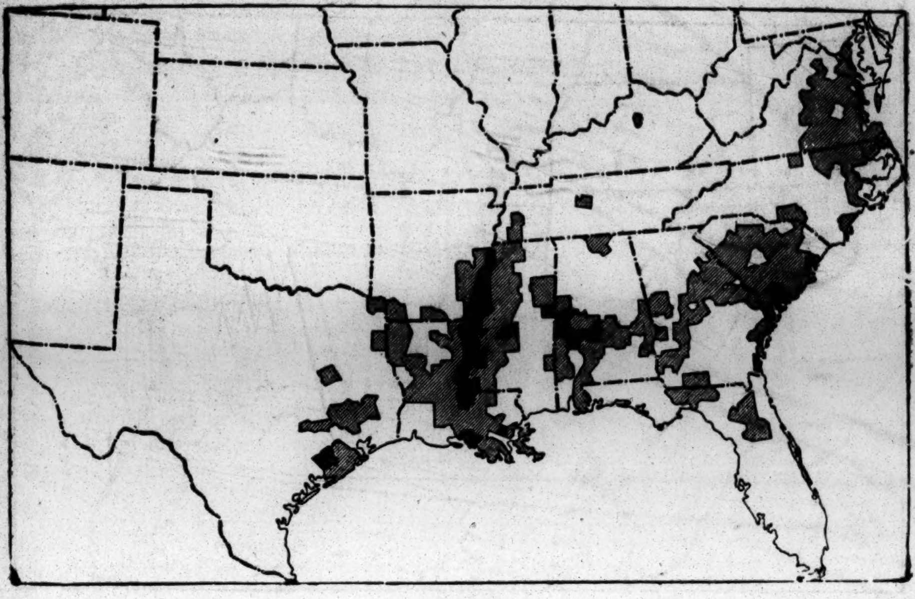
In 1860, there were in the South, 244 counties in which half or more of the population were Negroes. The number of these counties in 1880 was 300; in 1890 the number was 282; in 1900 the number was 286; in 1910 the number was 264 and in 1930 the number was 189; that is, the greatest number of these counties was in 1880 and the smallest number was in 1930.

The population of the counties having half or more of their population Negroes was in 1880, 3,392,235; in 1890, 3,555,970; in 1900, 4,057,619; in 1910, 3,932,484 and in 1930, 2,835,711. The four maps which follow show for the four census years, 1860, 1880, 1900, 1910 the counties having 50 per cent or more of their population Negroes.

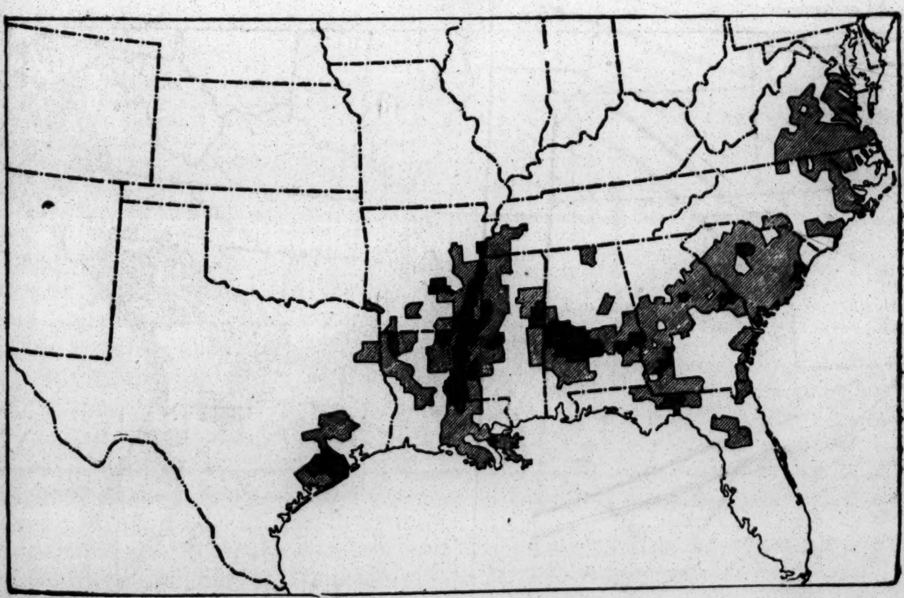
It will be seen from an examination of these maps that while there has been a fluctuation in the number of counties having more than half of their population Negroes, the area occupied by these counties was practically the same in 1860 and in 1910 that is, at each census the area embraced a group of counties in eastern Virginia and North Carolina and a belt of counties extending from the South Carolina coast through South Carolina, Central Georgia and Alabama, and a detached area embracing a portion of the lower Mississippi Valley. The general contour and extent of these areas show remarkably little change in a period of 50 years.

COUNTIES HAVING AT LEAST 50 PER CENT OF THEIR POPULATION NEGRO

1860



1880

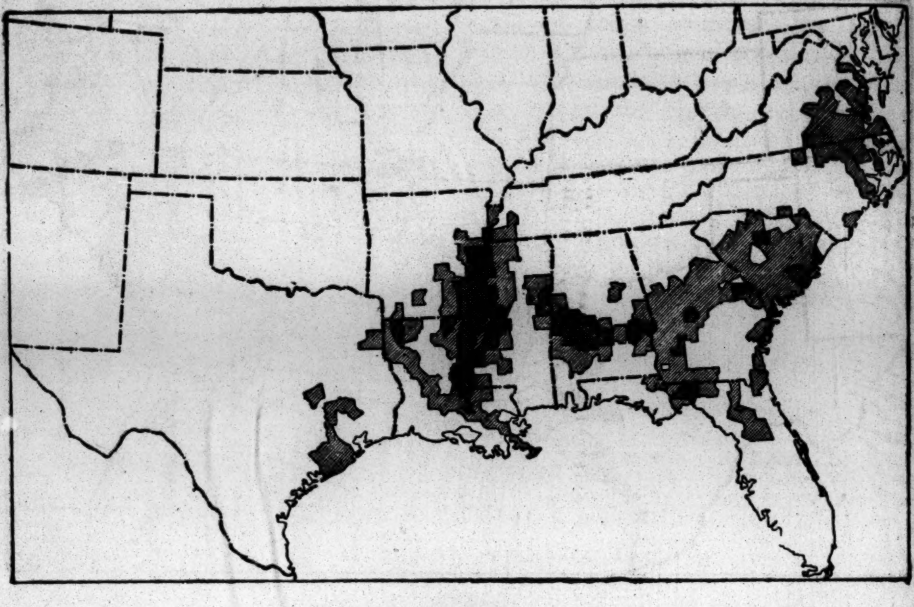


■ 50 to 75 per cent

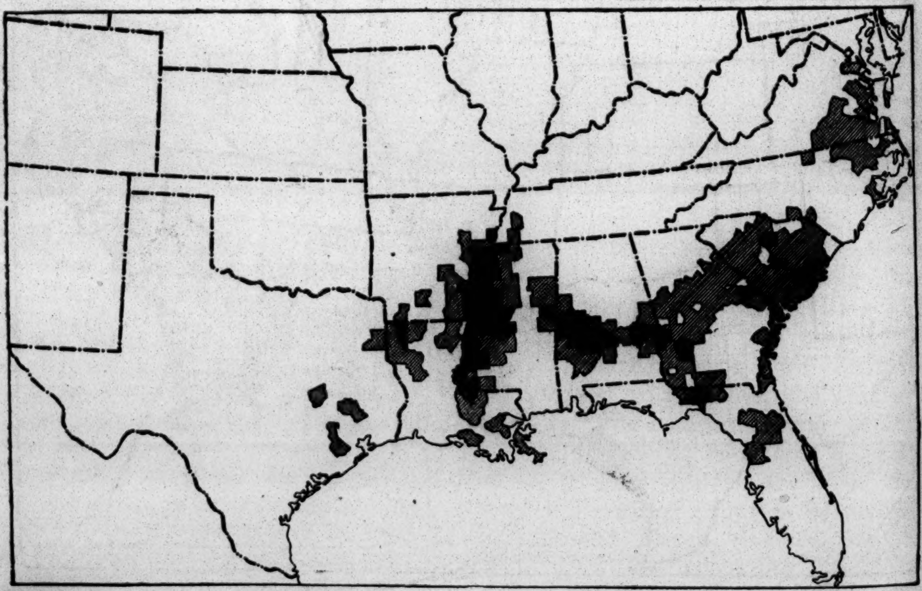
▨ 75 per cent and over

COUNTIES HAVING AT LEAST 50 PER CENT OF THEIR POPULATION NEGRO

1900



1910



▨ 50 to 75 per cent

■ 75 per cent and over

PER CENT POPULATION 10 YEARS OF AGE AND OVER IN GAINFUL OCCUPATIONS

	1920	1910	1900
Per Cent of Total Population	50.3	53.3	50.2
Per Cent of All Males	78.2	81.3	80.0
Per Cent of All Females	21.1	23.4	18.8
Per Cent of All Negroes	59.9	71.0	62.2
Per Cent of All Negro Males	81.1	87.4	84.1
Per Cent of All Negro Females	38.9	54.7	40.7

NUMBER OF NEGROES IN EACH MAIN CLASS OF OCCUPATIONS

						Per Cent Negroes Each Main Class Occupations				
Occupations	1930*	1920	1910	1900	1890	1930	1920	1910	1900	1890
Agricultural Pursuits	2,150,000	2,178,888	2,893,674	2,143,176	1,757,403	43.9	44.4	55.7	53.7	57.2
Professional Service	107,833	80,183	68,898	47,491	34,184	2.2	1.7	1.3	1.0	1.1
Domestic and Personal Service	1,000,000	1,064,590	1,099,715	1,324,160	963,080	20.4	22.7	21.2	33.4	31.3
Trade and Transportation	575,000	540,451	425,043	209,154	145,717	11.8	11.2	8.2	5.2	4.7
Manuf. and Mechanical Pursuits	1,060,039	960,039	692,506	275,149	172,970	21.7	19.9	13.6	6.9	5.6
Total	4,892,872	4,824,151	5,449,836	3,999,130	3,073,354	100.0	100.0	100.0	100.0	100.0

PROPORTION OF PRINCIPAL CLASSES OF THE POPULATION IN GAINFUL OCCUPATIONS

	1920			1910			1900		
Class of Population	Both Sexes	Male	Female	Both Sexes	Male	Female	Both Sexes	Male	Female
All Classes	50.3	78.2	21.1	53.3	81.3	23.4	50.2	80.0	18.8
Native White—Native Parentage	46.6	75.1	17.2	48.4	78.5	17.1	45.8	77.3	13.0
Native White—Foreign or Mixed Parentage	49.7	75.2	24.8	50.4	76.5	24.6	48.5	75.4	21.7
Foreign-Born White	57.4	89.3	18.4	60.3	90.0	21.7	57.3	89.7	19.1
Negro	59.9	81.1	38.9	71.0	87.4	54.7	62.2	84.1	40.7
Indian, Chinese, Japanese, all other	53.4	75.4	13.7	61.1	80.8	17.6	59.2	80.0	14.2

PER CENT NEGROES OF TOTAL PERSONS IN EACH MAIN CLASS OF OCCUPATIONS IN 1920, 1910, 1900 AND 1890

	1920	1910	1900	1890
Agricultural Pursuits	19.9	23.1	20.6	21.7
Professional Service	3.7	3.8	3.7	3.6
Domestic and Personal Service	31.2	20.5	23.6	22.6
Trade and Transportation	4.8	5.5	4.4	4.3
Manufacturing and Mechanical Pursuits	6.9	6.5	3.9	3.6

Negroes Increasing in the Industries.—In recent years there has been a rapid increase in the number of Negroes in the Industries. In the beginning, Negroes to a very large extent, did the rougher and cruder work. The general tendency, however, for the Negro worker in industry, appears to be upward. The 1920 Census reports 332,249 Negroes engaged in skilled and semi-skilled work. In 1910, the number of Negroes in the industries was 406,582. In 1920, the number was 566,680. The number of Negroes employed in the textile industries in 1900 was 2,949. In 1910, the number was 11,333, an increase of 283 per cent. In 1920, the number was 24,734, an increase from 1910 of 118 per cent.

DISTRIBUTION OF NEGROES IN THE INDUSTRIES 1910 AND 1920

	1910	1920
Chemical and Allied Industries	10,807	19,739
Clay, Glass and Stone Industries	28,519	22,349
Clothing Industries	11,692	15,295
Extraction of Minerals	62,755	73,229
Food and Kindred Industries	17,894	43,512
Iron and Steel Industries	41,739	129,257
Lumber and Furniture Industries	126,018	115,874
Metal Industries (except iron and steel)	2,861	5,230
Paper and Pulp Industries	1,455	3,771
Printing and Book Binding	4,058	4,649
Textile Industries	11,333	24,734
Miscellaneous Industries	87,388	109,041
Total	406,582	566,680

OCCUPATIONS OF NEGRO WOMEN

Agriculture	1,051,137	612,261
Professional Service	30,071	39,127
Domestic and Personal Service	852,812	790,631
Trade and Transportation	11,521	23,950
Manufacturing and Mechanical Pursuits	68,440	105,320
Total	2,013,981	1,571,289

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*Estimated

OCCUPATIONS IN 1920 IN WHICH THERE WERE AT LEAST 2,000 NEGRO WOMEN AND NUMBER OF NEGRO WOMEN IN THESE SAME OCCUPATIONS IN 1910

	1910	1920
Musicians and Teachers of Music	2,347	2,150
Iron, Steel and other Metal Industries	349	2,208
Elevator Tender and Managers	1	3,073
Nurses, Trained	2,158	3,199
Business (Storekeepers, etc.)	3,200	3,440
Restaurant, Cafe and Lunchroom Keepers	2,734	3,455
Lumber and Furniture Industries	1,456	4,066
Janitresses	2,124	5,448
Ladies' Maids	10,239	5,488
Clerks in Stores, etc.	2,898	5,932
Laborers, General	6,159	6,968
Char Women and Cleaners	6,962	7,183
Textile Industries	2,234	7,257
Food Industries	6,347	7,724
Clothing Industries	2,003	7,861
Bookkeepers, Stenographers, etc.	2,941	8,301
Boarding and Lodging House Keepers	9,183	9,536
Chamber Maids	14,071	10,443
Hairdressers and Manicurists	3,782	12,660
Housekeepers	9,911	13,250
Nurses (Not Trained)	17,874	13,888
Waitresses	7,377	14,155
Laundresses (In Laundries)	10,371	21,084
Cigar and Tobacco Factory Workers	10,746	21,829
Dress Makers and Seamstresses	38,277	26,961
Teachers	22,528	29,244
Farmers	79,308	79,893
Farm Laborers (Working Out)	263,403	162,443
Cooks	205,584	168,710
Other Servants	184,889	216,376
Laundresses (Not in Laundries)	361,551	283,557
Farm Laborers (Home Farm)	704,150	364,878
Total	1,997,157	1,532,660

NEGROES IN PROFESSIONS

Name of Professions	1930*	1920	1910	1900	1890
Actors, Showmen, etc.	4,190	1,973	2,995	2,020	1,490
Architects	51	50	62	52	21
Artists, Sculptors and Teachers of Art	274	259	329	236	150
Authors, Editors, Reporters, etc.	375	315	362	309	225
Chemists, Assayers and Metallurgists	230	207	116	0	0
Clergymen	20,403	19,571	17,996	15,528	12,159
Dentists	2,000	1,109	478	212	120
Designers, Draftmen, Inventors, etc.	137	145	174	25	23
Lawyers, Judges and Justices	1,150	950	915	728	431
Musicians and Teachers of Music	6,250	5,902	5,606	3,915	1,881
Osteopaths	262	215	0	0	0
Photographers	701	608	404	247	190
Physicians and Surgeons	4,000	3,495	3,077	1,734	909
Religious. Charity and Welfare Workers	1,440	1,231	0	0	0
Teachers in Public Schools, Colleges, etc.	56,694	36,626	29,772	21,267	15,100
Technical Engineers	200	184	970	305	279
Theatrical Owners, Managers, Officials, etc.	295	175	93	0	0
Trained Nurses	5,000	3,341	2,433	0	0
Veterinary Surgeons	148	145	122	0	69
Semiprofessional Pursuits	1,631	1,482	0	0	0
Other Professsional Pursuits	281	186	2,994	913	1,137
Attendants and Helper (Professional Service)	2,126	2,014	0	0	0
Total	107,838	80,183	68,898	47,491	34,184

*Estimated

Negro Immigration and Emigration

National Origin Immigration Quotas—The National Origin Immigration bill passed by Congress in March, 1929, established the following quotas for the fiscal year beginning July 1, 1929, and for each fiscal year thereafter:

Country or Area	Quota
Afghanistan	100
Alabania	100
Andorra	100
Arabian Peninsula	100
Armenia	100
Australia (including Tasmania, Papua and all Islands appertaining to Australia)	100
Austria	1,413
Belgium	1,304
Bhutan	100
Bulgaria	100
Cameroon (British mandate)	100
Cameroon (French mandate)	100
China	100
Czechslovakia	2,874
Danzig, free city of	100
Denmark	1,181
Egypt	100
Estonia	116
Ethiopia (Abyssinia)	100
Finland	569
France	3,086
Germany	25,957
Great Britain and Northern Ireland	65,791

Country or Area	Quota
Greece	307
Hungary	100
India	100
Iraq (Mesopotamia)	100
Irish Free State	17,853
Italy	5,802
Japan	100
Lativia	236
Liberia	100
Liechtenstein	100
Lithuania	386
Luxemburg	100
Monaco	100
Morocco (French and Spanish zones and Tangier)	100
Muscat (Oman)	100
Nauru (British Mandate)	100
Nepal	100
Netherlands	3,153
New Zealand	100
Norway	2,377
New Guinea, territory of (including appertaining islands) Australian mandate	100
Palestine, with Transjordan (British Mandate)	100
Persia	100
Poland	6,524
Portugal	440
Ruanda-Urundi (Belgian mandate)	100
Rumania	295
Russia, European and Asiatic	2,784
Samoa, Western (mandate of New Zeland)	100
San Marino	100
Siam	100
South Africa, Union of	100
Southwest Africa (Mandate of the Union of South Africa)	100
Spain	252
Sweden	3,314
Switzerland	1,707
Syria and Lebanon (French Mandate)	123
Tanganyika (British Mandate)	100
Togoland (British Mandate)	100
Togoland (French Mandate)	100
Turkey	226
Yap and other Pacific Islands under Japanese Mandate	100
Yugoslavia	845

All quotas hereby established are available only for persons who are eligible to citizenship in the United States and admissible under the immigration laws of the United States.

AFRICAN ALIENS ADMITTED INTO THE UNITED STATES FOR THE FISCAL YEARS ENDING JUNE 30, 1928 AND JUNE 30, 1929, AND COUNTRIES OF LAST PERMANENT RESIDENCE

	Number Admitted 1928		1929	
Europe	27		42	
Albania		1		10
Estonia		1		0
France, including Corsica		7		15
England		5		5
Scotland		0		1
Greece		0		2
Italy		0		1
Netherlands		3		0
Portugal, including Azores, Cape Verde, and Madeira Islands		9		8
Spain, including Canary and Balearic Islands		1		0
Asia	1		2	
Syria		0		1
Turkey in Asia		0		1
China		1		0
America	914		1197	
Canada		161		155
Mexico		10		14
Cuba		103		115
Other West Indies		429		615
British Honduras		5		14
Other Central America		146		201
Brazil		5		6
Other South America		55		77
Africa	13		12	
Egypt		0		2
Other Africa		13		10
New Zealand	1		0	
Pacific Islands Not Specified	0		1	
All Countries	956	956	1254	1254

AFRICAN EMIGRANT ALIENS DEPARTED FROM THE UNITED STATES FOR THE FISCAL YEARS ENDING JUNE 30, 1928 AND JUNE 30, 1929 AND COUNTRIES OF INTENDED FUTURE PERMANENT RESIDENCE

	1928 Number		1929 Departed	
Europe	11		12	
France, including Corsica		1		2
England		5		8
Italy		1		1
Portugal, including Azores, Cape Verde, and Madeira Islands		4		0
Spain, including Canary and Balearie Islands		0		1
Asia	0		1	
Armenia		0		1
America	752		378	
Canada		4		6
Mexico		1		1
Cuba		24		22
Other West Indies		680		322
British Honduras		3		1
Other Central America		19		18
Brazil		0		0
Other South America		21		8
Africa	26		34	
Egypt		0		5
Other Africa		26		29
All Countries	789	789	425	425

NEGRO ALIENS ADMITTED AND DEPARTED FROM UNITED STATES EACH YEAR 1908-1928

Year	Admitted	Departed	Excess Admissions Over Departures
1908	4626	889	3737
1909	4307	1104	3203
1910	4966	926	4040
1911	6721	913	5808
1912	6759	1288	5471
1913	6634	1671	4963
1914	8447	1805	6642
1915	5660	1644	4016
1916	4576	1684	2892
1917	7971	1497	6474
1918	5706	1291	4415
1919	5823	976	4847
1920	8174	1275	6899
1921	9873	1807	8066
1922	5248	2183	3065
1923	7554	1525	6029
1924	12243	1449	10794
1925	791	1094	-303
1926	894	865	29
1927	955	870	85
1928	956	789	167
1929	1254	425	829
Total	120138	27970	92168

PART TWO

THE NEGRO IN LATIN AMERICA

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POPULATION LATIN AMERICA

PROPORTION OF BLACK POPULATION TO WHITE

Country	Total Population	Negro Population	Per Cent of Total Population
Mexico	15,000,000	300,000	2.0
Central America	6,700,000	670,000	10.0
West Indies	10,850,000	7,470,828	69.0
Brazil	39,000,000	11,700,000	30.0
Remainder of South America	40,000,000	2,400,000	6.0
All Countries	111,550,000	22,540,828	20.2

POPULATION OF THE PRINCIPAL WEST INDIAN ISLANDS

Islands	Nations to Which They Belong	White	Negro	Unclassified	Total
Bahamas	Great Britain	12,000	47,000	928	59,928
Barbados	Great Britain	20,000	180,368	------	200,368
Bermuda	Great Britain	10,000	20,464	350	30,814
Cuba	Republic	2,315,928	829,201	268,087	3,413,216
Grenada	Great Britain	--------	--------	------	*74,490
Guadeloupe	France	--------	--------	------	*245,000
Haiti	Republic	3,000	2,500,000	500	2,503,500
Jamaica	Great Britain	17,000	897,001	25,999	940,000
Leeward Islands	Great Britain	--------	--------	------	*127,000
Martinique	France	--------	--------	------	235,000
Porto Rico	United States	995,000	430,000	------	1,425,000
St. Lucia	Great Britain	--------	--------	------	*54,989
St. Vincent	Great Britain	--------	--------	------	*68,086
Santo Domingo	Republic	--------	--------	------	**1,035,000
Trinidad	Great Britain	--------	--------	------	*385,000
Virgin Islands	United States	1,900	20,112	------	20,000
Total		3,374,828	4,924,146	295,846	10,819,403

*Chiefly Negroes

**Composition of population see Description of Santo Domingo.

DIVISION XXVII

THE RACE PROBLEM IN LATIN AMERICA

The Problem of Races in South America

Luis De Mendoza in a letter from Boston on October 11, 1926, to The New York Times, said:

"Discussion of the development of the various nationalities of South America has tended to link that problem to considerations of climate; it has been affirmed, for example, that those countries situated within the temperate zone develop more easily and set forth more resolutely upon the path of progress, while those within the tropical zone are backward:

"In my opinion, as I penetrate deeper into the question, it becomes an ethnical problem exclusively, in which the tropical situation assumes a secondary position, the influence of which will be modified by racial influences.

"The tropics, then, are not the source of the evil, but they have grown to be the factor that delays the remedy of an ailment with deeper roots, symptoms of which have disappeared in the north and are gradually disappearing in the south of the continent, where the climate has not been hostile to the white man and where, in consequence, the nascent democracies have been the first to receive powerful immigrant influxes.

"It is the mestee, the hybrid, that constitutes the real problem in the young republics of this continent. A glance at the general map of America, together with a certain knowledge of the racial components of each nation, is enough to demonstrate this theory, which for the rest is not at all new.

"These observations do not limit themselves to the mulatto; that is, to the mixture of white and black; they refer also to the mestee, mixture of white and Indian; and to the zambo, mixture of Indian and Negro, or of both and the white. They are applicable to all the hybrid formations—that is, to the peoples we call "trieuenas," that new racial type that is being forged in the furnace of the Spanish-American peoples."

"The London-Times, in 1927, issued a Brazil number. The issue covered the entire life of the United States of Brazil, commenting on the absence of color issues in Brazil, The Times said:

"While the population of the basin of the Amazon is largely Indian, a far more difficult problem might have been presented by the large Negro element in the central maritime provinces. Yet no Negro question troubles Brazil. Color prejudice is unknown, and many of the white Brazilian population of the center, whose superior mental capacity still preserves their political and economic leadership, seem to have solved the 'color question' by refusing to admit that it exists."

The Color Problem in the West Indies

Mr. Karl Walter, secretary of the Horace Plunkett Foundation of London, made a study, in 1929, of conditions in the West Indies. Some of his conclusions were:

"In the West Indies, in less than three generations, the Negroes have developed amazingly and are now a strong peasantry producing more than their needs.

"Whilst out in the West Indies, I made a discovery which nobody whom I have met or read of has stated quite frankly and fully. That discovery is that today the West Indies belong to the Negro. In fifty years he has made such progress as to become possessed of some of the islands and he works them better than the white man could work them.

"Barbados was an island where the Negroes were not allowed to own land in sufficient amounts to make them independent. Barbados today is faced with one of the most awful phases of the race problem. There they had the cheerful, lazy, irresponsible, happy-go-lucky type of Negro. That type had grown up because there was no incentive for him to work for himself; because he was not allowed sufficient land to give him pride of possession.

"At Grenada, the Negro had been allowed to acquire sufficient property to make his own little homestead, and in a marvelous way he had taken advantage of that opportunity. In that island with a population of between 50,000 and 60,000 there were fourteen thousand small holdings, which meant that there were fourteen thousand families comfortably settled on land.

"These Negroes of Grenada are taking an interest in the future of their country, the British Empire, and the world at large." The island of St. Lucia was not composed of the purely peasant type. It has been a port and the Negroes had been attracted there by the wages they received on the coaling wharves.

"They were encouraged to preserve some of the practices which had been brought over from Africa in the slave trade. One of those practices was that of joint labor and working together. In Tobaga the Negroes had developed 13 agricultural districts on a cooperative basis with unlimited liability. They had banded themselves together in a way which it was almost impossible to conceive English farmers doing. Tobago was a modern colony of cooperative agriculturists.

"Jamaica was another part of the West Indies where the Negroes had developed in an amazing manner. When the planters of Jamaica wanted to re-organize they found it necessary to call in the small holder—which meant the Negroes. They had broken down the monopoly of the United Fruit Company with all its resources behind it and were now taking an active part in public life."

Dealing with the general characteristics of the Negro in the West Indies, Mr. Walter said races had moved over the world by migration and by conquest, but never before had there been such an enormous spread of a race through slavery, as distinct from economic forces. The result of the movement was the creating of a new race in the West Indies, by the mixture of the Negroes taken there by the white man and the natives.

Economic Factors Tend to Make Race Problem Acute

"Throughout the West Indies," according to J. E. Levo of Antigua," the relations between Black and White are close, and on the whole friendly. There is no attempt at segregation. In all the ordinary relations of life—commercial, political, social, religious, the cooperation of both races is expected and is realized. And the foundations are so thoroughly well laid, that given a fairly long period of industrial prosperity, racial suspicion and prejudice would almost disappear. But unfortunately the sugar industry is in a poor way, the European planter feels his future insecure, the West Indian finds the struggle against poverty increasingly difficult, the latter is apt to blame the former and racial bitterness thus springs out of causes purely economic.

"Until recently emigration afforded some relief, but the new regulations of the United States and other American republics have greatly restricted that outlet. These regulations are purely political, and they affect others besides the West Indian, but he attributes them to racial discrimination, and so the color problem tends to become acute for reasons that in essence are economic and political, in no real sense racial at all.

"Into this tense atmosphere comes news of the treatment which West Indians receive in other countries, particularly in Great Britain and the United States. It is recognized that in Great Britain there is no widespread color prejudice, but occasionally incidents happen which hurt. The news trickles home, and local feeling is further embittered. Great Britain is thought to be weakening on the color question.

"On the other hand, the news which comes from the multitudes of West Indians in America is that conditions there are rapidly changing for the better."

Immigration Restrictions Against Negro Laborers—The Mexican Government, in 1925, rejected a petition from sugar interests to permit the entrance of Negro labor into lower California from the United States, saying that with the number of Japanese and Chinese already in the country the presence of a large number of Negroes would prove a serious race problem.

A resolution amending the immigration law so as to bar Negroes from Honduras was introduced in the national congress in 1925. The reason for the resolution is the alleged menace created along the Atlantic Coast by the importation of Negroes by banana shipping companies to compete with native labor. This immigration was declared to have brought about numerous clashes in which there were many casualties among the Negroes as well as among the native population.

The Congress of the Republic of Salvador in May, 1925, approved a motion forbidding the entry into Salvador of members of the colored races.

A quota of only five persons yearly was allowed Chinese, Syrians, Turks and Negroes under Panama's immigration law of 1928. Japanese and Hindoos also were excluded under the original law, which later was amended to lift the ban on those races.

The exclusion of Negroes is limited to persons of the American race whose mother tongue is other than Spanish, which avoids any discrimination of that class of citizens from other Latin-American countries.

Panama needs immigrant labor for the development of the republic. This need previously has been filled by West Indian Negroes now excluded. The United Fruit Company was reported to be importing laborers from Nicaragua and San Salvador for the development of its new banana plantations on the Pacific Coast of Panama.

The immigration to Venezuela of foreign-born Negroes was absolutely prohibited by law in 1929. Those already resident in the country will not be permitted to return once they leave. The wives and children of Negroes resident in Venezuela will not be permitted to enter the country to join their husbands or fathers. Foreign Negroes already in the country will in future only be permitted to travel from place to place under strict police supervision and carrying several documents, such as passport, vaccination and identity certificate and police permit, the failure to produce any one of which will render them liable to instant deportation.

This new law had been under consideration by the government for some time and is based on the fact that since the opening up of the big oil fields near Maracaibo, particularly during the last five years, thousands of Negro laborers, artisans, chauffeurs and female domestics lured by the high wages paid in the oil region, have swarmed into Maracaibo from Curacao, Trinidad, Barbados, and other near-by West Indian islands until by now there must be something like 8,000 or 10,000 of them located in and around Maracaibo.

A Negro female cook who in her native Trinidad considers herself lucky to earn $5 or $6 a month can earn $30 to $35 in Maracaibo, while Negro clerks, who usually earn no more than $30 to $40 a month in Trinidad, can start in at $100 or more in Maracaibo and rise to $200 a month after a few years' service.

The Venezuelan Government takes the view that every West Indian Negro working in the oilfields is robbing a Venezuelan of a job—this despite the fact that practically every Venezuelan around about Maracaibo now depends either directly or indirectly on the oil industry for his livelihood.

There is, however, one particularly vital point which the government had in mind when framing the new law, and that is the fact that, whereas the native Venezuelan worker spends all his earnings in the country, the foreign Negro spends no more than the bare necessities of life demand and and remits a substantial sum home to his native island every month.

Under the provisions of their concessions the foreign oil companies operating in Venezuela are obliged to have at least 80 per cent Venezuelans in their employ, but the government contends that this requirement is not being adhered to, and that has doubtless also been conductive to the formulation of the new decree.

Cuba and the Race Problem—Arnold Roller, writing in The Nation (New York) of January 9, 1929, under the title "Black Ivory and White Gold in Cuba," says:

"Negroes and 'dark mulattoes' constitute about one-third of the total population of Cuba. The continuous racial intermingling, diluting of Negro strain has produced a race of light mulattoes. In Cuba this diluted strain is gradually merged into the white population and the light mulattoes are considered as whites.

"Many who in Cuba are considered whites would still be called 'Negroes' in the United States, where any degree of Negro blood, however small, if known—or even suspected—is sufficient to class a person as non-white, subject to all the legal and social discriminations against Negroes. Though Negroes and dark mulattoes are not admitted in the 'aristocratic' society of Cuba, there is no segregation or discrimination in jobs, in industry, in government employment, in schools or colleges.

"This state of affairs is slowly being changed by the Americans, whose number and economic influence increase continuously. Though it is expressly against the Cuban law, the hotels owned by Americans or catering to Americans will not admit Negroes or mulattoes. The Americans in their industrial enterprises make their own laws, disregarding the Cuban laws, and are establishing a kind of industrial extraterritoriality in this respect. The large sugar mills, owned by the United Fruit Company, have erected whole towns for their various employees on the territory owned by the company. In some special streets only white Americans live, in other streets only white Cubans live, and in others only the 'colored.'

"The Negro problem is also becoming an acute problem with the Cuban natives. The probability and the hope of many Cubans that in time the mulattoes and Negroes will be completely absorbed, thus making the Cuban nation a homogeneous race, is fast vanishing. The cause of this is found in the condition of the sugar industry. Seeking to reduce the cost of production, the sugar companies decided upon the expedient of importing blacks from Haiti, where the Negroes speak a French dialect, and from Jamaica, where they speak English.

"The influx of the Haitians and Jamaicans has increased considerably. Thus, from the total number of 709 Jamaicans and 233 Haitians who arrived in Cuba in 1912, the number rose to 27,088 Jamaicans and 33,971 Haitians in 1920; i. e., an influx of 63,000 foreign Negroes into a population of less than three millions. The number of imported Negroes decreased, however, to about 25,000 in 1921, the year of the sugar crisis.

"The importation was later resumed and in 1924 the number of Negroes imported from Haiti and Jamaica was again 26,000. Since 1921 the number of Jamaicans has been steadily decreasing, probably partly due to the protection and warnings of the British Government and partly because Jamaicans are much less illiterate than the Haitians. In 1927, the number of Haitians who arrived in Cuba was 14,312 and of Jamaicans only 2,348. These, together with a few hundred other black Antilles, make about 17,000 new Negro arrivals in 1927 out of a total immigration of 31,515 persons. The next largest contingent of immigrants consisted of Spaniards, 8,755; Polish and Russian Jews, 984; Palestian Jews, 285, and Syrians, 296. The black immigration is larger than the total white immigration."

DIVISION XXVIII

THE VIRGIN ISLANDS

Agitation and Appeals to the United States

There was in the period, 1925-1930, considerable agitation by or about the inhabitants of the Virgin Islands, formerly the Danish West Indies, which the United States acquired by purchase from Denmark in 1919. An appeal to the Navy Department to intervene to end the friction in the Virgin Islands between the natives and the American administrative officers was sent to the American Civil Liberties Union. This action was taken following the receipt of a cablegram on April 22, 1925 from Rothschild Francis, editor of The Emancipator, a native paper, who was cited for contempt by District Judge George Washington Williams, because of an article in his paper.

Freedom of the press in the Virgin Islands from arbitrary interference by white officials was tested in the United States circuit court at Philadelphia where an appeal was instituted in favor of Rothschild Francis, editor of The Emancipator, who was fined $200 and sentenced to thirty day in jail on January 10, 1925 on a charge of criminal libel for an article charging brutality against a policeman. The appeal stated that Francis was tried without a jury before District Judge Washington Williams at St. Thomas. Francis won and lost his appeal. The court of appeals remitted $100 of the fine and rebuked Judge Williams for his effort to regulate the press in the island.

On July 14, 1925, "Governor Williams dissolved the St. Croix Virgin Islands Colonial Council, upon the ground that they refused to recognize the credentials of two of his appointees. The Council refused to seat A. F. Stakeman, a lawyer and judge of the St. Croix police court and one Armstrong, two of the Governor's appointees. The Council based its refusal upon an act of Congress passed in July 1921, which states that only citizens of the United States or of the Virgin Islands shall be eligible as Council members.

"In January, 1926, 'a bill to provide a permanent government for the Virgin Islands,' was introduced in the House of Representatives and referred to the Committee on Insular Affairs. Under the terms of this bill the supreme executive power would be vested in the Governor of the Virgin Islands, who would be appointed by the President, by and with the advice and consent of the Senate.

"A delegation from the Virgin Islands consisting of Dr. Hamilton Jackson, an attorney and member of the Colonial Council of St. Croix and H. Berg, also a member of the Colonial Council of St. Thomas and St. John came to Washington in 1926 to urge upon Congress the passage of legislation affecting the islands."

In March, 1926 "a bill to grant full United States citizenship to inhabitants of the Virgin Islands," was introduced in Congress. The measure provided for a complete civilian administration under a governor and auditor to be appointed by the President of the United States.

"President Coolidge in March, 1927, approved and signed two congressional acts affecting the Virgin Islands.

"One was to confer United States citizenship upon the inhabitants and to extend the naturalization laws to the Virgin Islands.

"The other bill authorized an appropriation of $100,000 to enable the Secretary of Agriculture to construct and maintain public highways in the island of St. Thomas.

"Under the auspices of Tuskegee and Hampton Institutes, and by authority of the Secretary of the Navy a commission was appointed in 1928 to make an educational survey of the Virgin Islands. The members of the commission were: W. T. B. Williams, field director of the Jeanes and Slater Funds; Thomas H. Dickerson, author and former professor at the University of Wisconsin; W. Carson Ryan, professor of education, Swartmore College; and C. D. Stevens, the School of Business, Hampton Institute."

The commission among other things recommended:

"In view of the low expenditures for education in the Virgin Islands, as compared with like expenditures elsewhere under the American flag, and in view of the disparity in the governmental budgets between expenditures on the constructive purposes of education and the palliative purpose of social control and relief, it would seem, perhaps, that the first recommendation would be that education should be better supported.

"The people should participate in and be partly responsible for their own educational systems.

"For the successful financing of education in the Virgin Islands the following would seem to be essential:

"1. A tax survey to determine wealth and income.

"2. A study of taxation methods of the various American states, with a view to abolishing some of the present taxes and substitution of taxes now known to be superior for school and other purposes.

"3. Enforcement of federal income tax by requiring that all books be so kept that they may be audited by United States Government auditors. Until this is done no concept of real or personal property valuations may be secured, as value depends on income.

"4. Encouragement to the local councils and to the people of the Islands generally to tax themselves for education, including the establishment of various types of schooling. If necessary this could, as usually in the United States, involve a separate tax for school support. The real problem is to get the people of the Virgin Islands so thoroughly to believe in education that only they will wish themselves to provide a better education for their own children and the rest of the children of the community.

"All other sources of revenue failing, Congress should not permit the vital services of education in the Islands to suffer for lack of funds. A program of industrial and agricultural education is required. An Agricultural and Industrial Institute should be provided for.

"A clause in the forms for taking the 1930 United States Census roused a wave of protest in the Virgin Islands which had its roots deep in the caste system. The clause in question required enumerators to list as Negroes persons having any percentage of Negro blood. As administrator of the census, Governor Waldo Evans received the brunt of the protests. Of the inhabitants of St. Thomas, 95 per cent are Negroes or their descendants, but they are divided into castes according to their hue. Mulattoes object to being classified as Negroes. They contended that since they had a large percentage of Caucasian blood, they should be listed as white."

DIVISION XXIX

THE REPUBLIC OF SANTO DOMINGO

Government—Until 1884 Santo Domingo was a part of Haiti. In February of that year the eastern or Spanish part of the Island proclaimed its independence of the Republic of Haiti. This same year a Constitution was adopted. It has since been remodeled a number of times. The president is elected for four years. The National Congress consists of a Senate of twelve senators and a Chamber of Deputies of twenty-four members. The term is four years. The President is chosen by an electorial college for a term of six years.

Area and Population—The area of Santo Domingo is estimated at 19,325 square miles. The population in 1927, was estimated to be 1,022,485. Racial antagonisms were never as severe here as in Haiti. Slavery was not as cruel. The Spaniard mingled his blood freely with Indian and Negro. Although the percentage of white ancestry is large, it is said there are practically no families of pure whites in the country save those of recent immigrants. The mass of the population is mulatto and Negro. In general, the people are said to average a shade lighter than in the neighboring Republic of Haiti. The populations of the principal cities are: Santo Domingo, the capital, 45,000; Santiago, 17,000; Puerto Plato, about 10,000.

Religion and Education—The religion of the state is Roman Catholic. Other forms of religion are permitted. Primary instruction is free and compulsory. The public schools are primary, superior, technical schools, normal schools and a professional school. In 1911, there were 590 schools in the Republic with 20,453 children.

The revenue is derived chiefly from customs. There are, also, sugar, liquor, and stamp taxes and considerable receipts from posts, telegraphs, telephones and from civil registration. The total revenues for 1929 were $13,984,860.

United States Occupation and Withdrawal from Santo Domingo

Under the terms of a convention signed on the part of the United States and Santo Domingo on February 8, 1907, an American citizen was named General Receiver of Customs with authority to deposit $100,000 each month toward interest (five per cent) and sinking fund in trust for all national creditors. In addition, half of the Custom receipts in excess of $3,000,000 was applied to the same end. In May 1916, the United States landed marines to preserve order. On November 29, 1916, the United States placed the country under the military rule, and Captain H. S. Knapp, commander of the Cruiser Force, United States Atlantic Fleet, issued on the same date from his flagship, U. S. S. Olympia, lying in the port of Santo Domingo, the following proclamation:

"Whereas, a treaty was concluded between the United States of America and the Republic of Santo Domingo on February 8, 1907, Article III of which reads:

'Until the Dominican Republic has paid the whole amount of the bonds of the debt, its public debt shall not be increased except by previous agreement between the Dominican government and the United States. A like agreement shall be necessary to modify the import duties, it being an indispensable condition for the modification of such duties that the Dominican executive demonstrates and that the President of the United States recognize that, on the basis of exportations and importations of the like amount and the like character during the two years preceding that which it is desired to make such modification, and the total net customs receipts would at such altered rates of duties have been for each of such two years in excess of the sum of $2,000,000 United States gold'; and

"Whereas, the Government of Santo Domingo has violated the said article III on more than one occasion; and

"Whereas, the Government of Santo Domingo has from time to time explained such violation by the necessity of incurring expenses incident to the repression of revolution, and

"Whereas, the United States Government, with great forbearance and with a friendly desire to enable Santo Domingo to maintain domestic tranquility and observe the terms of the aforesaid treaty, has urged upon the

Government of Santo Domingo certain necessary measures which that Government has been unwilling or unable to adopt; and

"Whereas, in consequence domestic tranquility has been disturbed and is not now established, nor is the future observance of the treaty by the Government of Santo Domingo assured; and

"Whereas, the Government of the United States is determined that the time has come to take measures to insure the observance of the provisions of the aforesaid treaty by the Republic of Santo Domingo and to maintain the domestic tranquility in the said Republic of Santo Domingo necessary thereto;

"Now, therefore, I, H. S. Knapp, captain, United States Navy, commanding the Cruiser Force of the United States Atlantic Fleet, and the armed forces of the United States stationed in various places within the territory of the Republic of Santo Domingo, acting under the authority and by the direction of the Government of the United States, declare and announce to all concerned that the Republic of Santo Domingo is hereby placed in a state of Military Occupation by the forces under my command, and is made subject to Military Government and to the exercise of military law applicable to such occupation.

"This military occupation is undertaken with no immediate or ulterior object of destroying the sovereignty of the Republic of Santo Domingo, but on the contrary, is designated to give aid to that country in returning to a condition of internal order that will enable it to observe the terms of the treaty aforesaid, and the obligations resting upon it as one of the family of nations.

"Dominican statutes, therefore, will continue in effect in so far as they do not conflict with the objects of the Occupation or necessary regulations established thereunder, and their lawful administration will continue in the hands of such duly authorized Dominican officials as may be necessary, all under the oversight and control of the United States forces exercising military government.

"The ordinary administration of justice, both in civil and criminal matters, through the regularly constituted Dominican courts will not be interferred with by the Military Government herein established; but cases to which a member of the United States Forces in Occupation is a party, or in which are involved contempt or defiance of the authority of the Military Government, will be tried by tribunals set up by the military government.

"All revenue accruing to the Dominican Government, including revenues hitherto accrued and unpaid—whether from customs duties under the terms of the treaty concluded on February 8, 1907, the Receivership established by which remains in effect, or from internal revenue—shall be paid to the military government herein established, which will, in trust for the Republic of Santo Domingo, hold such revenue and will make all the proper legal disbursements therefrom necessary for the administration of the Dominican Government, and for the purposes of the Occupation.

"I call upon the citizens of, and residents and sojourners in, Santo Domingo to cooperate with the forces of the United States in Occupation to the end that the purposes thereof may promptly be attained, and that the country may be restored to domestic order and tranquility and to the prosperity that can be attained only under such conditions.

"The Forces of the United States in Occupation will act in accordance with military law, governing their conduct with due respect for the personal and property rights of citizens of, and residents and sojourners in, Santo Domingo, upholding Dominican laws in so far as they do not conflict with the purposes for which the Occupation is undertaken."

"Five days later, the Dominican Minister in Washington, Don Armando Perez Perdomo, filed his protest against the Occupation."

In 1921, negotiations were begun for the withdrawal of the United States Naval forces from Santo Domingo. These negotiations, including the election of a president of the Republic, were pursued successfully and the embarkation of the American Forces of Occupation were begun in June, 1924 and completed on September 18 of the same year.

DIVISION XXX

THE REPUBLIC OF HAITI

The Island of Haiti was discovered by Columbus in 1492. In 1501, or earlier, Negro slaves were introduced. In 1607, the Island was ceded to France, and in 1793, France proclaimed the freedom of the slaves in Haiti. The French Soldiers were expelled from the Island, 1803; the Island was declared independent 1804. France recognized the independence of Haiti, 1823.

Government—The constitution first adopted in 1805, and remodeled in 1889, provides that the president be elected for seven years by the senate and chamber of communes in joint session. His cabinet of four members is nominated by himself.

The communes consist of ninety-five members, elected directly by the people for three years. The senate has thirty-nine members. They are chosen by the chamber of communes for six years from lists, one submitted by the president and one by the electors. The country is divided into five departments. The laws of the Republic are based on the Code Napoleon, and the form of legal procedure is the same as in France. Foreigners, and particularly white foreigners, are prohibited from owning real estate, and otherwise are discriminated against.

Area and Population—The area of the Republic, which embraces the western portion of the Island of Haiti, is estimated at 10,204 square miles. The population estimated to be 2,500,500 is mainly Negroes. There are also large numbers of mulatto Haitians, the descendants of the former French settlers. There are some 5,000 foreigners, of whom about 10 per cent are white. The populations of the principal cities are: Port au Prince, the capital 80,000; Cape Haiti, 30,000; Les Cayes, 12,000; Gonaives, 13,000; Port de Paix, 10,000. The language of the country is French. Most of the common people speak a debased dialect known as Creole French. The religion with some few exceptions is Roman Catholic.

Revenue is derived almost exclusively from customs, paid in American gold on exports and imports. In 1927-28 it amounted to $10,084,203. The debt of the country in 1928 amounted to 17,990,800 (gold dollars.) The industries are mainly agricultural. The most important product is coffee. Cocoa, tobacco and sugar are grown. Logwood and other valuable woods are exported. Gold, silver, copper, iron, antimony, tin, sulphur, coal, koalin, nickel, gypsum and limestone, are found but are little worked.

L'Ouverture, Dessalines, Christophe

The three great leaders in the Haitian struggle for independence were: Toussaint L'Ouverture, Jean Jacque Dessalines, and Henri Christophe. They had served the whites in various capacities from that of slaves to general officers in the army of France in St. Domingue.

Toussaint L'Ouverture—"The first of the Blacks," Francois Dominique Toussaint, called L'Ouverture, was born in 1743 near Cape Francois, Haiti and died April 27, 1803, in the Chateau Joux, near Besancon, France.

He was a full-blooded Negro. He claimed that his father, a slave in Haiti, was an African chief's second son. His surname at first was Breda. Afterwards it was changed to L'Ouverture because of his bravery in opening a gap in the enemies' ranks. As a child, he manifested unusual ability and succeeded in obtaining a good education. In the uprising of 1791 he won a prominent place among the leaders of the insurrection. After the proclamation of freedom in 1793, Toussaint came over to the side of the French Republic and became the recognized leader of his race. In 1797, as commander-in-chief of the French forces on the island, he distinguished himself by compelling the surrender of the English who had invaded the island. In 1799, in the Civil War between the blacks under Toussaint and the mulattoes under General Andre Rigaud, he crushed his opponent, and made himself master of the island. After 1801, under his rule, the island's prosperity revived. A constitution naming Toussaint president for life, was drawn up and submitted to Napoleon, who saw in this a move toward independence, and determined to put down Toussaint. Napoleon proclaimed the re-establishment of slavery in the island. Toussaint replied by a declaration of independence in July, 1801. Napoleon sent

General Leclerc with 30,000 men to subdue the island. Leclerc resorted to treachery, and by fair promises Toussaint was induced to submit. He was then arrested, carried to France, imprisoned without trial and died from cruelty and neglect.

Jean Jacques Dessalines—According to some reports he was brought a slave from Africa and sold at Cap Francais now Cape Haitian.

In 1791, he entered the insurgent ranks under Biasson, and subsequently with rank of lieutenant-general, became one of the trusty subordinates of Toussaint L'Ouverture. For some time he maintained a guerrilla warfare against General Leclerc, the officer sent by Napoleon to subjugate the island, but, upon the conclusion of peace, in 1802, he professed allegiance to the French, and was appointed governor of the southern division of Haiti, with rank of a general of division. Angered at the severe repressive measures of General Rochambeau, who succeeded General Leclerc, he organized and directed an uncompromising revolt, which, resulted in the expulsion of the French and the declaration of Haitian Independence.

Henri Christophe—He was a pure-blooded African, born a slave. He was first a waiter in a hotel and later a steward on a French warship. When the Comte d'Estaing, admiral of the French West Indian fleet, disregarded orders from France and went to assist Lafayette, then a general officer in the American Continental Army, he stopped in St. Domingue for reinforcements. Christophe was one of the eight hundred recruits who helped the Americans win the Battle of Savannah. On his return to St. Dominigue, he resumed his old occupation of waiter in an inn at Cap Francais.

From his association with the white men, Christophe learned many things, and he served with such distinction in their armies that he attained the rank of major-general in the army of St. Dominigue.

United States Occupation of Haiti

On June 13, 1924, an agreement was signed between the Republic of Santo Domingo and the United States whereby the latter was to provisionally withdraw its military forces from Dominican territory. On September 19, 1924, the evacuation was completed. United States marines were landed in Santo Domingo in 1916 and occupation by the United States Government was begun. On September 16, 1915, the United States and Haiti entered into a treaty whereby the United States was for a period of ten years to have control of Haiti's finances and police. February 28, 1915, the United States, under the terms of the treaty, took over the control of Haiti's finances and police and in 1917 placed the country under military rule. In 1917, the treaty was extended to cover the second ten years provided for in Article XVI of the treaty which is as follows:

"The present treaty shall remain in full force and virture for the term of ten years, to be counted from the day of the exchange of ratifications, and further for another term of ten years if, for specific reasons presented by either of the High Contracting Parties, the purpose of this treaty has not been fully accomplished." It is promised that the United States will withdraw from Haiti as soon as such a move is consistent with obligations incurred. The final date for the withdrawal of the United States from Haiti thus became 1936.

In April, 1922, a brief entitled, "The Seizure of Haiti by the United States, A Report of the Military Occupation of the Republic of Haiti and the History of the Treaty Forced upon Her," was presented to the Secretary of State. This brief called for:

"(a) The immediate abrogation by the United States of the treaty of 1915, unconditionally and without qualifications.

"(b) The holding of elections of representatives to the legislative bodies of Haiti and of a president by the free will of the people at an early day.

"(c) The negotiation of a new treaty with a new Haitian administration for friendly cooperation between the United States and Haiti upon such terms as shall be mutually satisfactory to both countries and by the methods that obtain between free and independent sovereign states." Its signers were:

Frederick Bausman, Seattle; Alfred Beetman, Cincinnati; William H. Brynes, New Orleans; Charles C. Burlingham, New York; Zechariah Chafee, Jr., Cambridge; Michail Francis Doyle, Philadelphia; Walter L. Flory, Cleveland; Raymond B. Fosdic, New York; Felix Frankfurter, Cambridge; Herbert J. Friedman, Chicago; Charles

P. Howland, New York; John P. Grace, Charleston, South Carolina; Richard W. Hale, Boston; Frederick A. Henry, Cleveland; Jerome S. Hess, New York; William H. Holly, Chicago; Francis Fisher Kane, Philadelphia; George W. Kirchwey, New York; Louis Marshall, New York; Adelbert Moot, Buffalo; Jackson H. Ralston, Washington, D. C.; Nelson S. Spencer, New York; Moorfield Storey, Boston; Tyrrell Williams, St. Louis.

The question of the Haitian occupation was brought to the attention of the League of Nations by the Haitian delegate, Dantes Bellegarde, in 1924 in the following resolutions:

"Whereas, The Government of the United States of America intervened in the domestic affairs of the Republic of Haiti in July, 1915, although the Haitian people had committed no violation of the rules of international law and had not imperiled the lives or interests of American citizens.

"Whereas, as a result of this intervention a convention was imposed upon the Republic of Haiti, in which the Government of the United States agreed to give its material aid to Haiti in order to develop the economic resources of the country, while reserving the right to name specialists to aid the technical advisers of the Haitian Government in the organization of certain public services.

"Whereas, this convention has not been carried cut in the benevolent spirit which was said to have inspired it, the promised aid has not been given, and the American officials appointed to serve in Haiti (whose technical competence has often been subject to question) have exceeded their role as counselors and have transformed themselves into veritable dictators—which is stated and proved in official documents transmitted to the Government at Washington, especially in a message from the President of Haiti to the President of the United States, dated January 24, 1921.

"Whereas, the Republic of Haiti has been occupied by American troops since 1915, although it has never been at war with the United States and although domestic peace is assured there by a local gendamerie commanded by American officers.

"Whereas, the unjustified prolongation of such a regime of military occupation is at once an intolerable violation of the principles of public international law and a humiliation for the Haitian nation, an attack upon its territorial integrity, and a limitation of the full exercise of its sovereignty.

"Whereas, the Republic of Haiti is a charter member of the League of Nations and no people anxious for justice and respectful of law can be indifferent to the situation imposed. Be it

"Resolved, that the International Union of Associations for the League of Nations should put the Haitian question upon the agenda of its next meeting, and that meanwhile it should ask all its members to interest public opinion in their respective countries in the fate of the Haitian people."

A preliminary fight on whether the subject should be introduced took place, before the federation's political commission with delegates from thirty nations present. Many delegates feared discussion of Haiti's appeal might increase hostility from certain quarters toward the league, and they endeavored to squash the resolution offered by M. Bellegarde, expressing the federation's sympathy with Haiti. M. Bellegarde won to the extent that the commission was held competent to discuss his resolution, but the proposal itself was defeated. Instead, a resolution was adopted which noted Haiti's charges and expressed satisfaction with Secretary of State Hughes' recent declarations of the United States' intention to withdraw from Haiti as soon as such should be consistent with obligations already incurred.

President's Commission for Study of Conditions in Haiti

The Haitians continued to agitate against the occupation. This agitation became so serious in 1929 that President Hoover decided to appoint a special commission to investigate conditions in Haiti and to make recommendations relative to the termination of the occupation.

"The President's commission for the study and review of conditions in the Republic of Haiti was appointed on February 7, 1930, and consisted of the following members: W. Cameron Forbes, chairman; Henry P. Fletcher, Elie Vezina, James Kerney, and Willian Allen White. On February 4, President Hoover, in announcing that such a commission would be appointed, said: "The primary question which is to be investigated is when and how we are to withdraw from Haiti. The commission went immediately to the Island and on March 26, 1930, submitted a unanimous report to President Hoover recommending:

1. That the detail of naval and marine officers for all Haitian services be made for a minimum of four years and that an effort be made to secure Americans who will agree to continue employment in these services, so that upon the expiration of the treaty a force of American doctors, engineers, and police officers will be available for continued assistance to the Haitian government, should it then desire it;

2. That, if possible, some form of continuing appropriation for roads be urged for expenditure by the Haitian government, with a policy that will provide enough funds to keep all existing roads in suitable repair before any new construction is undertaken; also in regard to further construction, that only roads most urgently needed to develop regions now settled . . . be undertaken until the present economic depression has passed;

3. That the United States interpose no objections to a moderate reduction of the customs duties, internal revenue taxes, especially those imposed upon alcohol and tobacco, or to a reduction or elimination of the export tax on coffee, if the condition of the treasury so warrants;

4. That it be suggested to the Haitian government that it employ one American adviser in each administrative department of the government to perform such work as the respective cabinet minister may delegate to him, these officers to give expert advice and assistance to the Haitian government; . . .

5. That, as an act of graciousness on the part of the United States, a moderate appropriation be made available during the continuance of the treaty to defray the cost of American civil officials in the Haitian Government service;

6. That an appointment of a military attache be made to the legation when the time shall have arrived for a minister to replace the high commissioner, as the question of the preservation of order is of first importance. . . .

Complying with your instructions to suggest sequent steps to be taken with respect to the Haitian situation your commission offers the following:

1. That the president declare that the United States will approve a policy, the details of which all the United States officials in Haiti are directed to assist in working out, providing for an increasingly rapid Haitianization of the services with the object of having Haitians experienced in every department of the government ready to take over full responsibility at the expiration of the existing treaty;

2. That in retaining officers now in the Haitian service, or selecting new Americans for employment therein, the utmost care be taken that only those free from strong racial antipathies should be preferred;

3. That the United States recognize the temporary president when elected, provided the election is in accordance with the agreement reached by your commission with President Borno and leaders representing the Opposition;

4. That the United States recognize the president elected by the new legislature, acting as a National Assembly, provided that neither force nor fraud has been used; . . . .

5. That at the expiration of General Russell's tour of duty in Haiti, and in any such event not before the inauguration of the permanent president, the office of High Commissioner be abolished and a non-military minister appointed to take over his duties; . . .

6. That whether or not a certain loss of efficiency is entailed, the new minister to Haiti be charged with the duty of carrying out the early Haitianization of the services called for in the declaration of the president of the United States above recommended;

7. That, as the commission found the immediate withdrawal of the marines inadvisable, it recommends their gradual withdrawal in accordance with arrangements to be made in future agreements between the two governments;

8. That the United States limit its intervention in Haiti affairs definitely to those activities for which provision is made for American assistance by treaty or by specific agreement between the two governments;

9. That the new minister be charged with the duty of negotiating with the

Haitian government further modifications of the existing treaty and agreements providing for less intervention in Haitian domestic affairs and defining the conditions under which the United States would lend its assistance in the restoration of order or maintenance of credit.

The Commission on Education in Haiti

On the same date that President Hoover appointed the Commission for the study and review of conditions in Haiti, he requested Robert R. Moton, Principal of Tuskegee Institute, to head a Commission for the study of the educational situation in Haiti. The members of this Commission in addition to the chairman were: Mordecai W. Johnson, president, Howard University; W. T. B. Williams, field director, the Jeanes and Slater Funds; Leo M. Favrot, field agent, the General Education Board; Benjamin F. Hubert, president, Georgia State Industrial College, and G. Lake Imes, Tuskegee Institute, secretary to the commission.

During the summer of 1930 the commission made an extended study of the educational situation in Haiti. Its report embodies an outline of the program of education as now conducted in Haiti, an analysis of its main features and an interpretation of its value and deficiencies.

There are in Haiti three systems of schools operating on a large scale, with some small additional private and denominational or mission schools. The three larger systems are the national public school system, the Roman Catholic schools, and the agricultural and industrial schools of the Service Technique.

"A distinct system of public schools operated by the Service Technique has been built up under the American Occupation during the past seven years. By treaty arrangement this system is organized under the Department of Agriculture of the Haitian government. The head of the system is the director of the Service Technique, whose appointment is made by the president of the Republic on the nomination of the President of the United States. In these schools the emphasis is upon agricultural and industrial education. The Service Technique, in addition to the administration of this special school service, operates the agricultural extension service, including veterinary clinics, the work of experiment stations, and special departments of forestry and markets.

The recommendations of the commission included the following:

1. That a unified educational program in Haiti be restored, whereby all types of educational institutions shall be under the direction of the Secretary of State for Public Instruction.

2. That the State Educational Council authorized under the laws of Haiti be restored and made to function; its membership to be representative of the five political departments of the Republic, of education at its three levels—primary, secondary and superior—and also of vocational education; the number to be limited to constitute a working body; that the Council by legislative enactment be clothed with authority to adopt regulations for the general administration of all schools, to recommend the educational budget to the legislative assembly and to operate in the administration of schools; the chairman and executive officer to be the Secretary of State for Public Instruction.

3. That the Secretary of State for Public Instruction be provided with an adequate staff of assistants to include trained directors, one each in the fields of primary, secondary, and superior education, and one in the field of agricultural and industrial education; each of these to be charged with the general direction of his particular field of education; these directors to be selected for their superior training and fitness for the task, their tenure of office to be made reasonably secure.

4. That the district inspectors and their assistants be appointed by the state educational council on the nomination of the Secretary of State for Public Instruction; qualifications of inspectors to include minimum requirements of academic and normal school training: in addition to the inspectors, supervisors be provided in the fields of agricultural and industrial education and other special supervisors as may be needed.

5. That local school boards be created either in the several districts or in the communes for the encouragement of local interest in and responsi-

bility for the educational program in their section.

6. That funds from the national treasury be budgeted and distributed for education in accordance with a more equitable plan as regards number, residence and classification of the pupils and other considerations involved.

7. That a schedule of teachers' salaries be adopted, giving payment on a basis of their preparation, type of service rendered and success in their work, as well as on their fitness in other respects as provided in the laws of Haiti.

8. That immediate steps be taken for the increase of teachers' salaries, on the lower levels especially, on such a scale as will permit all teachers to devote the full amount of time to the work called for in the schedules of the department, thereby adding to the dignity of the profession and increasing its attractions for qualified persons.

9. That there be an immediate cessation of capital outlay for farm schools until those already built can be adequately staffed and efficiently operated.

10. That there be an immediate reduction in the scale of operations in all branches of the Service Technique, so as to provide a more equitable allocation of the budgetary funds for education between the schools operated by the Service Technique and those operated by the national government.

11. That a clearly defined separation be made in administration and in the budget, between the experimental and extension work in agriculture and the strictly educational work for training teachers and technicians.

12. That the operation of farm schools and the extension service be conducted within the limits of the number of teachers and agents with standard qualifications for the work.

13. That measures be taken to coordinate more closely the activities of demonstration agents and the teachers of farm schools.

14. That teachers in farm schools be encouraged to live near the schools, and that model teacherages be built for their use as a part of the farm school equipment.

15. That a differentiation of courses be made at the Ecole Centrale to give (a) advanced training in agriculture and industrial arts for technicians, demonstration agents, supervisors and secondary teachers, and (b) teachers in farm and industrial schools for primary grades.

16. That a careful articulation be made of primary school courses in farm and industrial schools with the work of the lycees and colleges to avoid a too early determination of the type of education which the child shall ultimately pursue.

17. That a type of work be inaugurated for rural homes and schools that will combine for the present the work of the Jeanes supervisor in the United States and Africa, the home demonstration agent and the rural public health nurse.

18. That the practice be continued of extending courses to advanced students and workers for study in foreign countries to prepare them for positions of higher responsibility in the service.

19. That the allocation of bourses at the Ecole Centrale be made to students from different parts of the island with preference to the students with rural background and agricultural interests.

20. That the boarding department at the Ecole Centrale be maintained for the accommodation of students from the rural districts and distant cities of the island.

21. That the policy be continued till the expiration of the treaty of placing Haitians in all positions of responsibility as rapidly as possible, and where necessary the association of Americans with them in an advisory capacity till the ability of such Haitians to direct the work has been satisfactorily demonstrated.

The commission also recommended the following additions and improvements in the existing educational program of the Republic:

1. The establishment of a National University by bringing together the schools of medicine, law, and applied science under one organization and adding a school of liberal arts, a school of accounting and Business administration and a college for the training of secondary teachers, all to be operated under one administration.

2. The establishment of one new institution, or the adaptation of some existing institution, for the training of men teachers for elementary schools.

3. The establishment in the rural districts of Home Makers' Schools of primary grade for girls, with dormitory facilities.

4. The establishment of a secondary agricultural and industrial school with boarding facilities in each department of the Republic with a view to enlarging the educational opportunities of those who live in the rural districts.

5. The enlargement of the capacity of the present normal school for girls to provide for an increase in the number of trained teachers for girls.

6. The formulation and adoption of a building program that will house the National Schools and provide them with adequate equipment, the program to extend over a definite period of years and to be sustained from a special fund set aside for this purpose.

7. The establishment of an adequate library at Port au Prince that shall serve the needs of the National University and the public school system as well as the general public, with assured resources sufficient to its effective maintenance and functioning.

Finance.—In consideration of the magnitude of the educational problem in Haiti and the limited revenues of the Haitian government, the commission would recommend the following measures for the adequate financing of the undertakings involved in the recommendations which have preceded:

1. That the amount of money and the proportion of the national budget of Haiti annually appropriated for education be gradually and steadily increased, with a view toward reaching an educational appropriation approximating 20 per cent of the total budget for the fiscal year 1935-36.

2. That the amount of the payment on the national debt, heretofore made annually in excess of the treaty arrangements, be applied as a capital investment in carrying out the recommendations made in this report for the improvement of the national schools.

3. That credits derived by the Service Technique from agricultural and industrial operations be used to supplement the general budget appropriation for education, rather than the budget of the Service Technique.

4. That the Haitian Government by appropriate legislation authorize the levying of local taxes for educational purposes to supplement the appropriations from the national treasury to the same end.

5. That the American government undertake the payment of the salaries of all American personnel now engaged, or to be engaged, in Haiti in education under the terms of the Treaty of Occupation and during the remaining period of its operation, without further charge upon the Haitian treasury. (The number of employees so engaged at the present time is officially reported to be twenty-four, which number is subject to progressive reduction until the service is completely Haitianized.)

6. That the American government, in consideration of its vital interest in the progress and stability of the states contiguous to the approaches to the Panama Canal undertake to assist in the establishment of an adequate educational system for the Republic of Haiti by extending a grant from the treasury of the United States of a sum in an amount sufficient, when added to similar appropriations from the national treasury of Haiti, to carry the program to a successful completion within a prescribed period of years.

7. That, failing in this, the Government of the United States use its good offices in the negotiation of a long time loan, from private sources, to the Haitian government at a low rate of interest for this same purpose.

8. That any appropriation from the Government of the United States be preceded by an understanding with the Haitian government as to the form in which it would be most acceptable to the latter.

9. That in the further prosecution of educational undertakings on the part of the United States Government in the Republic of Haiti, a permanent joint commission be established by arrangement of the two governments composed of two Americans and the Haitian Secretary of State for Public Instruction, who shall (a) formulate plans for the articulation of the schools administered by the Service Technique into the national school system without diversion from their original objective as agricultural and industrial schools; (b) be vested with final authority for the administration of the Service Technique durin the operation of the treaty, and (c) be charged with the administration

of any appropriations which shall be made by the two governments or by the Haitian government and any private agency in America in accomplishing the objectives outlined in this report; one of these American commissioners to be of Negro descent.

10. The commission recommends also that the good offices of the President of the United States be employed in enlisting the interest of private philanthropy in the undertakings that have been herein set forth, in the manner and spirit that have already contributed so effectively to the progress of the Negro in the United States.

PART THREE

THE NEGRO IN EUROPE

DIVISION XXXI

A NEGRO'S VIEW OF COLOR PREJUDICE IN EUROPE

DIVISION XXXII

A WHITE MAN'S VIEW OF COLOR PREJUDICE IN EUROPE

DIVISION XXXI

A NEGRO'S VIEW OF COLOR PREJUDICE IN EUROPE

J. A. Rogers, a Negro, who is the European correspondent for Negro newspapers in the United States, writing in the American Mercury for May, 1930, on "The American Negro in Europe," says, "The Afro-American who goes to Europe for the first time finds himself in a state of bewilderment as great as that of a lifer out on parole, or a canary tossed out of its cage. No more bars to beat against; they have disappeared as if by magic. In their place is a sense of freedom that is almost alarming.

"Trained to resist race prejudice or to submit to it, he now finds himself without any enemy to attack or a fetish to bow to. Timidly he watches, fearing, and almost hoping, for some sign of discrimination — something that will make him feel at home—but as days go by he meets, so far as his color is concerned, such respect, such courtesy, such appreciation as he would not receive even from his fellow Negroes in America. He begins to realize that he may go anywhere he wishes. Months pass and the days are like Paradise. At night he awakes with a start, dreaming he is back in America. When, at least, he takes ship to return he feels like an escaped convict going back to his jailers.

"All over northern Europe a Negro of no particular worth may find himself taken up just because he is a Negro. The late Maximilian Harden, writing on the so-called atrocity of stationing French black troops on the Rhine, ridiculed the color objection. He said that the black man was not unwelcome to German women, and told how primitive Negroes would be missing from Hagenback's circus, only to be found in the homes of society women.

"In Stockholm not long ago the Americanized proprietor of a restaurant refused to serve a ten-year-old Negro dancer called Little Esther who had been having a great success elsewhere in Europe. A Swedish nobleman who was present, by way of protest, invited the child, her mother and her manager, both colored, to his home. The newspapers of the city without a single exception condemned the proprietor, and several of them cartooned him. One of them declared the incident to be 'the greatest scandal Stockholm has ever had,' while the leading paper, The Dagblad, made a canvass of the chief hotels and restaurants, all of which said that they would not object to serving a decent Negro, and least of all the popular little dancer. Several correspondents wrote to the papers asking the Negroes not to think that the attitude of the proprietor, one Branda Tomton, represented that of the Swedish people. Among those who came to see Little Esther play were the King and Queen, and when she was leaving thousands of school children came to see her off, bringing flowers. The crush was so great that the police had to be called to permit the train to start.

"It is, indeed, safe to say that the white European has less aversion to, or fear of, the black than vice versa. Livingstone, Stanley, Cameron, Du Chaillu, and many other African travellers have told how whole Negro villages, including even the dogs and hens, took to flight at the sight of a white man.

"Once, in conversation with a number of French Negroes, I remarked:

"Well, as for me, I don't care what color I am.

"Instantly one of them, a high government official, who is always elegantly dressed, replied:

" 'Well, I do care. As a dark-skinned man I attract attention. Were I white I would pass unnoticed like the white man.'

"The British Negro, on the other hand, is usually ashamed of his color, and it is most amusing to meet in London coal-black Africans, Oxford accent and all, who pretend that they are Englishmen.

"If one excepts southern Spain and Portugal, which are Negroid (for more than three centuries, 1442-1773, a stream of Guinea blacks poured into these lands, not counting the Moors), the European countries with the largest percentage of Negroes are France and England. The former has, conservatively, 75,000 including 15,000 Senegalese troops, while England has as many or more.

"In the matter of treatment no two countries could be more unlike. The French people have a highly developed sense of equality. It may be true, as some say, that France, with her falling birth-rate, has need of the black man for the national defense, but the attitude of the Republic toward the Negro has always been just. When the mulattoes of Haiti came to France during the days of the National Convention, pleading for equality with the white planters and ignoring the blacks, the convention not only granted their demands but declared all the blacks free also.

"Under the monarchy the Negro was also well received in France. One of the best known courtiers at Versailles under Louis XVI was the Chevalier Georges de St. Georges, son of the Marquis de Langey and a Negro slave. St. Georges was the champion swordsman of his day, an accomplished rider, skater, violinist, and composer. He once set the fashions both in England and France and was a personal friend of the Prince of Wales, afterward George IV.

"At least three Negro generals, two dark and one light-colored, played important roles in the Napoleonic Wars. They were Thomas A. Dumas, father of the novelist; Magloire Pelage, who commanded a division in the Peninsular War; and Dugommier, commander of the army of the Pyrenees. France's best known general before the last war was Alfred Amedee Dodds, a Senegalese mulatto. Dodds won, or safeguarded, for France the greater part of her West African empire, and was inspector-general of Marines. During the Boxer Rebellion in 1901, he commanded the allied forces, including the Americans, for a short time. During the last war he was a member of the War Council.

"A black West Indian, Colonel De M. Mortenol, commanded the air defenses of Paris during the war, with white American aviators under him. The chief of staff of General Nivelle, who commanded for a time at Verdun, was another dark Negro, Lieutenant-Colonel D'Alenson. I have been told that there is a Negro admiral named Amiot, now in retirement, as well as a naval captain, Pellieres Lacournee.

"The Negro from the French West Indies is admitted, or rather conscripted, into the same companies with white Frenchmen, and has, on the whole, the same opportunity for promotion. In French politics Negroes also hold high places. There are three of them in the Chamber of Deputies and one in the Senate. One of them, Alcide Delmont, was in the first Tardieu Cabinet. Others have served as under-secretaries of state, or as secretaries to the Premier.

"The present first assistant to the minister of the Interior is a mulatto, M. Isaac, son of ex-Senator Isaac of Guadeloupe. The chief of the penal department for the colonies is a dark Negro, M. Etienne Attuly, with offices in Paris. His brother, Robert, is chief justice of the Cameroons. M. Hector Simoneau is paymaster-general of the department of the Aube. He was formerly prefect of a department, which is something like the governor of a state in America. M. J. Germany, formerly inspector of customs in France, is now inspector-general of customs for French West Africa. M. Louis Beaudza is redacteur-principal for the Grand Chancellory of the Legion of Honor. There are several Negro professors in government colleges and universities—for example, Isaac Beton, Cenac-Thaly, Deslandes, and Roche — and several colored magistrates.

"There is little doubt that if the number of Negroes were to be greatly increased, and there were to arise a competition for jobs, trouble would ensue, but this would be equally true if any other nationality were to come in large numbers. The feeling against the Italians in the South of France is not cordial because of the large numbers of them there competing with the natives.

"When one turns to England the picture changes. Of all the colonial powers, she gives perhaps the least opportunity for advancement to her Negro subjects, although she is the oldest of those powers.

"For instance, the little islands of Guadeloupe and Martinique, with a combined population of half that of Jamaica, have five members in the French Chamber of Deputies and two in the Senate, but the 420,000,000 colored people in the British Empire have no representation in the British Parliament or any home rule. With the exception of Africa House in London, where one or two natives are employed in minor positions, no Negro holds in England any government office. Once, however, I heard of a Negro was a physician for the Board of Health in one of the poorer districts.

"In the British army the highest grade possible to Negroes is that of sergeant-major, though it is said that since the late war natives in certain African regiments are being promoted to the grade of second-lieutenant. During the war one or two West Indian Negroes served as officers, due largely to pressure from their colonies. In most cases attempts were made to reduce these men to non-commissioned rank, and some were actually reduced.

"General Dodds, already mentioned, was the grandson of an Englishman and an African woman. His father migrated to Senegal, where he was born. Had he remained in his native Gambia, and had the general been born there, the highest grade possible for him under British Army regulations would have been that of sergeant-major.

"In the British colonies black men are sometimes given positions of importance, but rarely, if ever, over white men, as is the case with the French. As I have said, a Negro is chief justice of the Cameroons, with white judges under him; while another is inspector-general of customs for all French West Africa, with white subordinates. This is unheard of in the British Empire. Britian's policy is that of our own South, or one had better say the South's policy is that of England, for it was from England that America inherited her color prejudice. America, so far as the advancement of the Negro is concerned, is more liberal than England, even though race prejudice is more evident in America. England, too, has had her race riots and lynchings.

"The everyday lot of the Negro in England is far worse than in America. Employment is almost unobtainable; when there is a job the Negro is the last ever to get it. And if he gets it he is likely to be forced out very soon by the whites, who want to know why a Negro should be given work when Englishmen need it. Most Negroes in their own colonies are staunch British subjects, but when they arrive in England the majority of them become bitterly anti-British and anti-white. Negroes were brought to England in large numbers during the war, but no sooner had hostilities ceased than the English began to attack them. Race riots swept East London, Cardiff, Liverpool, South Shields, Hull and elsewhere, precisely as they swept the United States about the same time.

"Throughout Europe race mixing is just the reverse of what it is in Africa. In the latter, one sees the white father, black mother combination. In Europe it is the white mother, black father. On the Continent, as I have said, there are no objections; the English, however, make vigorous protest, and this is one of the great objections to the Negro in England. But the girls usually have their way, leaving their parents to become reconciled to their unions, which they usually do. England has had more than one Rhinelander case.

"The white women themselves are vigorous in defense of their black husbands and go waspishly after those who attack them. One Cardiff editor, who wrote an article against Negro men, was faced by an angry delegation of these women, who made him to understand that the Negroes were taking better care of them and their children than white men would have done."

DIVISION XXXII

A WHITE MAN'S VIEW OF COLOR PREJUDICE IN EUROPE

Richard T. Lapiere, white, published in "Social Forces" for September, 1928 an illuminating article on "Race Prejudice: France and England." The substance of this article is:

"When, during 1918, many thousands of American Negro soldiers were sent to France they were surprised and delighted to find that the French people received them on a basis of equality with their white brothers. These white brothers were, of course, thoroughly disgusted with the spectacle of Negroes associating with what appeared to be decent French people, a situation which they could not justify or comprehend. The Negroes, apparently, did not search for the cause of this unusual situation.

"Two explanations were generally advanced by the American white soldiers for this strange situation. Many were of the opinion that the French themselves were of inferior caliber and flattered the Negro in order that they might more easily obtain his money. Others believed that the French treated the Negroes as equals in order to show their great appreciation of America's aid in the war for democracy. The latter explanation, however, did not hold good when, on further observation, they found that African colonial troops were also given full social recognition. Consequently, their conclusion was that the French must be inferior to Americans who, to their minds, correctly recognize the Negro's real character. A somewhat similar explanation is often given by American and English travellers visiting Paris when they see, as they occasionally do, French people accepting blacks as equals.

"It is obvious that such explanations exhibit a lack of penetration which is as shallow as it is superficial. Nevertheless, the vital question of the nonexistence of racial prejudice in France cannot be as easily dismissed. If race prejudice arises from inherent biological aversion to color differences, the French must have such prejudice. If its origin is to be found in social conflict, the French must have missed much conflict with black people or else developed prejudices which escape ordinary observation. In an attempt to unravel some of the complexities of the problem, a comparative study of color prejudice was made in France and England during this last year.

"In France 428 people were questioned regarding their attitude. As often as possible some variant of the question, 'Would you let a good Negro live at your home?' was asked. In order to get the widest possible distribution not more than ten or fifteen people were so questioned in any village or city; in all 41 towns, villages, and cities being represented in the results.

"The results from rural and urban France are:

PREJUDICE MEASUREMENT

	Total	Without Prejudice	Doubtful	With Prejudice
Rural	227	181	38	8
Urban	201	106	58	37
Total	428	287	96	45
Class	Total	Without	Doubtful	With
Upper	36	3	9	24
Middle	141	76	60	11
Lower	257	220	27	10
Sex	Total	Without	Doubtful	With
Male	332	228	76	28
Female	96	59	20	17

"The study of color prejudice made in England reveals a very different attitude from that found in France. The methods used in collecting data were similar to those followed in France although in England only three distinct districts were sampled and 315 people questioned regarding their attitude. In this case the question, 'Would you let a good colored person come to your home?' was modified, after a number of tests, to some variant of, 'Would you let children (their own or other white children as the case might be) associate with those of good colored people?' The particular questions asked depended, as it did in France, on the situation, for every effort was made to prevent any suspicion arising as to the purpose of the questioning. The same method of classifying the attitudes that was used in France was followed in England in order that the results could be used for comparative purposes.

"The results according to districts are:

PREJUDICE MEASUREMENT

	Total Cases	Without Prejudice	Doubtful	With Prejudice
London	137	8	23	106
Birmingham				
City	43	2	7	34
Country	25	0	6	19
North Wales	28	1	3	24
Liverpool	82	3	8	71
Total	315	14	47	254

Classified according to sex:

Sex	Total	Without	Doubtful	With
Male	259	10	38	211
Female	56	4	9	43

"When the data obtained from France and England are compared the contrast existing between the color prejudice of these two peoples cannot be doubted.

"Why do the French lack this color prejudice which is so strong in England? The direct contacts that these two peoples have had with colored races do not shed much light on the problem. In the main the attitude of the average Frenchmen towards the Negro must be called "derived," for with the exception of the war period, no large number of colored troops are stationed in France and the permanent Negro population is negligible. During the war, however, African colonial soldiers were used extensively and contact with these must be considered the chief source of direct contact influence upon the French attitude. How far these contacts modified previous attitudes it is impossible to say, but had there been any considerable antagonism before the war those war contacts would have served to increase it, for soldiers invariably present the worst aspects of the culture which they represent. Three of the villages which were visited had had colonial troops stationed with them for a considerable period, yet the results obtained in these villages do not differ appreciably from the average for all of France.

"The English have had even less direct contact with colored peoples than have the French. The colored population is negligible and consists chiefly of East Indians. Many of these are students in London, most of whom are well educated in the customs of the English, economically independent, and evidence no cultural differences which, in themselves, would lead to antagonism. The other source of direct contact is with African and Indian seamen and, in small numbers, with colored dock labor in the larger ports. Such contact would affect only a very small part of the population, as these laborers and seamen seldom leave the immediate vicinity of the dock districts.

"As far as attitude or prejudice is concerned, the English seldom discriminate between the African and Indian natives. Of the 254 English informants who showed strong prejudice towards colored people, 93 were asked some variant of the question, "But, surely, you are not thinking of the Hindu?" Fifty-one of those so questioned recognized no distinction; 23 made a rational distinction between the Indian and African but had the same emotional reaction to both; while the remaining 19 evidenced some slight modification on attitude when the Hindu alone was concerned.

"It has been suggested that the present lack of color antipathy in France is due to the historical tendency of the "Latin Races" to look upon Africans with less racial antagonism than the "Nordics" do. In other words, that the French recognize, because of earlier historical contacts, a closer blood relationship with these blacks than do the so-called Anglo-Saxons. It would not be denied that the early contact of the French with North Africa has been greater, but it is questionable whether such early contacts can in any way account for present attitudes and wholly deniable that those contacts have led the French to consider themselves less white than do the English. Without going into an analysis of the real physiological differences between various white and dark skinned peoples, for, indeed, these real differences play little part in the making of racial attitudes, as witness the lumping of Indians and Africans by the English, it should be pointed out that there is nothing in the racial coloring of the French which would, of itself, lead them to place a lower valuation on a white skin than the English. No one, no matter how unobserving, would ever mistake even the lighter skinned Indians for native Frenchmen, while a considerable portion of the English are, so far as physiological "type" is concerned, but little different from the French "type." Moreover, the conditions of direct contact are quite the reverse of what might be supposed from a study of attitudes. Most of the French contact has been with African natives having physiological characteristics comparable to those of our American Negroes. The direct English contact has been, however, chiefly with a high type of East Indian whose physiogomy is far more comparable to whites than to Africans. The French should have, assuming race prejudice to arise from inherent psychological dislike of differences and on a basis of direct contact, the strongest anti-color feeling.

"The question of cultural differences is no more enlightening than that of physiological differences. French social organization does not differ essentially from that of the English. The particular ideals and valuations which are developed do, of course, differ in degree just as they differ between England and America, but nothing in the process, itself, by which the personality is developed can explain the lack in France and the existence in England of color antagonism. Neither is there anything in the culture of the French which is more comparable to native culture than in that of the English. In this, as with physiological differences, the direct contact of the French has been with natives whose cultural "distance" is far greater than that between the English and the natives which have made up the greater part of their direct contacts. The study of direct contacts would seem to offer little help in explaining the differences between French and English attitudes towards colored peoples. On a basis of the physiological and cultural differences found in these direct contacts one would conclude that the French, not the English, should have the strongest color prejudice.

"The English attitude towards the natives is a derived one; that is, the general public has been subjected to the prejudices of colonial settlers, administrators, travellers, etc., whose attitudes are more or less the result of direct contact. For some reason the French have tended to remain "normal" in their attitude towards the colored races. The problem becomes, then, one of determining what there has been in English colonial contacts which differs so greatly from that of French colonial contacts, that it could give rise to a strong antagonism in England, expressed as color antipathy, while this antipathy has not developed in France. A careful study of this problem should throw considerable light on the conflict elements which make for race prejudice."

PART FOUR

THE NEGRO IN AFRICA

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DIVISION XXXIII

INDEPENDENT GOVERNMENTS

The Empire of Abyssinia

The empire of Abyssinia, or Ethiopia, is made up of the kingdoms of Tigre and Lasta, in the northeast; Amhara and Gojam in the west and center; Shoa in the South; territories and dependencies as far as Kaffa in the South; and Harar in the southeast. The area is 350,000 square miles. The population estimated to be 10,000,000, consists of Abyssinians, Gallas, Somalis, Negroes, and Falashas, with considerable number of non-natives, Indians, Arabs, Greeks, Armenians, and a few Europeans. The capital, Adis Abada, has a population of about 80,000.

Abyssinia is a very ancient country. There is much evidence of early intercourse with the Jews. When the first European explorers came into the country they found the inhabitants chanting the Psalms of David. Tradition is that here was the kingdom of the queen of Sheba and that the rulers of the country can trace their descent from Menelik, son of King Solomon and the Queen of Sheba.

Christianity was introduced into the country about the middle of the fourth century by Frumentius. The Abyssinian Church, while having relations with the Coptic Church, is practically independent. The head of the Church, the "Abuna" (our father), corresponds in a way to the Pope of the Roman Catholic Church. The Roman Catholics and the Protestant denominations have never been permanently successful in their missionary efforts among these Christians.

The adherents of the Abyssinian Church number about 3,000,000.

In 1889, Menelik, king of Shoa, became emperor. He died in December, 1913, and was succeeded by the son of one of his daughters, Lij Yasu, born in 1896. September 27, 1916, he was deposed and Waizeru Zauditu, another daughter of Menelik, was made empress. She was crowned February 11, 1917. On October 7, 1928, Ras Tafara, a grand nephew of Menelik, was crowned as emperor and joint ruler with the Empress Zauditu. She died April 3, 1930. Ras Tafara, on November 2, 1930, was crowned as sole ruler of Abyssinia. An agreement was signed December 13, 1906, whereby Great Britain, France and Italy undertook to respect and endeavor to preserve the integrity of Abyssinia. Neither power is to be granted an industrial concession that will work an injury to the other two powers. They are to abstain from intervention in Abyssinian internal affairs, to concert together for the safeguarding of their respective interests in territories bordering on Abyssinia, to make agreements concerning railroad construction in Abyssinia. Another convention of the same date provides for the prohibition or regulation of the importation of arms and ammunition into Abyssinia.

On September 28, 1923, Abyssinia was formally admitted to membership in the League of Nations, with an agreement that she would abolish slavery. The United States, after a lapse of 20 years, re-established diplomatic relations with Ethiopia in 1928. Addison E. Southard was sent to Adis Ababa as minister and counsel general.

The Republic of Liberia

Liberia owes its origin to the efforts of the American Colonization Society of America, which was organized December 16, 1817, to settle free Negroes in Africa. In 1820, an unsuccessful attempt was made to locate the colony. In 1821, the attempt succeeded. In spite of many difficulties, dissensions and discouragements, the colony was enlarged and firmly established. On July 26, 1847, the state was constituted as the Free and Independent Republic of Liberia. The colony then became more prosperous, churches and schools were established, a postal system was introduced, newspapers were established, and slavery was abolished in the neighboring native states.

The total areas is about 40,000 square miles. The coast line of about 350 miles extends from the British colony of Sierra Leone on the west to the French colony of Ivory coast on the East. The greatest width is about 200 miles. The total population is estimated at 1,500,000 to 2,000,000. The number of Americo-Liberians, according to the latest estimate, is about 12,000. About 50,000 of the Coast Negroes, including the Liberian proper, may be considered civilized. There is a British Negro colony of about 500 and about 160 Europeans. Monrovia, the capital has, including Krutown, an estimated population of about 6,000.

The executive power is vested in a president, a vice-president, and a cabinet of six ministers, and the legislative power in Congress consisting of a Senate and a House of Representatives. Formerly the president and the House of Representatives were elected for four years and the Senate for two years. In 1907, an amendment to the Constitution extended these terms to six and four years, respectively. The president must be thirty-five years of age and have real estate property to the value of $600. Voters must be of Negro blood and be owners of real estate. But few natives avail themselves of the suffrage. Foreigners cannot own land without the consent of the government. Edwin Barclay now holds the office of president.

The Legislature of Liberia, on January 14, 1925, passed the following Act, inviting American and West Indian Negroes to settle in that Republic:

"An Act, Establishing The Bureau of Immigration in Liberia.

"Whereas, by both agreement with the American Colonization Society in 1847 and by a clause in the Constitution of the Republic of Liberia, immigration of persons of Negro descent into the Republic of Liberia from the United States, the West Indies, and other foreign countries was foreseen and safeguarded, and whereas, no official machinery is now in operation for dealing with immigration and assisting persons desirous of settling in this state, therefore,

"It is enacted by the Senate and House of Representative of the Republic of Liberia, in Legislature assembled:

"Sec. 1. That from and after the passage of this Act, there shall be established by the President in the Department of Interior, a Bureau of Immigration supervised by the Secretary of Interior to deal with entrance into and the settlement of all immigrants in the Republic. Said Bureau shall have charge of all correspondence on the subject of persons desiring to settle in the country and give permits for handling of their effects, (duty free), to supervise all allotments and surveys of lands granted them under existing statutes. And the Secretary of the Interior approving shall promulgate all necessary administrative regulations.

"Sec. 2. The Secretary of the Interior shall see to it that immigrants be preferentially directed to the counties of Grand Bassa, Sinoe, Maryland and Cape Mount.

"Sec. 3. The president of the Republic of Liberia, approving, shall set up or cause to be set up the said Bureau of Immigration during the year 1925. And said Bureau shall be placed in charge of the commissioner of Agriculture without increase of salary.

In 1909, at the request of Liberia, the United States Government sent three commissioners to Liberia to report upon boundary disputes between that country and Great Britain and France, and to inquire thoroughly into the nation's conditions and needs and to make suitable suggestions for adjustment and improvement. The commissioners were: Roland P. Faulkner, of the Immigration Committee of the United States Senate; George Sale, superintendent of education for the American Baptist Home Mission Society, and Emmett J. Scott, secretary of Tuskegee Institute. The Commission made to Congress an exhaustive report of the boundary troubles and the general condition of the country.

In 1910, the United States Government expressed to the other powers its willingness to assist Liberia by taking charge of her finances, military organization, and boundary questions. The details of the scheme were approved in October, 1911, by the United States, Great Britain, France, and Germany. An international loan of about $1,700,000 secured by the Customs, Rubber Tax, and Native Head Tax was made. Until the World War, it was administered by an American controller and British, French, and German subcontrollers. The American controller acts as financial advisor for the government. For the security of the revenue a frontier police force sufficient for maintaining peace in Liberia was established. Liberia was one of the allied nations in the World War. By the terms of the peace treaty Germany renounced all claims against Liberia. In September, 1921, the United States arranged to loan Liberia $5,000,000 to assist in rehabilitating her finances which had almost been ruined by the war and the cessation of trade. Congress, however, failed to approve the loan and it was not made.

On July 1, 1927, the Liberian Government entered into a contract with the Firestone Rubber Company of Akron, Ohio for a loan of $5,000,000. The terms of the loan are known as the "Three Planting Agreements," the first of which gives to the company the Mount Barclay Rubber Plantation of 2,000 acres for experimental purposes. The second gives the company the right to lease a million acres of rubber land. The third of the agreements obligates the company to construct a harbor at Monrovia with its own funds and engineers, subject to re-embursement by the Liberian government at an interest rate of seven per cent.

At the Williamstown, Massachusetts, Institute of Politics in August, 1928, two interpretations were given the Firestone Plantations Company's presence and activities through its rubber plantation concessions in the Republic of Liberia. One was constructive with respect to the country's relation to the American government and its people; the other was critical as to these relationships. Dr. Thomas Jesse Jones, educational director of the Phelps-Stokes Fund, gave the constructive interpretation, and Professor Raymond L. Buell, research director of the Foreign Policy Association and formerly of Harvard, the critical.

Taking exception to intimations made in the critical interpretation, President King projected himself into the discussion by emphatically denying that his government was coerced by the United States Department of State in giving the Firestone Company a rubber concession and in accepting the seven per cent 1927 gold loan of $5,000,000 from American capitalists. He branded as untrue and mischievous the charge that the present scheme of things involves the control of Liberia by American officials, and declared that the suggestion of coercion was without foundation or fact. The approach to the agreement with the rubber company was made by the private enterprise of Harvey S. Firestone, and neither directly or indirectly was any influence brought to bear upon Liberia by Washington or any other department or official of the United States.

In respect to the loan of 1927, internal economic conditions growing out of the World War dictated to the Government of Liberia the propriety and necessity of funding its indebtedness and reorganizing its finances. It was this which led to the offer of the United States Government in 1921 to make available funds which, in the Wilson administration, has been allocated to Liberia during the war. This proposal did not meet with the approval of Congress, and the tentative agreement which had been reached by the two governments lapsed. Nevertheless, the need for reorganizing Liberian finances still existed, and Liberia, like other states in similar circumstances took advantage of the opportunity offered by the American money market.

In the negotiations between the Government of Liberia and the Finance Corporation of America there was no participation by the Department of State, and the only reference in the agreement to the Government of the United States is the provision for the designation by the President of the United States of a Financial Adviser.

DIVISION XXXIV

POSSESSIONS OF EUROPEAN POWERS IN NEGRO AFRICA

	Area in Square Miles	POPULATION White	Asiatic Mixed and Others	Natives	Total
GREAT BRITAIN:					
Anglo-Egyptian Sudan	1014400	8000	15000	6469041	6492041
Protectorate of Somaliland	68000	200	1500	347000	348700
British East Africa:					
Kenya Protectorate	245060	30583	10500	2736000	2777083
Protectorate of Uganda	110300	850	4500	3157000	3162350
Protectorate of Zanzibar	1020	300	12000	216000	228300
Protectorate of Nyasaland	37890	1700	600	1290885	1293185
South Africa:					
The Union of South Africa:					
Cape of Good Hope	276966	706137	491522	1640162	2837821
Natal	35284	158196	152478	1139804	1450478
Orange Free State	49647	202985	17851	421978	642814
Transvaal	110450	608622	45658	1495869	2150149
Northern Rhodesia	291000	6000	------	1004000	1010000
Southern Rhodesia	150353	39174	834473	5000	878647
Basutoland	11716	1700	------	543210	544910
Bechuanaland Protectorate	275000	2000	------	157200	159200
Swaziland	6678	1500	200	110660	112360
West Africa:					
Northern Nigeria	276034	500	------	10259983	10260483
Southern Nigeria	70894	3500	------	8450000	8453500
Gold Coast and Hinterland	91690	2300	------	2300000	2302300
Sierra Leone Colony and Protectorate	31000	1200	------	1540000	1541200
Gambia	4010	40	------	210500	210540
BELGIUM:					
Belgium Congo	907335	18200	------	10500000	10518200
FRANCE:					
French West Africa:					
Senegal	74112	4500	------	1350000	1354500
Guinea	95218	1200	------	2095988	2097188
Ivory Coast	121976	1050	------	1725000	1726050
Dahomey	42460	600	------	980000	980600
French Sudan	648480	1000	------	2634000	2635000
Upper Volta	154400	200	------	3240000	3240200
Mauritania	345400	200	------	289000	289200
Territory of Niger	404914	300	------	1218000	1218300
French Equatorial Africa	982489	2600	------	3127500	3130100
French Somaliland	5790	250	3500	210000	213750
Comoro Islands	790	450	------	110000	110450
Madagascar	228707	20500	7000	359300	386800
FORMER GERMAN COLONIES:					
Cameroon:					
(British Mandate)	31000	600	------	550000	550600
(French Mandate)	166489	1200	------	1600000	1601200
Togoland:					
(French Mandate)	20200	400	------	747000	747400
German Southwest Africa (Union of So. African Mandate)	322400	9000	------	208300	217300
German East Africa (Tanganyika) (British Mandate)	373494	4300	10000	4500000	4514300
Ruanda-Urundi (Belgium Mandate)	20120	------	------	5008025	5008025
ITALY:					
Eritrea	45435	4500	5000	460000	469500
Italian Somaliland	254000	2000	10000	700000	712000
PORTUGAL:					
Angola	484800	15000	------	2500000	2515000
San Thome and Principe Islands	360	1600	------	63000	64600
Portuguese Guinea	13940	2500	------	770000	772500
Portuguese East Africa	428132	25000	5000	3652000	3682000
SPAIN:					
Spanish Guinea	10810	125	------	210000	210125
Fernando Po and Other Islands	810	600	------	25000	25600
TOTAL	934153	1893362	1626782	92326405	95846549

*With the exception of Abyssinia and Liberia, all those parts of Africa in which black races are indigenous are controlled by European powers.

DIVISION XXXV

EUROPEAN POLICIES AND THE PROBLEM OF RACES

General Smut's Views Concerning Native Policies

General J. C. Smuts in his book, "Africa and Some World Problems," the Rhodes Memorial lectures at Oxford University for 1929, in the chapter on Native Policy In Africa says:

"The policy or policies which the European peoples are going to pursue towards the natives of Africa will have far-reaching effects, not only for Africa, but for the future of the world. This is the issue of the contact of colours and civilizations, which seems destined to become a dominant issue of the twentieth century. In Asia a similar question of the contact of colours and cultures is rapidly coming to the front, and history tells us what these impacts of Asia and Europe on each other have meant in the past. The impacts, it was which, renewed at various epochs, set the peoples of Europe going, and launched them on that career which has led to their domination of the world. The influence of Europe today on Asia seems to be having a somewhat similar rousing effect on a colossal scale. Under the stimulus of western ideas, Asia is being stirred and shaken from one end to the other. The rise of Japan, the awakening of India, China, the Near East, and the Malayan Islands of the Pacific seem to herald another of the great movements or upheavals of history.

"We are concerned today with these racial reactions in so far as they affect Europe and Africa—a smaller question, but still a very human question, fraught with immense possibilities for the future of our own civilization as well as that of Africa. What is wanted in Africa today is a wise far-sighted native policy. If we could evolve and pursue a policy which will promote the cause of civilization in Africa, without injustice to the African, without injury to what is typical and specific in the Africans, we shall render a great service to the cause of humanity. For there is much that is good in the African and which ought to be preserved and developed. The Negro and the Negroid Bantu form a distinct human type which the world would be poorer without.

"This type has some wonderful characteristics. It has largely remained a child-type, with a child psychology and outlook. A child-like human cannot be a bad human, for are we not in spiritual matters bidden to be like unto little children? Perhaps as a direct result of this temperament the African is the only happy human I have come across. No other race is so easily satisfied, so good-tempered, so care-free. If this had not been the case, it would scarcely have survived the intolerable evils which have weighed on it like a nightmare through the ages. A race, which could survive the immemorial practice of the witch doctor and the slave trader, and preserve its inherent simplicity and sweetness of disposition, must have some very fine moral qualities. The African easily forgets past troubles, and does not anticipate future troubles. This happy-go-lucky disposition is a great asset, but it has also its drawbacks. There is no inward incentive to improvement, there is no persistent effort in construction, and there is complete absorption in the present, its joys and sorrows. Wine, women and song in their African forms remain the great consolations of life. No indigenous religion has been evolved, no literature, no art since the magnificent promise of the cave-men and the South African pteroglyphist, no architecture since Zimbabwe, if that is African.

The African Type Should Be Preserved.—"It is clear that a race so unique, and so different in its mentality and its cultures from those of Europe, requires a policy very unlike that which would suit Europeans. Nothing could be worse for Africa than the application of a policy, the object or tendency of which would be to destroy the basis of this African type, to de-Africanize the African and turn him either into a beast of the field or into a pseudo-European. And yet in the past we have tried both alternatives in our dealing with the Africans. First, we looked upon the

African as essentially inferior or subhuman, as having no soul, and as being only fit to be a slave. Then we changed to the opposite extreme. The African now became a man and a brother. Religion and politics combined to shape this new African policy. The principles of the French Revolution which had emancipated Europe were applied to Africa; liberty, equality, and fraternity could turn bad Africans into good Europeans. The political system of the natives was ruthlessly destroyed in order to incorporate them as equals into the white system. The African was good as a potential European; his social and political culture was bad, barbarous, and only deserving to be stamped out root and branch. In some of the British possessions in Africa the native just emerging from barbarism was accepted as an equal citizen with full political rights along with the whites. But his native institutions were ruthlessly proscribed and destroyed. The principle of equal rights was applied in its crudest form, and while it gave the native a semblance of equality with whites, which was little good to him, it destroyed the basis of his African system which was his highest good. These are the two extreme native policies which have prevailed in the past, and the second has been only less harmful than the first.

"If Africa is to take her rightful place among the continents, we shall have to proceed on different lines and evolve a policy which will not force her institutions into an alien European mould, but which will preserve her unity with her own past, conserve what is precious in her past, and build her future progress and civilization on specifically African foundations.

"The British Empire does not stand for assimilation of its peoples into a common type, it does not stand for standardization, but for the fullest, freest development of its peoples along their own specific lines. This principle applies not only to its European, but also to its Asiatic and its African constituents.

The Cecil Rhodes Policy.—"It is a significant fact that this new orientation of African policy had its origin in South Africa, and that its author was Cecil Rhodes in his celebrated Glen Gray Act.

"The principal innovation of Rhodes in his new legislation was, so far as possible, to introduce indirect white rule, and to make the natives manage their local tribal affairs. A system of native councils was inaugurated for the smaller areas, from which again delegates met to form a larger general council under the chairmanship of the resident magistrate of the area. Powers of taxation, of administration, and of recommending legislation to the government was conferred on these councils. His second innovation was to make it possible for natives in their tribal areas to become possessed of their own separate plots of agricultural land, instead of the traditional communal holdings and working of land which is the universal native system throughout Africa.

"A third feature of his system was a labour tax of ten shillings per annum, imposed on all native heads of families who did not go out to work beyond their district for three months in the year. The object of this tax was obvious. The whites wanted labourers, and the natives were supposed to require some inducement to go and work.

"The tax, however, was unpopular with the natives from the start, and soon appeared to be an unnecessary irritation. The native men went to work quite readily or sent their young men to work for the whites. Before many years this special tax was repealed, and in later years a similar tax in the Transvaal met with the same fate.

"The main object of the Glen Grey legislation was, however, to give the native his own institutions for his self-development and self-government. It marks definitely the abandonment of the older policy of direct rule, according to which the white man's system and culture had to be imposed on the native, and native institutions had to be scrapped as barbarous. The new policy is to foster an indigenous native culture or system of cultures, and to cease to force the African into alien European moulds.

"It is not only the training in self-government that will benefit them. They will develop the sense of responsibility which goes with it, and which is in itself one of the most valuable lessons of life. In looking after their own concerns they will, in addition, cultivate a sense of pride in their own system and increase their self-respect.

"Another important consequence will follow from this system of native institutions. Wherever Europeans and natives live in the same country, it will mean separate parallel institutions for the two. The old practice mixed up black and white in the same institutions; and nothing else was possible, after the native institutions and traditions had been carelessly or deliberately destroyed. But in the new plan there will be what is called in South Africa 'segregation'—separate institutions for the two elements of the population, living in their own separate areas. Separate institutions involve territorial segregation of the white and black. If they live mixed up together it is not practicable to sort them out under separate institutions of their own. Institutional segregation carries with it territorial segregation. The new policy, therefore, gives the native his own traditional institutions on land which is set aside for his exclusive occupation. For agricultural and pastoral natives, living their tribal life, large areas or reserves are set aside, adequate for their present and future needs. In not setting aside sufficient such areas in South Africa in the past we committed a grievious mistake, which is at the root of most of our difficulties in the native policy. For urbanized natives, on the other hand, who live, not under tribal conditions, but as domestic servants or industrial workers in white areas, there are set aside native villages or locations, adjoining to the European towns. In both rural reserves and town locations the natives take a part in or run their own local self-government.

"Far more difficult questions arise on the industrial plane. It is not practicable to separate black and white in industry, and their working together in the same industry and in the same works leads to a certain amount of competition and friction and antagonism, for which no solution has yet been found. Unhappy attempts have been made in South Africa to introduce a color bar, and an Act of that nature is actually on the Statute book, but happily no attempt has yet been made to apply it in practice. It empowers the government to set aside separate spheres of work for the native and the non-native, the object being to confine the native to the more or less unskilled occupations or grades of work. The inherent economic difficulties of such a distribution of industrial functions, the universal objection of the native workers, and the sense of fair-play among the whites will make its practical application virtually impossible. No statutory barrier of that kind should be placed on the native who wishes to raise himself in the scale of civilization, nor could it be maintained for long against the weight of modern public opinion. As a worker the white man should be able to hold his own in competition with the native. Industrial as distinguished from territorial segregation would be both impracticable and an offense against the modern conscience.

To What Extent Shall There Be Parallelism of Native and White Institutions.—"There remains the big question how far the parallelism of native and white institutions is to go? Is it to be confined to local government, or is it to go all the way, up to the level of full political or parliamentary government? Should black and white cooperate in the same parliamentary institutions of the country? If so, should they have separate representatives in the same parliamentary institutions? In the older practice, embodied in the construction of the former Cape Colony and in many other colonial institutions, political equality between the different races on the basis of a complete mixture of political rights was recognized. Justice is color blind and recognizes no political differences on grounds of color or race. Hence the formula of equal 'rights for all civilized men' with which the name of Rhodes is identified, and which represents the traditional British policy. That policy, however, arose at a time when the doctrine of native parallelism had not yet emerged, when native institutions were prescribed as barbarous, and the only place for the civilized native was, therefore, in the white man's system and the white man's institutions. The question is whether the new principle makes, or should make, any difference to the old tradition of mixed and equal political rights in the same parliamentary institutions. Lord Lugard, in dealing with the question of equal rights in relation of color, lays down the following proposition: 'Here, then,' (he says), 'is the true conception of the inter-relation of color: complete uniformity in ideals, absolute equality in the paths of knowledge and culture, equal opportunity for those who strive, equal administration for those who achieve; in matters social and racial a separate path, each pursuing his own inherited traditions, preserving his own race-purity and race-pride; equality in things spiritual, agreed difference in the physical and material.' An admirable statement of the principle to which I think all fair-minded men will agree. But you notice once more the silence about political rights."

All Classes and Colors Should Have Representation in Supreme Legislature.—"I do not think there can be, or that at bottom there is, among those who have given the subject serious attention, any doubt that in the supreme legislature of a country with a mixed population all classes and colors should have representation. It is repugnant to our civilized European ideals that the weaker in a community should not be heard or should go without representation, either by themselves or through European spokesmen, where their interests are concerned. There can be but one sovereign body in a country, and that body should represent the weaker no less than the stronger. To that extent there should be agreement. As to the mode of representation of colour in the supreme parliament, there can be legitimate difference of opinion. The older practice was to give equal rights in the sense of mixed representation, the same members of the legislature representing mixed bodies of white and native voters alike. The new policy of segregation of political rights would seem to point to separate representation for the colours in the same parliament so that white and native voters would vote in separate constituencies for separate representatives. There would still be equal political rights, but they would be exercised separately or communally."

Said a writer in The African World of February 2, 1930:

"It would be well if everyone who is thinking about India and Egypt just now could read the Rhodes lecture on native policy in Africa. In that, we find raised what is the fundamental problem everywhere where the European is in contact with an indigenous population, whether Africa nor Asiatic.

"Can the two civilizations progress cooperatively, or must the one kill the other, or, if not kill it, so embitter it and thwart it that the process will be one of chronic rebellion and suppression? The most benevolent intentions and the sincerest conviction that white rule is good for native races do not answer this question. 'The white man,' says General Smuts, 'does the native a grave injury by doing everything for him in the way of government, and thereby depriving his life of all public interest. Gone is the excitement of his petty wars; and if in addition there is the repression of all his former public activities and the suppression of his native values, we must expect a sense of frustration which will take all the zest out of his life.' Hardly a word need be changed in this passage to make it apply to India and Egypt.

"General Smuts' solution is segregation and the development of the European and native civilizations on parallel lines, with migration (of families) barred from the latter to the former. This may be possible as a future policy in new settlements, but it is, as he admits, extraordinarily difficult in old ones. When it comes to the point, we have to reckon not merely with bodies of people which can be thought of as "average natives," but with exceptional individuals who have put on European mentality, and who thinks of segregation as degrading. These very easily become leaders of the rest, and will not accept what seems to them an inferior status."

A Critical Examination of General Smuts' Views

J. H. Oldham of London, secretary of the International Missionary Council in a critical examination of the Rhodes Lectures of General Smuts and published under the title,"white and black in Africa" observes that:

"The distinctive features of the new policy are two. The first is the territorial segregation of the races; they must occupy separate areas, in which each can develop its own institutions. The second is that the natives should be allowed to develop along their own lines.

"In regard to segregation it may be noted, in the first place, that it is no longer a practical policy in South Africa. Owing to mistakes made in the past, 'the setting aside of sufficient lands for the natives' is, General Smuts admits, 'impossible at present.' White South Africa is unwilling to pay the price which alone would make possible any thorough-going application of a policy of segregation. Half the native population is outside the reserves and cannot be got back into them.

"In connection with the reserves, the crucial decision is the Land Act of 1913. The principle underlying this measure was that of territorial segregation. Natives and Europeans alike were prohibited from acquiring land in areas assigned to the other. The aim was that the two races should be able to develop their own life and institutions as far as possible in geographically separate areas. The aim may have much to commend it. The insuperable obstacle in the way of its attainment is the inequality of the present distribution of land. The existing native reserves scheduled in the Act of 1913 comprise only a little over seven per cent of the land in the Union. A second attempt was made to provide additional land by the appointment of local committees, but it was found equally impossible to give legislative sanction to their commendations. The Cape was exempted from the operation of the law by a decision of the courts, and in the other provinces the situation has been to some extent alleviated by administrative action. A third attempt to secure increased land for the natives has recently been made by General Hertzog. But this, likewise, encountered such difficulties that the measure has been withdrawn, and the situation remains unchanged. These failures are fatal to any thorough-going policy of segregation. It would be impossible to find room in the existing reserves for the 1,600,000 natives on farms, and the 300,000 detribalized natives who have drifted into the towns and become permanently domiciled there.

"No one who takes the trouble to study the evidence of those who know native conditions at first-hand will imagine that the remedies proposed by General Smuts at Oxford, namely, the substitution of individual for communal tenure and the agricultural education of the natives, touch more than the fringe of the problem. There is little to be gained by improving the legal title to land when the real difficulty is that the holdings are inadequate.

"The class of persons who incline to a too easy solution of the problem are those who take for granted that the African will not greatly change. This assumption seems to underlie much of General Smuts' argument. It colors his picture of the African race as a child type, with a child psychology and outlook, as lacking initiative, as free from the stirrings of divine discontent characteristic of Europeans, as taking readily to a routine settled by a white employer, and as easily contented when given some bones to chew and plenty of matter to wrangle over. This may apply to some aspects of African life, but it is not a complete picture. It is not applicable to the progressive chiefs in West Africa or among the Baganda, to the prosperous merchants of the West Coast, to the natives who are driving engines and performing skilled work in Central Africa, or to the leaders of native opinion in South Africa. The description does not accord with the remarkable progress of the Negro race in the United States during the last fifty years. As a characterization of the qualities and outlook represented in such a book as Dr. Moton's, 'What The Negro Thinks,' it must evoke a smile.

"General Smuts' view of the African as "the happiest human being" he has come across has in it an element of truth. But this account of the African expresses only a partial truth. It conveys a wholly misleading impression of the state of mind of the natives of South Africa under existing conditions. It is irreconcilable with the disturbances which have occurred in various parts of the Union in recent years, and with the fact that the native population in Durban, where the great majority are still under tribal influences and are not politically minded, has been on the verge of revolution.

"There can be no progress of the African peoples which does not involve change. But while the African must absorb new ideas and acquire new habits if he is to adjust himself to his changing world, the most momentous consequences depend on the way in which the inevitable changes take place. If change is not to be destructive it must be gradual. Insufficient account is taken of this inevitable development in General Smuts' dream of a white dominion.

"The idea of a self-governing unit under white domination presupposes an acquiescent black population. On what grounds can this assumption be made? It is a fact of the utmost significance that the natives of South Africa, deprived of political rights except in Cape Colony, have already succeeded in making themselves the most important issue in South African politics. Of hardly less significance are the first beginnings of trades-union organization, and of recourse to modern methods of industrial conflict such as the strike. The economic issues arising out of the presence of cheap native labour have cut clean across the racial division of Boer and Briton and led to a realignment of parties. White South Africa is aware, as its most recent historian has pointed out, that the issues on which the two sections of Europeans have hitherto divided are "as nothing to the issues raised by contact with non-Europeans."

"In General Smuts' view, "There is no inherent and inevitable clash of interests between whites and natives." Ideally this may be true. As things are, the clash of interests governs the whole situation. On the one hand we have the claim of the white race to conduct the affairs of the country primarily in its own interest. In its extreme form it finds expression in such language as the following: "The white man is determined to do all he can to remain and, what is more, to rule. This matter is to us in South Africa such a vital and fundamental matter that no ethical considerations, such as the rights of man, will be allowed to stand in the way."

Do Africans Have Peculiar and Permanent Characteristics?

A writer, (B. J. R.), in the South African Outlook of February 1, 1930, takes exception to General Smuts' view in the following:

"General Smuts makes much of certain native characteristics which he seems to regard as innate and permanent. He says, 'if we could evolve and pursue a policy which will promote the cause of civilization without injuring what is typical and specific in the African.' Again, he says, 'It is clear that a race so unique and so different in its mentality and its cultures from those of Europe requires a policy very unlike that which would suit Europeans.'

"Here it is to be noted with care that the whole argument for such a policy and for segregation also is based on the 'assumption' that such peculiar characteristics are a reality. We must here ask for proof.

"There is in favor of such a policy at present in South Africa a great deal of 'fine talk' dressed up to look very learned and rational. But when you get past mere words and fine phrasing in search of facts it becomes clear that it is all based on an enlargement of the assumption that these peculiar permanent native characteristics really exist. As against mere assumption we wish to see set down in clear definite scientific terms what these characteristics are. Do they rest on brain structure, nerve structure, or what?

"In one form or another such talk has ever been with us in South Africa. Smuts puts it one way, your old time frontier farmer puts it another way, educational experts have their way, up-to-date missionary theorists have their way. The idea behind it all is ever the same. There is a great gulf fixed between Black and White. Hence, 'The Nigger must be kept in his place.' Or in the more polite language of the learned, 'we must evolve a very different policy for native and European.' Or, we have 'segregation'; or as some missionaries put it, 'The Native must build up his own Christian life in accord with his own national mentality and genus.'

"Smuts says in the same lecture, 'This type has largely remained a child type with a child psychology and outlook.' Here we agree as to a matter of fact. But we would account for the fact by saying the people are undeveloped: they are at a lower stage of evolution. We believe that the most advanced European is evolved from something pre-human. So far as such a thing can be proved this is proved. And the fact that we hold it proved regulates our thinking of Africa and the Africans. We are obliged to think from the point of view of evolution. So we hold that on the long march upward we Celts and Saxons once stood as child types with child psychology and outlook just where the Bantu stands, and they are bound—if they survive—to move forward in much the same way as we have. The fact that they and we come from the same pre-human ancestry makes this seem most probable if not certain.

"In South Africa we have had endless vague generalities about native mentality, native psychology, native characteristics, etc. It was not for nothing that a venerable native parson said, 'Once I thought I was a man, now I learn that I am a problem.'

"What we never have had is a clear, definite statement. We never yet have seen put down in black and white that this and this and this are native characteristics (1) peculiar to natives, (2) general among natives, (3) permanent. The thing cannot be done because no such characteristics exist.

"We must, if we are to think clearly, stress 'peculiar to, general among, and permanent.'

Dobe son of Kambe is educated at Lovedale.
Robert son of Dobe graduates in Edinburgh.
George son of Robert graduates in Edinburgh and remains in Scotland.

"Will you find surviving in George some peculiar native characteristics which you saw in his great-grandfather Kambe? We have seen enough of the effects of education and Christianity to say, no, you will not. These things may have abounded in Kambe. They were even in him the result of immediate environment. They have ceased in his grandson, Robert, and his great-grandson, George.

"But supposing for a moment that there are such characteristics and that they can survive. There remains the question, are they worth preserving? Are they not the survival in the human of something derived from the pre-human? And is it not the chief aim of education and Christianity to work them out and end them? And yet you have a school of thought, which, strange to say, includes some experts in education and some missionary theorists, advocating segregation: in order that the Natives may develop on their own lines: in order that certain peculiar native characteristics may be preserved: in order that the Native keep to his own side of the gulf fixed between Black and White: in order that the Nigger be kept in his own place.

"Those of us who to our sorrow have come into intimate personal contact with lapsed and degenerate Europeans in South Africa and in Scotland have seen nothing base and weak in the Native which we have not seen in the European. What we have seen in both are remains of the same animal from which both have come. And we believe that the best way of working out these remains is as good for the one as it is for the other.

Developing the Native on His Own Lines Questioned

Attacking such current phrases as 'develop along our own lines,' as Professor D. D. T. Jabavu of Fort Hare National College, himself a native, at the 1929 Bantu European Conference said: "We are constantly exhorted to 'develop along our own lines,' as apart from, against, and in competition with white civilization, just because we are Africans. This shallow fallacy has by sheer repetition become popular and almost a fetish with those who reiterate it. When we seek to elicit further explanation on this article of creed from our kind exhorters we find their conception of it indefinable. Others interpret it to mean that the black man should withdraw from 'white' acres (the towns) and emigrate in Israelite fashion back to his own areas, the reserves (which, as we have pointed out, are now overcrowded), there to make his own salvation away from the white man who now wants the towns to absorb the poor whites. . . . .

"The proximity to the Europeans of the Bantu with their cheap unskilled labour is a sine qua non throughout the Union. It goes without saying that the most rabid segregationist does not want the African to be too far away from him for this purpose. He wants his native servants within his backyard.

"The secret but unmentioned purpose of the 1913 Lands Act is to confine the black man within such circumscribed limits that he should never be territorially independent, but be compelled by intolerable congestion to go out of his habitat and seek labour with whites and thus constitute a never-drying reservoir of cheap unskilled labour, especially for the farmers."

Dr. T. T. Barnard, professor of Anthropology at the University of Cape Town, in the course of his inaugural address at the fourth Vacation Course in African Life and Languages, said, as reported in The Cape Times: "It seems to me essential that through the clatter of the cliches of 'segregation,' 'developing the native on his own lines,' and similar much-used and little-understood phrases, we should hold on to this: that in the end, whatever means we take to avoid it, the African people will take over the civilization of the West. Two accidents only can prevent it and neither of them represents a chance upon which a policy can be legitimately based. The one that the African races by some selective disease or racial decay may become extinct; and the other that European civilization may disintegrate before the process is complete. You and I and every European in Africa, consciously or unconsciously, is taking part in a prodigious social experiment—the replacement of Africa tribal culture by the civilization that we still call western and European, but which is rapidly becoming, for all its imperfections, the civilization of the world."

British Labor Party Asserts Paramountcy Native Interests

The policy of the British Labor Party toward natives in Africa was set forth in a memorandum entitled "Native Policy in East Africa." This memorandum was presented by the Secretary of State for the Colonies to Parliament in June, 1930. The paramountcy of native interests when those interests and the interests of immigrant races conflict was asserted in paragraph four of this memorandum as follows:

> Apart from the principle of trusteeship which has been discussed in the preceding paragraph, His Majesty's government accepts no less wholeheartedly the Duke of Devonshire's declaration in the White Paper of 1923 that the interests of the African natives must be paramount, and that if, and when, those interests and the interests of the immigrant races should conflict, the former should prevail. This aspect of the question is discussed at length in the report of the Commission on Closer Union, where the view is expressed that the "paramountcy" of native interests is to be interpreted in the sense that the creation and preservation of a field for the full development of native life is a first charge on any territory, and that the government having created this field in the establishment of an organized governmental administration of the modern type has the duty to devote its energies to assisting the natives to make the best possible use of the oportunities open to them. This obligation, which is plainly involved in the trusteeship, must be regarded as in no way incompatible with the common duty of any government to promote the development of the resources of its territory and the prosperity of its inhabitants including the immigrant communities within it. His Majesty's government adopts this interpretation as a general statement of a matter in which a more precise definition is difficult of achievement. In practice, there is no reason to anticipate difficulty in applying the principle in any particular case where conflict between native and other interests arises. It is, of course, obvious that such conflict may arise not only between native and European interests but also between native interests and non-native interests other than European. In the view of His Majesty's government, their trusteeship necessarily involves the corollary that all proposals designed to promote the well-being or the interests of any non-native race must be carefully examined, at the outset, from the standpoint of their effect on the native races, and in any case of doubt as to this effect, reference must be made to the Secretary of State for a decision.

This section of the memorandum aroused a storm of criticism throughout East and South Africa. Delegations from Kenya, Uganda and Tanganyika lodged official protest against the advocacy of the paramountcy of the native. It was urged that Kenya is essentially a white man's settlement, and to propose such a retrograde step as to turn it into a black dominion would but perpetrate another egregious blunder in a fit of mistaken generosity on the part of government towards an unattainable ideal of Dominion status.

General Hertzog, prime minister of the Union of South Africa, in an address in London on October 31, 1930, before the United Kingdom Branch of the Empire Parliamentary Association vigorously attacked "paramountcy of the native" idea. The chief points in his speech were:

"(a) The policy of paramountcy of native interests in Eastern Africa was almost certain eventually to have a very disturbing effect in South Africa, and the two members of the British Commonwealth concerned should have acted in closer harmony from the first. (b) South Africa was the fatherland of the Europeans there; their title to it was as valid as that of any nation in any country; and they had a right to insist on their country and their civilization being secured to them. (c) The supremacy of the white man's rule in South Africa was essential if he was to retain either his birthright or his civilization, without which existence was worthless. (d) In South Africa 'European' was synonymous with civilization. The white man's rule must be secured to him;

and his good-will towards the native must not be alienated. (e) The policy of the paramountcy of the native's interests and the 'equal rights' doctrine were alike impossible of application where the white man has established his home in Africa for himself and those who followed him. (f) Nothing would so alienate the white man's affection and good-will towards the native as the anxiety caused by the thought of domination by native rule."

Mr. Horrabin, socialist member of Parliament for Northampton, in a speech at Friends' House in London on November 4, 1930, took as a subject "Future Policy in Africa Trusteeship or Serfdom." In the course of his remarks he held "that Africa definitely belonged to the Africans. Formerly, British policy in Africa had recommended equality of races. Today the mandates issued by the League of Nations were drawn up in terms of that policy. On the other hand, there was the formula which denied equality. The European claimed ownership, the African was no more than labor power. Lord Oliver had defined that regime in his book "White Capital and Colored Labor." This policy set up a color aristocracy with cheap labor on the other side. In South Africa there was even a white aristocracy of labor. The European sought the more highly paid rather than the more skilled occupation, leaving to the African the dirty work.

"This present British government issued a White Paper on policy in East Africa which developed the policy of trusteeship. As far as it went this publication was excellent. It said that where the interests of the Africans clashed with those of European settlers, the interests of the Africans must be paramount. The South African government objected to that policy as did the European settlers of East Africa. He briefly traced the processes in East Africa during the last half-century. Settlers had ousted the Africans from the health highlands which former five-sixths of Kenya Colony. Now the Africans were compelled to work on the Settlers' land in order to live. The European men did not go out to work. They went out to exercise directive ability.

"The history of Europe for 500 years had been bottled into ten years of Kenya history. Dispossessed of their land the Africans there returned as wage-earners. They were paid something like 10s. a month and subjected to a money tax. The settlers of Kenya had sent a deputation to demand self-government. This meant legislative power for 2,000 Europeans, limited power for 22,000 Indians, and no power for 2,800,000 Africans in Kenya. He was in favor of self-government for India, but not for Kenya, where settlers would have all the executive power."

Land Tenure Policies in Africa

France's Land Policy.—Buell in his "Native Problem in Africa," points out that:

"In occupying West and equatorial Africa, the French government entered into a number of treaties with several native sovereigns guaranteeing their rights in the land. Elsewhere, the country was occupied by right of conquest. In order to regulate the land regime over both protected and conquered territory, the French Government soon issued a number of decrees. Following the federation of West Africa, these different decrees were consolidated in the decree of October 23, 1904, which makes the customary distinction in civil law between the public domain which consists of inalienable public land such as roads and lands bordering on seas and rivers, and "private domain" which the state may alienate. It then declares that lands vacant and ownerless belongs to the state. But, according to article 10, "lands forming the collective property of natives, or which the native chiefs hold as representatives of native groups, can only be ceded to individuals after approval by arret of the lieutenant-governor in council of administration." On the other hand, the lieutenant-governor may grant concessions of not more than two hundred hectares each. Concessions up to two thousand hectares are made by the governor-general, at the request of the lieutenant-governor; above this figure, they are made by decree. The terms of purchase are usually fixed by auction. The difference between the French and the British practice is that the French grant freehold titles (Pleine propriete) after the fulfilment of certain development conditions, whereas the British usually grant leaseholds subject to revisable rents. Under the French and Belgian system, the unearned increment, therefore, goes entirely to the private concessionaire; under the British system, part of it goes to the local government (and therefore indirectly to the natives.)

"From the provisions of the above decree, it appears that originally the French government introduced into their possessions in French Africa a regime which recognized the existence of native land. While vacant land, if it existed, belonged to the state, the existence of native land was also recognized, and this land could be disposed of by the native authority subject to administrative control —a system which is similar to that which exists in the Gold Coast, Sierra Leone, and Southern Nigeria. But the local administration (supported by local court decisions) soon attacked this doctrine. In 1907, a case arose in which one native claimed to have rented his land to another native in Rufisque. The second native declined to pay the rent on the ground that the land instead of belonging to the first native, belonged to the state. The Court of Appeal for West Africa held that the French government had succeeded to the rights of the Damel of Cayor, who formerly ruled over this territory; that the Damel had absolute rights over the land; that individual property did not exist; and hence that the French government had absolute rights over all the land not held under title. This decision and others which followed in 1914 and 1915 took a limited view of the nature of private property. Under English law, private property may be jointly owned, which would thus include family property—a definition which the French courts refuse to accept. In declining to recognize the distinction between private and public land clearly set forth in the 1904 and earlier land decrees, the French tribunals reduced all native occupiers to the position of tenants at will. A commentator stated in 1904 that the purpose of this decision was to give the administration the exclusive right to make concessions to Europeans."

The Frontier Tradition in South Africa—Eric A. Walker, Professor of History in the University of Cape Town, lectured at Rhodes House, Oxford, in March 1930 on "The Frontier Tradition in South Africa."

Speaking of native policy, he said the old frontier ideal was a farm for every man, a sufficiency of black labor on the spot, and the regulation of redundant labor elsewhere. That was still the idea behind the Union's present policy, if "farm" be extended to include "industry." And it had the approval of the majority, both British and Afrikander. For the British colonists soon learned the rules of the game which all western men tend to play if left unchecked by some countervailing authority, whether in their own state or without it, in touch with tribesmen whose land and labor are desirable.

"However, after a century, during which there has been less and less to check the frontier tradition that the white man can use the land better than the native, and that the native can best be civilized in decent white employment, the Union since 1913 has been trying to base a policy of segregation on the poor remnants of native land saved for the most part by the Imperial Government, the liberalized Government of the Cape, or administrators like Shepstone, the son of a Cape missionary.

"Hitherto it has found it impossible to find the additional areas which can alone make such a policy feasible. At the moment, the efforts of the politically dominant parties, representing those upon whom the frontier tradition has its strongest hold, are concentrating on the abolition of the color-blind' Cape franchise. And in so doing some of them make constant appeals to the wisdom of the men of the Great Trek.

"The frontier tradition is not a matter for South Africa alone. It is already playing its part in Tropical Africa wherever white men can make their homes. Twice, recently, high authorities have recommended all who are interested in the East African problem to take into account the tradition and practice of the older mixed society further south."

The Land Question in South Africa.—J. D. Rheinallt Jones presented a paper on "The Land Question In South Africa," in 1929, at the European-Bantu-Conference of the Federal Council of the Dutch Reformed Churches. Referring to the land questions in Kenya and Rhodesia, Mr. Jones pointed out the mistake of supposing that South Africa in its racial legislation need consider no one but itself. The no distant future will demonstrate the profound unity of Southern Africa. "Territorial segregation" has already been tested as a policy, by the Dutch East India Company on the one hand, and by early missionaries under Dr. John Philip on the other, and has failed. The third effort was the Native Lands Act of 1913, which has not prevented a powerful financial group from obtaining prospecting licenses in the heart of a Native location, and has made Zululand a Naboth's vineyard. At its best, segregation is only a temporary expedient to aid in bridging over the gulf which exists between the economic developments of the European and the Bantu. Much of the demand for segregation is born of the popular idea that by removing the native population from the orbit of our white economic system, the problems of the European will disappear. But there is something radically wrong on the land. The townward drift of the "poor whites" is caused—in the main—by the same social and economic influences as the townard drift of the natives. Rural conditions are forcing both races into fierce competition for the same jobs in urban areas. It is not a native, but a national policy that is needed. Labor conditions on the land are subversive of efficiency, uneconomic, and favorable to neither race. Only a small proportion of any agrarian population is fitted to be independent on the land; our rural population will have to consist mostly of farm laborers, working under direction. Recognition of this fact is an essential of a new land policy, which must organize agricultural instruction and training on an adequate scale, and work out a system, wherein there may be a ladder of progress from wage-paid labor to rent-paying leasing, and therefrom to individual ownership for the competent. The biggest problem is to convince the Europeans that the natives are human beings subject to the same economic disabilities as themselves, with similar reactions, and that the best interests of both depend upon the advancement of the natives. The white people require to be converted to the idea that their own progress depends upon the extent to which the whole population shares the higher civilization.

Mr. Jones classifies natives on the land as farmers, farm leases, and farm laborers, and postulates for each a recognized place. He notes that over half a million natives are employed in mining and in urban areas, that three-sevenths of the native rural population is to be found in European areas. It is only about two-thirds of the native population that exists in native areas, and it is there that the benefits of the temporary expedient presented by natural segregation can be developed. In approaching recommendations the question arises of the adequacy for native needs of the land available in the European and native areas. The Beaumont Report showed 2,270,000 natives in native areas, occupying 13,647,146 morgen, which gives 6.01 morgen per head; but the actual land safeguarded to the natives in the schedule to the 1913 Act, was roughly 10 million morgen, an average of 4.4 morgen per head, on native lands. Thus it is to be seen that the native population on native lands is rapidly approaching the saturation point. Allowing for a natural increase of two per cent of population per annum, the saturation point would be reached in ten years. The figures thus demonstrate the impossibility as this date of making even temporary provision for the absorption of the rural Native population into native areas. Accordingly Mr. Jones proposes (1) that rights, under appropriate control and safeguards, be given to natives to lease land in European areas, (2) that cash wages be encouraged for all agricultural labor, and (3) that slowly and progressively all semi-servile conditions, such as labor tenancy and squatting be eliminated.

Alcoholism in Africa

"A memorial presented in May, 1930, by the International Bureau for the Protection of the native races to the governments which have ratified the Convention of Saint Germain-en-Laye relating to liquor traffic in Africa."

The International Bureau for the Protection of Native Races domiciled at Geneva, urged by the people of Africa who are alarmed at the sight of ravages caused by alcohol among their compatriots and by the fact that liquor is ruining the people and demoralizing the nation, was moved to pass the following declaration:

1. We do not concern ourselves here with natural wines, beer or cider, having no inten-

tion of asking for international measures with regard to these beverages. We condemn, above all, distilled liquor and cheap wines containing spirits of an inferior quality, prepared for native consumption, being persuaded that these two categories of liquor are particularly harmful.

2. Neither do we claim to present a definitive programme of reforms; we request a careful study of the problem on an international plan, by experts thoroughly acquainted with the facts, but animated by feelings of deep human sympathy for the threatened African populations. We request that this study be undertaken with a view to bringing about, if necessary, the revision of the Convention of) Saint-Germain-en-Laye relating to the liquor traffic in Africa.

The Convention of Saint German-en-Laye, signed September 10, 1919 to replace the General Act of Berlin of 1885 and the Brussells General Act of 1890, has hitherto been the implement at the disposal of the Colonial Governors for regulating the traffic in alcoholic liquor. This convention has been very useful. It has doubtless suppressed and prevented many abuses. It was inspired by excellent motives. Nevertheless, the framers themselves recognized it was not perfect, for in Article 9 they provided for its possible revision at the end of five years. This revision did not take place in 1925; it appears to be called for today, if merely because of the undeniable fact to which the statistics we have in hand bear witness."

The convention of 1919 lacks precision in relationship to the following items:

1. "Trade Spirits." The convention requires the governments (colonial) to establish as far as possible a uniform nomenclature for trade spirits, no such nomenclature has been in fact established for general use. It is doubtless owing to this lack of precision that certain beverages are still being imported into some African colonies which are, according to well informed persons, neither more nor less than "trade spirits"—cheap, prepared solely for the consumption of the native, of an inferior quality.

2. "Prohibited Areas." How is one to judge whether the use of spirituous liquor has or has not been developed in any region? The consumption of how many litres per head of the population authorizes the affirmation that a region falls or does not fall within the category of "prohibited areas." A revision of the convention is urgently necessary in order that the extent of these areas should be definitely fixed.

3. "The Brussels Office." The high contracting parties considered it necessary to establish a Central International Office placed under the control of the League of Nations, the seat of the office being fixed at Brussels. The convention reduced the function of its office to insignificance: the collecting of documents without any precise indication of the use to be made of them. Should the convention of Saint-Germain-en-Laye be revised, would it not be very desirable that, with a view of rending its action more efficatious, the functions of this office should be re-examined and its attributions more clearly defined?"

The International Bureau for the Protection of the Native Races has made itself the mouthpiece of the African people and it is on their behalf above all that we present our request. But it is also convinced that, setting aside the evident moral duty, Europe herself has the greatest material interest in the preservation of a strong and healthy African population, and in preventing it from succumbing physically and morally under the insidious and deadly action of the liquor imported by the whites.

DIVISION XXXVI

THE LABOR PROBLEM IN AFRICA

Labor in West and Equatorial Africa

In his annual address to the Counseil de Gouvernement of French West Africa, reports "West Africa" for March 1, 1930, Sir Jules Carde, the Governor-General is reported to have said that politically the position was excellent. The year had been a perfectly peaceful one, and the population was more in accord with the government than it had ever been. There was no longer opposition to vaccination, the returned tirailleurs were settling down in their old villages, and the people generally were too busy with agriculture to pursue private quarrels. The Councils of Nobles had been of great help to the local administrators, and good relations had been maintained with the foreign colonies on the borders of French West Africa. With Nigeria, in particular, understandings had been reached that would do much to prevent Mahdist or Senussi agitators from creating serious disturbances and to preserve the great livestock industries on both sides of the border from epizootics.

In regard to education, Sir Jules expressed himself entirely against the use of the vernaculars, holding, as in former years, that these were too numerous, and that in any case they were seldom properly understood by African teachers themselves; whereas, the teaching of the French afforded a common language for all, and its very difficulty was an added reason for beginning it at the earliest possible age. In the medical services, the shortage of staff had been made good to some extent, and the result was seen in the rise in consultations from 2,950,000 in 1928, to 3,200,000 in the first eight months of 1929. There had been no more yellow fever in Senegal, but plague had made its annual reappearance there. Sir Jules stressed the need for closer international cooperation in regard to disease, and reported that, as in the case of the veterinary service, an agreement had been reached between the governments of French Niger and British Nigeria for joint action in case of epidemics on the northern Nigerian border.

He outlined a scheme of agricultural reorganization that included the formation of an inter-colonial service for the study of regions grouped by climate and products rather than by political associations, with the necessary experimental farms, itinerant instructors, and an inspectorate supervising all. By this means, the official agricultural service would free itself from its tendency to become a matter of the office routine, and would once more participate actively in the policy of making France independent of the outside world in respect of the raw materials needed for her manufacturers.

An immense programme of public works was proposed covering an expendure of some 2,073,000,000 francs in the next seven years, 503,000,000 francs of which would be provided locally, and the rest from the new Colonial Loan. Among the principal works to be undertaken were the further enlargement of Dakar, Conakry, and Koalack ports, the connection of Vridy (Ivory Coast) to the sea by a canal 1,500 meters long, the extension of the Central Dahomey Railway to the Niger, with other extensions that would increase the lines of the group from 3,071 kilometers to 5,520, and the construction of a great dam at Sansanding whereby a million hectares of cotton and rice land on the left bank of the Niger would be irrigated. In the estimates for 1930 the provision for public works was 290,252,000 francs out of a total expenditure of 998,074,034 francs, figures which, it was felt, would absolve the government from the charge of apathy to African development and welfare that had often been unjustifiably raised by critics.

In his address to his Counseil de Gouvernement, M. Antonetti, the Governor-General of French Equatorial Africa, said that the fact that the group had held its own during 1929, in spite of the weakness of the rubber and timber markets, showed the possibilities of the country. The exports for the first half of 1929 were 227,780 tons, as compared with 467,516 tons for the whole of 1928 and the interest in the mineral wealth of the Colony, to which he had referred last year, had increased considerably. Further progress in some areas had been delayed because the administrative machinery was not ready to cope with the situation, but all services were now centralized in the Mines Department, and it was expected that a good start would be made in the new year. With reference to the efforts that were being made to develop cotton-growing in the northern part of the Middle Congo, the results had so far been most promising, but it had to be remembered that they were still only in the preliminary stages.

The first installment of a comprehensive programme of public works had been submitted to the minister for the colonies, and consisted of plans for the methodical development of the country, which would be additional to the Railway and Pointe-Noire harbor works, now being constructed from loan funds. The new works were estimated to cost 245,000,000 francs, distributed as follows: Roads and bridges, 100,000,000; waterways and river-ports, 20,000,000; hospitals and schools, 40,000,000; replacement of temporary works by permanent structures, 30,000,000; public health and water services, 25,000,000; telegraphs and telephones, 10,000,000; purchase of transport vehicles and boats, 10,000,000; new capital for Chad at Fort-Archambault, 5,000,000; and agricultural and veterinary research, 5,000,000.

The labor position had improved greatly. An increasing number of old workers were returning, and among the recruits an increasingly large proportion were volunteers, so large that in some areas these have exceeded the total number required. For the first time in the history of the Colony, the 80,000 man-days per month required to carry out the normal programme of work has been reached, and it was expected soon to reach 100,000 monthly.

Buell in "The Native Problem in Africa" says that:

"Except for Equatorial Africa, the French territories have not followed the system of European plantations which is found in British East Africa and the Belgian Congo. On the contrary, the French have emphasized native production.

"Since the creation of the federation of West Africa, only about forty agricultural concessions greater than two hundred hectares have been granted, and all but twenty-eight of these have been abandoned or otherwise lapsed. Today there are less than 30,000 hectares held in the form of agricultural concessions. There are, however, large forest concessions in the Ivory Coast where the demand for labor is heavy. A number of large concessions still exist in Equatorial Africa. Nevertheless, because of this emphasis on native production in the past, and the absence of mines in West Africa, the demand for labor by European employers as a rule has been comparatively small.

"The absence of transportation facilities, making impossible the sale of native produce, has produced the same type of migratory labor in French West Africa as elsewhere on the continent, with the important differences that this labor usually works for native instead of European employers. Thousands of laborers called navetanes leave the Sudan annually in order to find work harvesting the peanuts of Senegal or of British Gambia, or the cocoa of the Gold Coast. According to some estimates, two hundred thousand French natives have temporarily taken up their residence in British territory. Usually, the navetane leaves his village in the spring and walks sometimes as much as eight hundred kilometers until he comes to a native landowner willing to give him employment. He does not, however, become a wage earner. As a rule, the proprietor rents him land, advances him seed, and feeds and lodges him. In exchange, the navetane agrees to work for the proprietor two or four days out of the week. The remainder of his time he cultivates his own field. In case he works only two days out of the week, he pays to the proprietor ten per cent of the crop which he grows. In the second case, the worker retains his entire production, but returns double the quantity of the seed which he was advanced. A similar system is followed in production of cocoa in the Gold Coast.

All over the Gold Coast may be found in large numbers laborers who have been attracted from the French territory by the prospect of good work and wages. These, with the natives of the northern territories who have been led to travel southward by the same inducements, form the bulk of the unskilled labor supply. The numbers seeking work in the South vary from year to year, and the majority return when they have earned a little money. In 1927-1928, 55,862 British and 110,527 French natives thus passed through the northern territories. Wages averaged 1s. 6d. per day for men and 1s for women and boys. In the government departments, such as the Public Works and Railway Departments, it is possible for the best of the skilled artisans to become leading artisans or road overseers and earn as much as 10s. a day.

Labor Regulations in French Somaliland

The conditions of labor of women coffee-sorters in the town of Djibouti, French Somaliland, were regulated by an Order of March 7, 1929. The chief provisions of this Order are:

"Hours of work are fixed at eight in the day for women and six for children, between sunrise and sunset. Children employed in sorting coffee must be at least 14 years of age. There is a compulsory break in the working day of three hours at midday; these hours are generally from 11 a. m. to 2. p. m. The sorting of coffee may only be carried on in well-ventilated places sheltered from the sun; such places are to be examined by a special number of women workers who may be employed in them. The coffee which is to be sorted must have been previously dusted in open premises outside the area of the town. Coffee-sorting understandings will be regarded as coming under the heading of unhealthy undertakings and will be subject to the regulations governing the later.

An order of June 25, 1929, makes the following amendments to the previous order. The hours of work of women coffee-sorters may be from 6 a. m. to 3 p. m., on condition that they are broken by a half-hour rest at 10 a. m. and another at noon. The dusting of the coffee may be permitted within the town area if the machinery includes dust collectors.

Labor in Rhodesia and South Africa

Agriculture and Native Labor Policy—Native labor shortage has led certain agricultural associations in the Union of South Africa to re-examine the whole question of native policy. On November 11, 1929, a deputation from the Transvaal Agricultural Union interviewed members of the Native Affairs Commission with the object of placing before them a resolution passed at the Agricultural Union's Congress dealing with the exclusion of natives from the towns. This resolution stated that the welfare and prosperity of the white and native races of South Africa depend in a large measure on the complete segregation of natives from the towns and the gradual repatriation of all male natives except such as are housed under the compound system while serving periods of employment.

Other suggestions made by the deputation were that native children should be prohibited from entering the towns and the alluvial diggings, it being contended that both were demoralizing to their health and morals. The deputation also urged that vagrants and criminals should not be allowed to seek employment in towns, but should be returned to their kraals. Whenever possible, the services of male natives in domestic work should, it was considered, be discouraged and replaced by female native labor under proper restrictions. The permanent residence of natives in towns and their vested interests in towns should also be discouraged.

Recruiting Native Labor—It was reported from Johannesburg in September, 1929, that the South African Minister of Mines would probably allow the Transvaal Chamber of Mines to recruit native labor north of 22 degrees south of the equator. Recruiting in these districts was discontinued in 1913, owing to the high mortality rates from pneumonia among tropical natives employed in the mines. It is claimed, however, that the improvements since effected in medical organization and research and in general conditions of employment make the continuation of the prohibition no longer necessary. The general death rate per thousand per annum among natives employed through the Witwatersrand Native Labor Association, which was 22.10 in 1913, had been reduced to 11.88 by 1928.

Speaking at a meeting of the Transvaal Chamber of Mines on September 24, 1929, the chairman stated that the native labor position is still the outstanding problem confronting the mining industry. The numbers that could be economically employed, he said, are estimated to be from 206,000 to 208,000 natives. The number actually employed, according to the latest figures, is 190,000.

The recurring question of the native labor shortage in South Africa was commented upon in detail by the president of the Transvaal Chamber of Mines at the annual General Meeting of the Chamber, held in Johannesburg on March 24, 1930.

The president stated that the native labor outlook so far as Portuguese natives were concerned was uncertain and unpromising, and that the mining industry must do everything to obtain supplementary supplies from other sources. Intensive recruiting efforts had already been made to secure a larger share of the native labor available in British West Africa, as a result of which, together with the institution of an assisted voluntary scheme, the average number of these natives in the gold mines had risen from 103,957 in 1928 to 106,116 in 1929. During the past month a new record had been established in the number of British South African natives in service, the last figures being over 117,000. This increased supply, however, did not represent the tapping of any new source, but mainly consisted of natives who would ordinarily have found employment in other industries. All the investigations made definitely indicated that the mines, if confined to existing sources, would experience a progressively increasing shortage of native labor.

The departmental committee appointed to investigate the native labor supply in the Union of South Africa issued its report in 1930:

The committee estimated the total labor force available at 644,000. In addition there are some 225,000 non-Union natives regularly at work in the country. It was found that, broadly speaking, there was little or no shortage of native labor in the whole of the coast belt (with the exception of certain sugar-cane areas), in the urban areas (except for mining), or in the alluvial diamond diggings. On the other hand there was a distinct shortage of labor for mining purposes, and in a number of districts agriculture suffered from either a normal or a seasonal shortage or both.

The western and south-western portions of the Cape Province are largely dependent for their labor on the colored population, but the supply from this source is no longer adequate. One result has been a large migration of natives to those parts, involving a drain of native labor from other areas of the Union. On the other hand, generally speaking, there is no shortage of European labor. In view of this situation and of the native labor shortage, the committee considers that it would be in the interests of the economic distribution of labor resources to increase the opportunities for the employment of Europeans wherever possible. The committee considered that when magistrates reported that there was no demand for European labor, their statements were based on the present attitude of many employers and that consideration should be brought to the possibility of developing avenues for European laborers in occupations now partly or wholly filled by non-Europeans.

“At the annual general meeting of the Rhodesian Native Labour Bureau, held at Salisbury on June 17, 1930, the chairman pointed out that the Bureau had to take into account the very large and increasing demand for labour resulting from the opening up of the mineral deposits in Northern Rhodesia. The sources from which the Northern Rhodesia labour supply could be drawn were the same as the source for the Southern Rhodesia supply (Northern Rhodesia, Nyasaland, Portuguese East Africa.) Nevertheless, the labour available at present both in Northern and Southern Rhodesia was sufficient and allowed a certain amount of expansion in the demand. It was, however, necessary for employers to pay increasing attention to methods by which they could carry on their operations with a smaller labour force. The government had taken every possible step to facilitate the journeys of the natives and conditions in Southern Rhodesia were such that it would require very strong counter-attractions to draw away the labour. It was, however, certain that such counter-attractions would be offered and it was, therefore, necessary for the employers in Southern Rhodesia to see that their conditions of employment were equally satisfactory.

"Information regarding the native labour position in 1929 was given at the annual meeting of the Salisbury Chamber of Mines held on June 19. During 1929 the Europeans employed in mines averaged 1,848; the average number of natives was 46,811, being 4,689 in excess of the 1928 average. Sixty-six per cent of the labour supply was drawn from beyond the Southern Rhodesian frontiers, fifty-seven per cent from Northern Rhodesia and Nyasaland."

The Color Bar in Labor

The color bar legislation directed towards the maintenance of the Kaffirs in a servile condition indicated the inability of the whites to realize that if the Bantu were to be introduced en masse into the European system it was better for both races that the economic status of the black man should be raised.

Although not permitted to undertake trades which were classified as skilled, the Bantu had shown by rapidly acquired proficiency that there were few occupations from which they would be excluded but for the color bar. As it was, there was a strong tendency to engage Kaffirs for types of occupation long deemed to be the preserve of the white skilled worker, and legislation could not arrest that tendency indefinitely. Increased employment in the European industrial sphere would create inevitable demands by the Bantu for economic equality; already the trade union of black labor established on the Rand was a significant portent. Black aspirations for political power and social privilege would follow closely.

An extreme example of color prejudice in Southern Rhodesia was reported from Salisbury. The municipal council had recently decided to build a certain number of small cottages for natives, to be erected in the native villages, inhabited by and paid for by natives. The Labor Party demanded—and successfully demanded—that no tender should be accepted by the authorities unless an understanding was given that no native bricklayers or plasterers would be employed. Not only so, but the executive of the Rhodesia Labor Party published in the press a letter expressing satisfaction at the Council's decision.

At a missionary conference in Southern Rhodesia, the Bishop (Dr. Paget) proposed that the municipal council be asked to rescind its color bar resolution, arguing that as a Christian body they could not countenance such a principle as was embodied in the resolution. He characterized it as a gross piece of injustice, and said if we were going to admit it, "we had better throw up altogether the idea of any advancement of the African people."

In the Transvaal Supreme Court on January 20, 1928, judgment was given in a test case upon the question whether a native might drive a motor-car containing Europeans.

The Transvaal Motor Vehicles Ordinance, No. 18, of 1927 had made it an offense for any native who had, prior to the commencement of the ordinance, been licensed to drive a motor vehicle, to do so after December 31, 1927, if persons other than non-Europeans were carried.

Under this ordinance a native driver was convicted and fined in the magistrate's court on January 4, 1928. Against this conviction he appealed on the grounds that the ordinance discriminated between classes or races of the population of the province, and that it imposed a prohibition on natives from exercising their rights to carry any person whatsoever in a motor-car, thereby infringing the vested rights of a portion of the population.

The Supreme Court came to the conclusion that the appeal succeeded on both grounds. The conviction and sentence were set aside and the offending section of the ordinance was declared ultra vires.

Is the Color Bar in Industry Breaking Down

Reports from Johannesburg in November 1929 were said to point to the removal of the color bar in industry. This was said to have been the opinion of trade union leaders on the Rand who were interviewed regarding the decision of the South African Typographical Union, one of the strongest organizations in the country, to admit Indians as members. The Typos, it was pointed out, were merely conforming to a policy designed to protect labor interests, since it has been long recognized that if industry is to function to the mutual advantage of employers and employees, the organization of all labor is essential. The lead in this connection, it was stated, had been given by the furniture workers and miners, and it was anticipated that within the next few years few colored workers will be outside the pale of the European labor movement.

On March 21, 1930, the government of the Union of South Africa announced the appointment of a commission to inquire into the economic and social conditions of natives, especially in the larger towns.

It will be the duty of the commission to investigate the effect on the natives of the existing legislation regulating wages and conditions of employment. The commission will also examine the effect of the presence of the natives in the towns on the economic and social conditions of the white and of the colored (the mixed race) urban populations. It will estimate what proportion of the public revenue is contributed by the natives, directly and indirectly, and what proportion of expenditure is necessitated by the presence of the native population.

This is the first governmental inquiry into native conditions on a large scale since the Native Affairs Commission of 1903-1904.

On April 26, 1928, F. A. W. Lucas, chairman of the Wage Board, in addressing the annual conference of the South African National Council of Women said:

"The native worker must be treated as an integral part of the economic system. The attempt to treat him as a part of the system distinct from European employees, wherever it has been made, has led to serious difficulties.

"One consequence of the presence of low paid native workers in industry is that they are often wastefully used. There is less incentive than in other countries, where higher wages are paid, to make use of labour-saving machinery; and many processes are performed by hand in South Africa for which in Europe and America machinery would be used. The low customary wage of the native operates to keep from the rural European, driven from the farms to the town, the only class of work for which he is fit. It also aggravates the "poor white" problem. The landless European in the country cannot get, or take work on a farm because the custom is to employ natives for such work and to pay them a wage which is much too low for subsistence at any recognized European standard.

"The want of homogeneity of races among the workers also causes opposition among European workers to the advance of natives. That opposition has been somewhat modified of late, and trade unionists may now be heard to say that, provided the native is paid the same prescribed wage for any work as the European, they will raise no objection to his being employed."

"In the fixation of wages," said a writer in The Cape Times, "three considerations are paramount—the ability of the industry to pay, the skill of the worker, and the standard of living which he expects to maintain—and it is in the conflicts between these three elements that the writer discerns the difficulties attendant upon the framing of a labour policy which will at once be just and economic. The white man expects, no matter how unskilled he may be, to receive a higher wage and to maintain a better standard of living than the native colored workman, no matter how killed or efficient the latter may be; custom has decreed that certain types of work shall be classed as 'white man's work' while others shall be known as 'Kaffir work'; the native, by his ability to imitate, may gradually diffuse himself upward into the sphere of skilled work, but his wages must not be allowed to rise accordingly: it is derogatory to ask white men to do unskilled work because it is 'Kaffir work,' and even though they are willing to do it they could not maintain themselves on the wages paid to natives for the same work." That, the writer argues, is the attitude adopted by the present government with a view largely to safeguarding the interests of the "poor white" population with a total disregard of the changes which have been brought about in the industrial sphere in recent years. "The old sharp demarcation between the white skilled worker with a white man's wage and a white standard of living and the native unskilled worker with a corresponding wage and standard of living, is blurred and faded. The rise in the native's standard of living does not keep pace with his rise in skill, with the result that he is often more efficient at a lower wage than the white at a higher wage, though the latter insists on maintaining the white standard of living."

Industrial and Commercial Workers Union

Considerable confusion is apparent in recent developments in the native trade union movement in South Africa. Certain tendencies, however, some of a possibly conflicting nature, are to be noted.

A dispute within the Industrial and Commercial Workers' Union led to the formation in Natal in 1928, of an independent body known as the "Industrial and Commercial Workers' Union of Africa, Yase, Natal."

Mr. Champion, a former official of the original body, took the post of general secretary, and, in a circular to members of his former council, stated that he could not do otherwise than side with the Natal branches "who considered that provincial bodies aiming at the formation of a federal council with an international connection was the only means of preserving the unity of the African workers for their economic emancipation." An attempt was made to organize the Transvaal with similar objects. At Cape Town a similar movement apparently did not succeed. It was also reported that a Communist federation of native workers was being formed.

In the meantime, the original I. C. U. had been making efforts to improve its organization and to prevent the recurrence of the financial mistakes committed in the past. To assist in this work, Mr. Ballinger, a British trade unionist, was nominated adviser to the I. C. U. After his arrival in South Africa, Mr. Ballinger explained that the I. C. U.'s immediate programme would be to sectionalize its members on the Rand according to industries, which would establish the occupational basis on which the white South African unions were organized.

Efforts to unite the two branches of the I. C. U. were begun in the latter part of 1929 as indicated by the following:

> We, the undersigned, consider that time has arrived when the I. C. U. organization should once more be a united body.
>
> We take it upon ourselves to declare that all the past differences that divided us in the great movement should be forgotten and buried. It is our desire that the two organizations, the I. C. U. Yase, Natal and the Independent I. C. U., be merged into one body—thus once more presenting a united front in African Trade Unionism.
>
> We would, therefore, urge upon all our respective branches to cease hostility and work for closer unity. To accomplish this, we take it upon ourselves to submit our views and suggestions to our respective governing bodies, with a view of getting them to convene a Unity Conference at the earliest possible date in Johannesburg or Durban.
>
> Further, to accomplish our desired end, we should appeal to the general secretary of the I. C. U. of Africa to support our view, and in doing so to submit same to his National Council.
>
> Let all our past differences be submitted to highest tribunal of our movements—the conference of the rank and file in the four provinces.

South African Trade Union Congress Refuses Affiliation Native Trade Unions

At a special meeting of the National Executive Council of the South African Trade Union Congress, and of representatives of affiliated bodies, held in Johannesburg on January 15, 1928, it was decided not to accede to a request made by the Industrial and Commercial Workers' Union of Africa for affiliation to the Congress. The Trade Union Congress is one of the two most important federations of European trade unions in South Africa, claiming a membership of 20,259 (April 1927). The Industrial and Commercial Workers' Union of Africa, commonly known as the I. C. U., is the African trade union, established in 1919. It claimed a membership of 100,000.

The Executive Council's decision was foreshadowed by the terms of a memorandum prepared by the South African Trade Union co-ordinating committee, a body composed of representatives of the Congress and of the Cape Federation of Labor Unions, to which the I. C. U.'s request had been referred. The following are the most important passages in the South African Trade Union co-ordinating committee's memorandum:

> The entrance of native workers in mining, commercial, and industrial undertakings—has profoundly modified and continues to modify the outlook on life of large masses of native workers not only within the Union of South Africa, but in the neighboring territories. The native worker finds himself very often performing work which he would be remunerated in European countries and in the United States at a rate much higher than he received in South Africa.
>
> What is more important, the native worker often finds himself in South Africa doing identical work to that done by European workers and receiving a very much lower rate of pay. Observant and imitative as he is, the native has assimilated some of the lessons taught

by European trade unionism, and after several false starts has succeeded in building up an industrial organization important in size, but still more significant as an indication of the direction in which he will move in the future.

Politically, his status is that of an inferior, not a citizen. With the exception of the Wages Act, he is not included in an industrial legislation excepting such legislation as is repressive. (Color Bar Act, Native Administration Act).

The native worker, therefore, sees the only way to self-expression is industrial organization. Having reached this stage in spite of the aloofness and in many cases hostility of the European worker and of the policy of ruthless repression by the authorities (Bullhoek, Port Elizabeth, Witwatersrand Massacres) he asks for recognition at the hands of his European fellow-worker.

The European worker is haunted by the fear of competition with the great masses of native laborers with their low standards of comfort, and consequent willingness to accept wages which to the European mean degradation if not starvation. He knows instinctively, if not by observation and reading, that the employing class is ever anxious to exploit the work of the weak, whether women, children or natives, to the detriment of those workers who have painfully attained to a higher standard of living.

Naturally this nightmare of the abyss yawning at his feet induces him to demand protection even sometimes at the price of gross injustice to those weaker than himself. Self-preservation is the first law of nature, and so the policy hitherto adopted has been one of "keeping the native in his place," in order that certain of the higher paid jobs might be retained as the special preserve of the European worker. If this policy had proved successful, there might be no need—outside the ethical aspect—to be discussing the question.

Such is not the case, however. The native worker is constantly, if slowly, encroaching on these privileged positions. Mining has already passed to a great extent into the hands of native and Indian workers. Agricultural work has always been almost exclusively performed by the same class.

With the growth of industries and mass production, the highly-skilled worker is becoming a less important factor. He will never be eliminated, but the proportion of skilled to so-called unskilled and semi-skilled operatives is rapidly diminishing.

On the other hand, in spite of all his handicaps the native worker is slowly, but surely pushing himself into the higher and more responsible branches of industry, trade, and even into the greater professions (doctors, parsons and lawyers).

What is to be done about it?

That section of the workers who are willing and able to take the longer view is already convinced that repression, segregation either industrial or geographical—can only be partially successful and then only for a time.

They recognize that sooner or later the national trade-union movement must include all genuine labor industrial organizations, irrespective of craft, color or creed. The question is when and how? This brings us to the question immediately under discussion, would it be in the best interests of the European and the native organizations to grant the application for affiliation which has been made by the I. C. U.?

Examining this problem, the memorandum points out that there is one first objection: "the 100,000 members claimed by the I. C. U. would, on a card vote, out-vote all the other unions put together if a division took place, as is possible, on race lines. This difficulty, it is said, might be overcome by an arrangement such as an agreed reduction in the I. C. U.'s voting strength, but, assuming that this was accepted and the voting strength, reduced to 5,000, there still remains the danger that sections of organized labour, which might affiliate with the Congress in the near future, would remain aloof, and also that some unions which are now affiliated would secede. If this happened, the European unions would suffer and the I. C. U. would receive no benefit.

The memorandum, therefore, concludes on the question of affiliation in the following terms:

> It is the considered opinion of the committee, therefore, whilst keeping in view the soundness of the principle that all bona fide trade unions and employees' associations should be linked up in a national coordinating body to the international organization, that a considerable amount of propaganda is needed among the union membership before affiliation can take place with benefit to all concerned. . . .
>
> The committee, however, came to the conclusion that it would be desirable if periodical meetings between the two organizations could be arranged or consultation on matters of common interest. These meetings would tend to inform both sections of their mutual difficulties and problems and would pave the way for more formal relations in the future.

National Council I. C. U. Replies to Memorandum South African Trade Union Congress

The National Council of the I. C. U., which at the time was in session at Johannesburg, immediately issued a reply to the coordinating committee's memorandum.

The I. C. U.'s manifesto, after regretting "the premature publication" which had taken place, goes on to speak of the coordinating committee's attitude in the following terms:

> We agree with most of what the memorandum contains in so far as it traverses the present position of the native worker in industry. Beyond that it is a useful statement in that at least it shows up the stupid and futile attitude towards their black fellows.
>
> It is ludicrous to find the coordinating committee seeking to justify a policy based on the stupidity of the rank and file whom they represent. In one breadth they admit that the European worker has sought protection at the price of gross injustice to the native worker, and that this policy has failed to afford him protection; in the next they advocate a virtual continuance of that policy by recommending the refusal of the I. C. U.'s application.

Examining the objections made to the proposed affiliation, the National Council affirms the right of the majority to dictate policy. It would not agree to affiliate on a lesser number than its actual membership. The statement that other unions might hold aloof or secede from the Trade Union Congress if the I. C. U. were admitted, is regarded as a poor tribute to the stability of the Congress. It is held that if the Congress can only be held together by pursuing a false policy of racial antagonism the sooner it sinks into oblivion the better it will be for the labor movement.

As regards the proposal for periodical meetings between the two organizations, the manifesto declares for full and equal status or nothing, and describes the proposal as springing from a wish of the Congress to patronize the I. C. U. as inferiors.

Nevertheless, periodic meetings were instituted and participated in by the original I. C. U.

The first such meeting was held on August 21, 1928, Mr. Ballinger and Mr. Kadalie being among the representatives of the I. C. U. As a result of this meeting the Trade Union Congress decided to send a deputation to the Minister of the Interior to make representation against restrictions placed by the Union authorities on Mr. Ballinger's stay in the Union. Mr. Ballinger was later informed that his temporary residence with freedom of movement for an unspecified time would be granted subject to the condition that he agreed to leave if required by the Minister.

Admission All Workers to Unions Irrespective Race or Color

Another interesting event in trade union development was the decision of the Amalgamated Laundry Cleaners' and Dyers' Union (white) of Johannesburg in July, 1928, to affiliate the natives engaged in the industry. This decision was followed by a strike among Johannesburg native laundry workers in sympathy with a white woman worker who was alleged to have been dismissed owing to her refusal to resign her position in the White Laundry Workers' Union.

Furthermore, as a result of a canvass of the unions in the Transvaal, Natal and the Orange Free State, the Trade Union Congress executive issued a statement contending that industry as a whole will benefit if unions admit all workers to membership irrespective of race and color. It recommended that where the white organizations cannot do this, parallel unions should be formed for the natives.

At the Orange Free State Agricultural Congress held in August, 1928, a motion that natives on the farms who were members of the I. C. U. be boycotted was agreed to without discussion. On the other hand, the Volkrust Farmers Association, in the Transvaal near the Orange Free State border decided to meet a deputation from the I. C. U. to discuss the wages and condition of native employees.

"The Durban Riots on the 16th and 17th of June, 1928," said the South African Outlook, "is one more warning of the dangerous instability of the present native labour situation in the Union. The explanation offered that it arose out of a demand of the natives that their food, especially the beer sold to them by the municipality, should be prepared by people of their own race, does not appear sufficient. In local circumstances, it seems likely, there must have been a particular grievance or irritation, which fired some wide-spread smouldering discontent; and it is satisfactory to know that a thorough enquiry has been promised.

"Blame and responsibility, as might be expected, have at once been attached to the Communists, and to the local branch of the I. C. U., and repressive measures against these are being demanded.

"With all the powder lying about at present no one will deny that fiery Communist teaching is seriously dangerous. But the problem is how to check it without a further lessening to the native people and their professing advocates, of due freedom of speech, and without driving their agitations for reform more underground. As for the I. C. U., there is only one reasonable course to be followed and that is to have a native union or organization properly recognized and given responsibility. Such an organization alone can provide the safety valve that is now indispensable.

"During the elections much was made, with exaggerated figures, of the progress of native education as somehow a peril to white civilization. But, as every man who will seriously reflect knows well, it is not the well-educated and those that have a substantial stake in the peace and prosperity of a governed country that cause revolutionary trouble, but it is the half-baked and the ignorant masses at the mercy of the talkers."

South African Federation of Non-European Trade Unions

On September 1, 1929, a conference of the South African Federation of Non-European Trade Unions was held in Johannesburg.

One of the resolutions adopted was as follows:

> The conference believes in the ultimate unification on class lines of the whole trade union movement, irrespective of color. We favor a single union without a color bar, and including both skilled and unskilled workers, for every industry. When for any reason it is found

impossible to set up such unions immediately, we favor the establishment of parallel unions for non-European workers. Every effort should be made to secure cooperation between white and black unions in the same industry, with a view to their ultimate fusion in a single union.

It is of value to compare the above resolution with that adopted by the white South African Trade Union Congress in March:

That the most satisfactory method of organization is to include workers in a given industry or trade in one union. If this is, for various reasons, not practicable at the moment, then branches of unions should be opened to receive non-European workers who are otherwise eligible to join. If neither of these proposals is adopted, then parallel unions for non-European workers should be registered and have representation on the various bodies set up under the Industrial Conciliation and Apprenticeship Acts.

The South African Federation of Non-European Trade Unions consists of eleven separate unions claiming a total membership of 10,000. Earlier in the year it was reported to have accepted affiliation with the Moscow International. The chairman of the conference, however, stated that it was independent of both the Moscow and the Amsterdam Internationals.

Resolutions R. I. L. U. for Betterment Non-European Workers

Early in 1930, the executive bureau of the R. I. L. U. (Red International of Labour Unions) with headquarters at Moscow, discussed the question of the trade union movement in South Africa. The many weaknesses and shortcomings of the Federation of Non-European Trade Unions were examined and measures adopted for strengthening and extending its work.

The resolution adopted on this question sets forth the following tasks for the Federation:

1. The main task of the Federation of the Non-European Trade Unions at the present time is the organization of the unorganized. (native, colored and whites). Special attention must be directed towards the organization of the basic industries—mine, railroads, dock-workers, agriculture workers. The center of gravity in this campaign must be placed upon the natives, they being the great majority of the toiling population of South Africa.

2. The question of unemployment is a very serious one in South Africa. Under existing conditions the tactics of the bosses will be to set the unemployed "poor whites" and colored workers against the natives. The Federation must immediately take upon itself the organization of the unemployed, drawing them into the struggles of the employed workers, and on the other hand, the trade unions affiliated with the Federation are to take an active part in the struggles of the unemployed (demonstrations and meetings). Every effort must be made to draw the masses of workers both organized and unorganized into these struggles and demonstrations achieving complete unity of the whole working class of South Africa.

In order to further strengthen the influence of the Federation in the factories, shops and mines, etc., as well as to maintain the closest contact with the masses, shop committees and shop delegates must be set up in all the industries, through popular elections at meetings of the organized and unorganized workers.

These must be made permanent organizational structures in order that they might serve as nerve centers between the workers and the Federation in the everyday struggles of the toiling masses.

3. The most prominent feature in the agitational and propaganda campaign of the Federation should be the struggle against white chauvinism. As a first step in this direction there must be the eradication of all traces of the white supremacy ideology in the trade unions affiliated to the Federation and the exposing of the splitting tactics of the reformists who are trying to play up white workers against natives and who are spreading lies about the dangers of cheap "black" labor, and about South Africa "Going Black."

4. A relentless criticism of the reformist tactics of the trade union Congress and the various sections of the I. C. U. must be a part of this campaign. The policies and the role in the labor movement of Andrews, Kadalie, Champion, Ballinger, and so forth, must be made extremely clear to the masses, their betrayals (railroad strike, furniture workers' strike) must be carefully exposed, and their alliance with the employers and the government must be clearly shown.

5. The Federation is to carry on a propaganda campaign in order to bring out the aims and purposes of the R. I. L. U., at the same time relentlessly exposing the mistakes and opportunist deviations of some of the leaders of the Federation (lack of effort to organize the unorganized, lagging behind the strike and revolutionary movements of the masses, the fostering of legalistic tendencies and spreading of constitutional illusions by participating in petition campaigns, etc., cooperation with the reformists without attempting to criticise and expose their mistake and role and the conscious or unconscious betrayals of the class interests of the works.) The masses must be taught to examine and criticise their own leadership.

6. With intensification of class contradictions the government and the capitalists are increasing their persecution of the class conscious workers and their organizations, striving to outlaw them altogether. The Federation must fight with every means in its power for continued open existence and for the unfettered devélopment of the class unions, utilizing for this purpose all means of mass struggle.

7. The raising of the cultural and ideological level of the native workers is one of the most important guarantees for the success of the work of the Federation. A plan must, therefore, be worked out for the education of native workers and for the development of leaders from among these elements.

"The natives must occupy leading positions in all the different links of the organization while the white comrades must also participate actively in the work of the Federation.

8. The Federation being the leader of the economic struggles of the workers and actively participating in the national-liberation movement for a Native Republic of South Africa. In this respect the organization of the agricultural workers becomes one of the utmost importance because the workers are the connecting link between the urban proletariat and the toiling rural population, which forms the basis of a victorious agrarian revolution, without which the victory of the national liberation of the toiling masses of South Africa cannot be accomplished.

We hope that the Federation will set out at once to carry out the instructions of the R. I. L. U. for we are confident that this will enable it to become a real mass militant trade union organization embracing not only native workers but all wage slaves regardless of race or color who are now groaning under the yoke of capitalist exploitation."

Program of Action for Negro Workers of the World

The International Trade Union Committee of Negro Workers of the Red International of Labor Unions issued in 1930 what is designated as "A Trade Union Program of Action for Negro Workers of the World."

The Negro toiling masses are subjected both to capitalist exploitation and imperialist oppression—they suffer both as members of the working class and of an oppressed race. In this or that country the one or the other form of oppression predominates.

In the United States of America the Negro toilers are mercilessly exploited on the cotton plantations, in the mines, factories and workshops of the southern and northern states. They are being deprived of full civil rights. They are victims of racial prejudice and antagonism fanned by the bourgeoisie, and are subjected to lynch-law and mob-rule.

The low standards of living of Negro workers are made use of by the capitalists to reduce the wages of the white workers. However, the misleaders of labour, the heads of the reformist and reactionary trade union organization, who do not trouble to organize the unorganized white workers, care even less for the Negro workers. This attitude of the reactionary labor leaders helps to split the ranks of labor, allows the employers to carry out their policy of divide and rule, frustrates the efforts of the working class to emancipate itself from the yoke of capitalism, and dims the class-consciousness of the white workers as well as of the Negro workers driving the latter into the arms of the church and petty-bourgeois nationalistic societies, such as Garveyism and the like.

The Negro toilers as well as the white workers in the industrial countries must bear in mind that only united in the ranks of the general labor movement can they achieve their freedom. The fight of the Negro workers for emancipation from race oppression is clearly, in the main, a fight against capitalist exploitation. In this fight attention should be paid to the Negro peasantry of the southern states of the U. S. A. Agitation should be carried on among them against capitalism and racial oppression connecting this agitation with the economic demands of the Negro farmers.

In a somewhat different aspect is the position of the Negro toilers of the colonial and semi-colonial countries. In Africa the majority of the Negro population is still living a primitive tribal life. Here the imperialist invader by expropriating the communal lands, by heavy taxation and by all kinds of oppressive legislation is forcing the natives to supply cheap labor for the farms, mines and other industrial undertakings of the capitalists. This process of proletarisation whilst breaking up the old tribal life, at the same time subjects the natives to a miserable existence under conditions which are hardly distinguished from plain slavery.

In order to safeguard the domination of the handful of white masters, the huge masses of the toilers in these colonial and semi-colonial countries are artificially divided into several social castes subject to different laws. We have in South Africa, for instance, the native, the most degraded caste, then the so-called colored races and above them the poor whites. The common class interests are being obscured by this differentiation and instead of organizing a united front against their common class enemy, the workers are fighting each other, strengthening in such a way the position of the capitalist class.

The struggle of the Negro workers for liberation is indissolubly bound up within the wider struggle of the international proletariat and the Negro workers must line up in the revolutionary class organizations the world over, by organizing their forces for joint struggle. In order to help the establishment of such a united front between the Negro toilers and their fellow workers, in order to liberate the Negro workers from the influence of reactionary nationalistic petty-bourgeois ideologies and draw them into the lines of the international revolutionary class movement, the International Trade Union Committee of Negro workers of the R. I. L. U. issues and asks the Negro workers to rally to the following programme of action:

1. Equal Pay for Equal Work: Negro workers as a rule are working at lower wages than white workers. In South Africa the wages of native workers are from four to five times lower than the wages of European workers in most fields of work; in America the constant lowering of the wages of Negro workers, the employment of Negro workers only upon their acceptance of lower wages than the white workers, not only means the lowering of their own standards of living, but the standards of other workers as well. In the West Indies, in Cuba, on the sugar plantations, etc. Negro workers toil for a few cents per day. In order to raise the standards of living and subsistence of Negro workers it is necessary to struggle for equal pay for equal work, irrespective of race, color or sex. At the same time Negro workers together with all other workers must wage a common fight for higher wages, raising the general standard of living of all the workers.

2. An Eight-Hour Day: In most industries and at all kinds of work, the Negro workers toil from 10 to 12, and in some parts of the world even 16 hours per day. One of the main tasks of the Negro workers must be to obtain an eight-hour day and ultimately, together with the rest of the working class, fight for a seven- and a six-hour day.

3. Forced Labour: In many parts of the world Negro workers are forced to toil, in some cases for no wages at all, for community improvement. In the West Indies native workers have been forced at the point of the bayonet of U. S. marines, to build and maintain roads. They have been driven from Haiti into Cuba to work on the sugar plantations. In South Africa forced labour takes the form of contract labour, natives being conscripted and recruited in Mozambique (Portuguese East Africa) and transported long distances to work in the mines of South Africa, where they are forced to live in compounds and cattle pens. This system is legalised through the so-called (Mozambique Treaty), existing between Portugal and the South African Government. In French Equatorial Africa the system of forced labor is so brutal that it resulted almost in the complete annihilation of the native population. In the U. S. A. forced labor does not exist in the same form, but in the southern part of the United States of America many agricultural workers work under a system of peonage; in some states of the South of the United States of America, Negro convicts are forced to work in the coal mines and on plantations. It is against this system of camouflaged

slavery that we have to wage an incessant fight. We must do away with the (Mozambique Treaty), with peonage, forced and convict labor, (Corvee Labor), contract labour, and generally to uproot modern slavery in any and every guise.

4. Labor Legislation (Insurance, etc.): As one of the means of raising the living standard of the workers we must demand the adoption and enforcement of insurance laws that provide for the care, at the expense of the employers, of all workers in case of unemployment, accident, sickness and also the paying of old age pensions and death benefits.

5. Protection of Women and Youth: We must demand adequate protection for women and young workers, equal wages for equal work, equal benefits and proper working conditions. Vacations for expectant mothers before and after confinement, with full pay and leave periods during the working day after returning to work for nursing the babies.

6. Freedom of Trade Unions: We fight for the right to strike, for the right to organize trade unions, for the right of free speech, wherever these rights do not exist.

7. Against Class Collaboration: We must wage a militant fight against government coercion, compulsory arbitration, company unions; against all reformist class collaboration.

8. Against Racial Barriers in Trade Unions: The first prerequisite for a victorious struggle is a hundred per cent organization of all Negro workers into trade unions. We must, therefore, conduct a relentless fight against racial bars in some of the existing white unions, the opening of the union to all workers regardless of race and color.

9. Special Unions of Negro Workers: Where special bars are not removed and where white unions refuse to admit Negro workers, special unions of Negro workers must be organized. Also, in white unions where Negroes are admitted but are treated as second class members with unequal rights and privileges, special unions must be organized.

10. Against White Terrorism: We must carry on a resolute fight against terroism in all its forms—against lynchings, police and soldier terroism, against the assassination of trade union leaders and social workers, against their arrest and deportation.

11. Housing and Social Conditions: The housing and social conditions of Negro workers in the industrial centers are among the worst in the world. We must demand that adequate attention be paid to the protection of the health and well-being of the Negro workers and their families and that better houses and social surroundings be provided.

12. Agricultural Workers: Worst of all is the condition of the Negro agricultural workers. Agricultural workers must be organized into trade unions, which must fight for the special demands of agricultural workers including shorter hours, social legislation, protection for women and children of the workers, etc.

13. Against the Confiscation of Peasant and Communal Lands, against Poll and Hut Taxes, etc.: A special problem is the land question and particularly the agrarian policy of the South African Government. The confiscation of the land of the natives and its reservation for white settlers in different parts of Africa and confiscation in the West Indies tends to create a landless peasantry which is forced to seek work on the white farms and in the cities. The position is yet more aggravated by the policy of levying hut and poll taxes, making the competition for work more acute and the level of wages lower still, and bringing about a worsening of conditions in general. We must, therefore, fight against confiscation of native land and for the restitution of all land confiscated in the past to the native communities, as well as for the abolition of all special taxes and laws which result in the driving of the peasant from the land.

14. Universal Education: To reduce the amount of illiteracy among the Negro workers and their families and to raise their cultural standards, free universal primary and secondary education for the children of the workers and special courses for adult workers must be provided for. At the same time we must demand the abolition of racial segregation in educational systems.

15. Civil Rights: A basic task for agitational and organizational activities necessary as the first step in our main struggle against imperialism, is to achieve the abolition of all racial discriminations, abolition of (Pass Laws), and regulations abrogating the rights of the Negro workers, and to achieve universal suffrage, freedom of speech, freedom of workers' press. All color bar and caste systems existing in South Africa, in the West Indies and elsewhere must be abolished.

16. Self-Determination of Negroes: In South Africa, in the West Indies, and in the Southern part of the U. S. A. the trade unions of the Negro workers should seek to widen the scope of the economic struggles of the Negro workers, transforming them into political struggles, with the aim of turning it ultimately into a combined economic and political struggle for power and self-determination.

17. Fighting the Influence of the Church and of Bourgeois and Petty-Bourgeois Ideas and Movements: We must combat the influence of the church, of bourgeois and petty-bourgeois ideologies and movements. The church, by offering to the Negro workers and peasants for the miseries they are enduring in this world compensation in heaven, are befogging the minds of the Negro workers and peasants, making them a helpless prey to capitalism and imperialism. The bourgeois and petty-bourgeois ideas and movements such as Garveyism, etc., detract the Negro workers from their fight in hand with the international working class, for their emancipation from the yoke of Capitalism and Imperialism.

18. The War Danger: The International Trade Union Committee of Negro workers directs the attention of the Negro workers of the world to the war preparations, which are now being pushed with great energy by the imperialists and their satellites. This brings the war danger near home to every working man and woman. The hatred which the imperialists of all countries feel for the Soviet Union makes it almost certain that the next war will be directed against the U. S. S. R.—the Fatherland of the workers and oppressed peoples of the world. At the same time the political and economic contradictions and the clash of interests between the different imperialist groupings breed the danger of war between the imperialists themselves for a redivision of the colonial and semi-colonial spheres of influence.

For the Negro workers the question of the war danger is of paramount importance. Already in the last war the imperialists were drafting millions of Negroes into their armies. This was done not only for the purpose of filling the shortage of man power experienced by all the combatants, but also because the imperialists believed that the Negroes being backward would be more docile, more obedient and less liable to be influenced by revolutionary propaganda than the white armies; for this reason, they think the Negroes could be more conveniently used for cannon fodder and in the event of revolutionary outbreaks among the troops at the front or among the white population at the rear they could use the Negro troops to crush the movement. It is absolutely certain that in the event of another war the imperialists, fearing revolutionary outbreaks, would conscript in even greater numbers black and colored troops to suppress the struggles of workers (in France) and they would be used against the Chinese workers in China (by Great Britain.)

The Negro workers of the world must fight against this menace of war: They must mobilize their forces in order to thwart the imperialist device of using black troops against the workers.

International Conference Negro Workers

The trade union movement of International Negro Workers, through a provisional committee of Negro workers that was elected at the second congress of the "League Against Imperialism" which took place at Frankfurt-on-Main, Germany, in July, 1929, held a conference in Hamburg, Germany, July, 1930.

Among the reasons advanced for holding the conference were that "the conditions of life of the Negro masses under British, French, Belgian, Portuguese and American imperialist exploitation showed clearly:

1. That there was a considerable similarity in those conditions in the various African colonies.
2. That the Negro workers in the various colonies were isolated from one another and from the workers of other countries.
3. That the vast Negro masses were completely unorganized.
4. That they were being politically misled and deceived for the benefit of the capitalists and imperialists by Garveyism, pan-Africanism, national reformism and trade union reformism."

It was reported that "there were delegates, including a woman, from important unions in the United States of America (miners, railway workers, needle trades, etc.) and delegates from Jamaica, Nigeria, Gambia, Sierra Leone, the Gold Coast and from the former German colony of Cameroon, as well as a white delegate from the South African Negro workers' organizations. There were no delegates present from the French colonies, from East Africa, from the Belgian and Portuguese territories in Africa and from the Latin American countries."

Among the problems discussed at the conference were:

1. The report of the International Trade Union Committee of Negro Workers.
2. The economic struggle and tasks of the working Negroes.
3. The struggle against Forced Labor.
4. The danger of war and the working Negroes.
5. The programme of the International Trade Union Committee of Negro workers.

DIVISION XXXVII

FORCED LABOR IN AFRICA

Question of Forced Labor Brought Within Sphere of International Consideration

Lord Olivier in his recently devised publication, "White Capital and Colored Labor," discusses the effects of Association between white people, commonly spoken of as representing European or "Western" civilization, but viewed especially in their economic activities as traders, planters, industrial organizers, employers and masters, and people of those races that are popularly described as "colored," when the latter are brought, by contact with white men, into the position of employees, wage-workers and laborers, labor tenants or contract-bondsmen, used or sought to be used as assistants in the white man's economic activity. What is the white man going to make of the black, or the black of the white in industry? The question is one of very rapidly growing importance.

The great development of the deliberate policy of extracting wealth from Africa has actually made the issue between Europeans and Africans much more visibly and distinctly one of "White Capital" versus "Colored Labor" than a generation ago. To probably most people who thought about it, it actually seemed to be. This cannot but be recognized by anyone who looks back on the last forty years' development of imperialism: whether his own sympathies incline to the doctrine of "Britain's undeveloped estates" or to that of "Trusteeship" for natives.

(1) The question of forced labour appears first to have been brought within the sphere of international consideration on the occasion of the adoption, by the Peace Conference, of the Covenant of the League of Nations and the mandatory system there detached from the former German and Turkish Empires.

The Covenant itself makes no direct reference to the question, Article 22, however, speaks of the well-being and development of "people not yet able to stand by themselves under the strenuous conditions of the modern world" as being "a sacred trust of civilization," and Article 23, lays down that the members of the League:

(a) Will endeavor to secure and maintain fair and human conditions of labour for men, women and children, both in their own countries and in all countries to which their commercial and industrial relations extend . . . ; (and will).

(b) Undertake to secure just treatment of the native inhabitants of territories under their control.

(2) Some of the ideas underlying these passages found more concrete expression insofar as forced labour is concerned when the terms of the Mandates came to be drafted. Each Mandate of the "B" and "C" type contains an article of forced labour. In the case of the "B" Mandates the formula employed is the following:

The Mandatory . . . .

(3) Shall prohibit all forms of forced or compulsory labour, except for essential public works and services, and then only in return for adequate remuneration.

An additional clause is appended, aimed in part at other methods of compulsion than those usually associated with legalized forced labour. It is as follows:

The Mandatory . . . .

(4) Shall protect the natives from abuse and measures of fraud and force by the careful supervision of labour contracts and the recruiting of labour.

In the "C" Mandates the text is drafted slightly differently: The Mandatory shall see . . . . that no forced labour is permitted, except for essential public works and services, and then only for adequate remuneration.

The differences of text do not appear to indicate essential differences of meaning.

(a) The Purposes for Which Forced Labour May be Extracted—The texts of the Mandates are peremptory on the point that no forced labour is permissable except for essential public works and services. That of the Slavery Convention differs in several points. In the first place, as a "traditional provision," forced labour for other than public purposes (i. e. for private employers) is permitted provided that progressive effort be made to put an end to it as soon as possible, and under certain conditions.

The effect appears to be that in areas under Mandates forced labour for private employers is entirely prohibited, whilst states which adhere to the Slavery Convention may permit its temporary continuance under certain conditions where it still exists, but may not permit its development where it does not still survive, and may not resuscitate its practice.

In the second place, instead of the term "essential public works and services" found in the texts of the Mandates, the Convention uses the wider term "public purposes."

(b) The Circumstances Under Which Forced Labour May be Extracted—On this question the only indication given by the texts of the Mandates appears to be in the use of the word "essential" and, as has been said above, no evidence is available as to what precisely was meant by the term. The Slavery Convention itself contains nothing on the point, but the resolution of the assembly which accompanied it comprises the important expression of opinion that "as a general rule it (i.e. forced labour for public purposes) should not be resorted to unless it is impossible to obtain voluntary labour.'

(d) The Question of Remuneration—On this to Forced Labour—This important question is resolved simply in the case of the areas under Mandate: it is the Mandatory that "shall prohibit all forms of forced or compulsory labour," or "shall see that no forced labour is permitted."

On the Mandatory then rests the responsibility. The convention takes the direct responsibility for local officials or authorities and places it upon the "competent central authorities concerned."

(d) The Question of Remuneration—On this point again the Mandates are peremptory; all forced labour is to be adequately remunerated. In the convention, however, it is only forced labour for other than public purposes which "shall always receive adequate remuneration;" as regards public purposes the convention itself is silent. The report of the Sixth Committee, however, explains the omission, and the Resolution on the matter indicates the opinion of the committee and of the Assembly, that "as a general rule" it "should receive adequate remuneration."

These principles, in part clear, in part somewhat nebulous, represent the result so far of international negotiations and discussions on the question of forced labour.

National legislation and practice has in many, if not all, cases gone much farther, not only in the adoption of principles governing recourse to forced labour, but also, and more particularly, in regard to the regulation of the condition under which the forced labourer should work and the safeguards which should surround him at his task.

Resolutions Committee Experts on Native Labor

At the meeting of the Committee of Experts on Native Labor at its first session in Geneva, July 7-12, 1927, the following resolutions were adopted by the committee:

1. In view of the continually increasing importance of the question of the conditions of labour in extra-European areas where industrial development is still at a low state;

And in view of the undoubted utility of the widest possible dissemination of reliable information concerning the measures taken by the various administrations to safeguard the well-being of the population under their charge;

The Committee of Experts on Native Labour urges the International Labour office to consider by what means it may be possible to secure the publication of complete information on questions affecting labour conditions in such areas.

2. This committee considers the question of the regulation of forced labour to be one of urgent importance for the safeguarding of the conditions of certain populations, and considers that it should be examined by the International Labour Conference at an early date.

It requests the Director of International Labour Office to communicate this resolution to the governing body, which, under Article 400 of the Treaty of Peace of Versailles, determines the Agenda of Sessions of the conference.

3. That in the opinion of this committee all forced labour should cease at the earliest possible moment.

Criticism Relations White Capital and Colored Labor

In dealing with the relations of White Capital and Colored Labor, the Labor and Socialist International Congress of Brussels in August, 1928, formulated its criticism of those relations to the following effect:

In the exercise of their policy of exploiting local economic resources in Imperial and European interests European Governments have in various places used some or all the following means:

(a) They have declared their own governments the owners of all or much of these territories, ignoring, superseding, or suspending the rights of the natives, in whatever form, whether of communal or individual ownership, these rights may have been established among the natives themselves as part of their recognized system of law.

(b) European governments have sanctioned the enforced agreements purporting to convey vast areas of land or concessions of exclusive mineral rights made by native chiefs at absurd prices to European adventurers.

(c) They have imposed upon the natives direct taxes with a view to compelling them to work for Europeans and have exacted compulsory labour for porterage and for public works.

(d) With the same object, namely, that of ensuing a regular and docile labour supply, they have imposed laws for the registration of natives and forbidden them to move freely about their own country.

(e) They have imposed by law discrimination against natives as such; forbidding the employment of natives in skilled industries operated by machinery.

(f) Having established Masters' and Servants' Laws requiring the employment of natives under contract for prescribed periods, they rendered it a criminal offense, punishable by fine or imprisonment, for natives to absent themselves from work without leave, thus depriving them of the right to strike for better conditions: and they have prohibited by law meetings of natives or the discussion of opinions regarded by Europeans as likely to create disaffection of the natives against their employers.

Demands of Labor and Socialist International Congress

The Labor and Socialist International Congress formulated demands on behalf of the natives which to them at any rate would probably appear to be resonable and just, and which are no more than would have assuredly been stipulated by their chiefs at the time that the treaties were made had the necessity for so doing occurred to and been understood by them, as a precaution against white men's ideas of justice.

These demands are thus formulated:

1. That in all those territories of tropical and sub-tropical Africa and the Pacific, all land not already appropriated by Europeans shall be recognized as the property of the native community.

2. That every native family should be assured sufficient land for its support.

3. That no taxes or any burdens whatsoever shall be imposed upon natives except for the administration of public services which directly benefit the natives.

4. That no taxes should be permitted that a native cannot pay without leaving home to work for an employer.

5. That every form of enforced or indentured labour and every kind of taxation or pressure practiced for the purpose of forcing natives into employment shall be abolished.

6. That no labour contracts should be enforceable under the sanctions of penal law; all labour contracts should be made before a magistrate or other official of administration;

the labour contract should be remedied by civil process only.

7. That the recruiting and conditions of labour should be so regulated and inspected as to prevent industrial slavery and the economic dislocation of the life of the village and tribal communities.

8. The congress entirely condemns the principle of racial discrimination in industry.

That foreign capitalists and planters exploiting the natural resources should be obliged to contribute a sufficient portion of their profits for the purposes of native welfare and education.

That native agriculture and the growth of agriculture produce should be assisted and encouraged by government. Where machinery for joint production, scientific assistance, etc., are required, the government should supply the necessary capital through agricultural loan banks or otherwise, encourage the use of improved processes, and promote cooperation for marketing. Governments should assist and encourage the establishment of consumers' cooperatives among the natives.

So long as the native populations of these territories are not qualified effectually to control by democratic parliamentary institutions the intricate mechanism of a civilized state, it is essential that the European exploiting class should not be placed in unrestricted control of the local government. The judiciary and public administration of justice should insure that the natives would have equal protection before the law with the dominating races.

Whenever electorial institutions exist, the franchise should be general and equal and the electoral roll a common one with mixed electorates, to the entire exclusion of privileged enfranchises.

Means for promoting the hygienic welfare of the natives should be organized on a large scale.

In all colonies the military employment of natives for other purposes than the defense of the particular territory concerned should be forbidden, so long as these territories do not enjoy full self-government.

As regards the new system of mandates, the congress declares: That the principle of trusteeship under the League of Nations cannot be restricted arbitrarily to particular territories: it must be extended to cover all tropical and sub-tropical Africa and similar colonies of primitive culture elsewhere. The right of the community of nations to supervise the due execution by the trustee of the obligation of the trust must be recognized. Meanwhile, the authority of the Permanent Mandates Commission of the League of Nations should be strengthened, and it should hear evidence in support of petitions addressed to it by aggrieved groups in the territories in question.

The International Labour Office should elaborate a code for the protection of native workers which should be adopted by all state administering colonies as a minimum code of protection. The Mandates Commission of the League of Nations should accept the duty of watching the enforcement of this code in all mandated territories.

In respect of all unmandated territories the governments concerned should accept the same code as a minimum and entrust the same responsibility for watching over its enforcement to the Mandates Commission of the League of Nations.

The Congress demands the adoption of the open-door policy in all colonies, absolute equality for the trade and industry of all nations, and, where settlement is possible without injury to the welfare of the native inhabitants, similar equality in the rights to settle."

Catholics and the Forced Labor of Natives

On June 12, 1930, immediately after the formal opening of the fourteenth International Labor Conference of the League of Nations, an important Catholic deputation presented a memorandum upon forced or compulsory labor in colonial territories.

The Christian Democrat's summary of this memorial says:

"The Catholic memorandum on forced labour was drawn up by the Catholic Union of International Studies (Fribourg) with the assistance of a representative of the Catholic Council for International Relations (London) deputed by its Committee for that purpose. The other Catholic organizations that have adhered to the declaration are the Caritas Catholica Internationalis, the Catholic Association for the Protection of Young Girls, the Union d'Etudes des Catholiques Sociaux de France, the Ligue des Catholiques Francais pour la Justice Internationale and the German Caritasverband.

"It is an eminently practical document, examining and criticising article by article the Draft International Convention upon Forced Labour prepared for this year's Labour Conference. It is strongly in favor of a convention which would bind signatory states to work for the abolition of forced labour altogether at the earliest possible date: it urges that, meanwhile, the strictest regulation should be enforced so as to reduce to a minimum the purposes for which compulsory labour may lawfully be used; and that all these exceptions should be surrounded with every kind of precaution to safeguard the moral and physical well-being of the laborers. In particular it urges the abolition forthwith of forced labour for private employers (this is directed particularly against practices in Portuguese colonies and the Congo): the exemption of the whole personnel of mission schools and technical schools, of fathers of large families, of all who are too young, too old or unfit physically for continuous hard work. It lays stress particularly upon moral dangers of taking natives away from their wives in the labour gangs, and urges that the distances to which labourers should be taken in any emergency should be shortest possible from their own village, so as not to break up family and tribal life.”

Belgian Possessions and Forced Labor

In 1920, an important colonial congress was held in Belgium. In 1926, six years later, the second was held.

Socialists, clerical and liberal, noble and commoner, politician, student and industrialist joined with medicine, philanthropy and learning.

The King set a high goal for Belgian colonization:

> The Congo and its inhabitants have produced intensively and brought much money to the mother country; let us never forget that colonization must find its justification in the moral progress and material well being which it assures to the native population.
>
> This moral and material progress of the natives, is it not the necessary condition for the future returns of colonial enterprises?
>
> We have a responsibility towards these peoples over whom we have assumed the government.
>
> It is our duty to defend their life and preserve their health, on the one hand by the medical help which is being organized, and on the other by that modern machinery and economic equipment which while increasing a hundred-fold the production will diminish porterage and those exhausting labors, which are one of the causes of the depopulation . . .
>
> Let us recognize also the great service rendered by our numerous missionaries, full of zeal and apostolic self-denial, who have created flourishing centers of evangelization and who spread the light of Christian truths among these primitive peoples.
>
> Moral progress through the schools and the missions, hygiene and a fight against disease and alcoholism, safeguards thrown around workmen, better food supply, organization of labour recruitment; all that is inscribed in the Government's program, but this program ought, thanks to that cooperation of everyone, enter more into practice.
>
> It is the role of public opinion, it is your very own task gentlemen, to keep watch there.

The minister for the colonies was asked for information as to the situation in the Congo and the steps taken or envisaged to put an end to the abuses of forced labor. The question of forced labor was closely connected with the rapid industrial progress which had brought into being a proletariat of 500,000 in the Belgian Congo. In January, 1929, the Catholic missions in the Congo had protested against the excessive recruitment of native workers, and according to a pamphlet by Mr. Pierce Orts, president of the Belgian Red Cross and a member of the Permanent Mandates Commission, entitled Le Congo en 1928, the abuses connected with forced labor had by no means disappeared. According to this pamphlet, death rates of 128 and 144 per thousand had been recorded in certain labor contingents in 1927. The official report for the Belgian Congo for 1928 substantiated the assertions made in the pamphlet. That report stated that the male population had been decreasing in proportion to the number of women and children, as shown by the census, and that the percentages fixed for recruiting by the Labor Commission had been exceeded in some cases. In conclusion, the speaker proposed that a commission of enquiry composed of impartial persons should be sent to the Congo.

The minister for the colonies, Mr. Jaspar, stated in reply that the government had given constant attention to the question of forced labor, and recalled a debate which had taken place in the Chamber of Representatives in February 1929. On that occasion the minister had admitted that industrial development had gone too far, and that it was time to call a halt. Considerable progress had been made towards a solution of the problem, and the practice of compulsion was by no means general. The granting of concessions had been suspended in accordance with the views of the Labor Commission, and some of the large colonial undertakings had been required to assume humanitarian obligations which, in the case of the Kivu concern, represented a third of the capital investment. The cases of excessive recruitment and high death rates mentioned in Mr. Orts' pamphlet were of an exceptional nature, and did not represent the general situation in the Congo.

In a long letter addressed to the minister for the colonies, Mr. Orts adduced a number of recent facts in support of his conclusions. Although the Labor Commission had limited recruitment to 25 per cent of the adult male population, in many districts 40 per cent, and in one district 80 per cent of all the men between 15 and 35 years of age were in the service of Europeans. Although no new mining concessions had been granted since the meeting of the Labor Commission, the industrial development of the Congo did not appear to have been entirely suspended. A system of roads aggregating 9,800 kilometres had just been finished at the cost of considerable demands on the population. Railways were to be built which would call for the labor of many thousands of natives, and in the Kivu district, at any rate, the population was already exhausted. Mr. Orts refused to withdraw the figures which he had given in connection with the death rate, and the accuracy of which had been questioned by the minister for the colonies. He pointed out that the official report for 1928 confirmed his statement that 10,000 natives had escaped to Uganda to avoid the excessive demands made on them. Contrary to the statement of Mr. Jasper, forced labor was utilized in all parts of the Belgian colonies except Ruanda-Urundi.

The abuses had continued since 1928. The letter referred to workers recruited in 1929 to work on the road from Lubera to Rutshuru. Villages were subject to requisitions recalling a state of war, and the country had been drained dry. Mr. Orts stated in conclusion that the present moment was a crisis in Belgian colonial policy, and that there was no better plan than to set up a competent commission to study the situation on the spot and make proposals.

Mr. Crockaert in reply to a proposal that a Commission of Enquiry be appointed for investigation of conditions in the Belgian Congo stated that the proposal was belated due to the fact that the Colonial Congresses in 1920, 1923 and 1926 had taken measures to alleviate conditions relating to labor, health and social welfare, and that arguments based on conditions there were now obsolete.

Colonel Pierson, of the Colonial Forces, refuting the statement of Mr. Orts that 10,000 natives escaped from the Belgian Congo to Uganda in 1928 in order to avoid excessive demands made on them, states that this movement was due to lack of work in the Congo territory; also that this number was excessive as the entire population of the area under discussion was hardly more than the number given.

Forced Labor in Portuguese Territory

The application of the provisions of the Portuguese Labor Code of December 6, 1928, under which forced labor in the interest of private persons is abolished was suspended in the colony of Mozambique until the next harvest. Merchants in Mozambique expressed grave misgivings as to the consequences which would result from the carrying of these provisions into effect.

The Federation of Merchants of Mozambique, holding that these consequences will gravely affect the economic life of the colony, submitted to the Governor-General in July 1929 a petition urging that the new Native Labor Code should not be put into effect until important amendments had been made in it, and that the moral obligation of the natives to work should be clearly defined.

The Federation of Merchants considered that this obligation cannot be held to be fulfilled unless natives who refused to work of their own free will are compelled to perform forced labor for a period of from six to nine months. The Federation also considers that natives who hire themselves out outside the colony should on their return be forbidden to emigrate again until they have fulfilled the obligation to labor referred to above.

The petition of the Federation laid special emphasis on the fact that labor is a duty for every human being, to whatever race he may belong, and that it is essential that this obligation should be upheld by legal sanctions, which are not at present provided by the new legislation.

The Anti-Slavery Reporter and Aborigines' Friend in its issue of October, 1930 states that:

The British Foreign Office has issued an interesting trade report written by Consul General, Mr. Smallbones, in Loanda. Although this report deals primarily with trade and industry, it has in it one or two striking features dealing with labor and taxation, both of which are linked together in the Portuguese Angola administration.

"The wages payable to native labourers under contract are fixed by government. The hut tax at present is about equal to the salary for four months. These wages are low in proportion to the tax and they are also low in proportion to the price of trade goods. Generally, the natives can grow or gather enough produce for sale to the trades to pay the tax and to buy their necessities, and they have little economic incentive to hire themselves out for these wages. The intervention of the authorities, therefore, becomes necessary to supply the plantations with labour."

The last sentence puts into official language the overwhelming evidence of private correspondence to the effect that the Portuguese Administration of Angola is now openly using the forces at its disposal to compel natives to work for plantation owners, and thus we get a violation of one of the main principles of the Anti-Slavery Convention and the new Forced Labor Convention, in which forced labor for private profits is condemned as being barely, if at all, distinguishable from slavery. It will be remembered that the late Lord Cromer laid down the doctrine which is supported by Lord Lugard, that forced labor for private profit is slavery.

British Colonial Territory and Forced Labor

Under date of March 28, 1929, a Native Authority Ordinance was gazetted in North Rhodesia, providing inter alia, that the native authorities should be empowered to issue orders for the levying of paid force labor for essential public works and services.

No person may be required to work on such labor for a longer period than sixty days in any one year, or if he is fully employed in any other work or has been so employed for a period of three months in the year, or if he is otherwise exempted under directions of the governor. Orders may similarly be issued for the making and maintenance of inter-village roads, the extermination or prevention of pests and the cultivation of land to secure the natives an adequate food supply. A native is liable to a fine not exceeding five pounds or to imprisonment not exceeding three months or to both fine and imprisonment, if he fails to obey any such order.

A second ordinance gazetted in Northern Rhodesia on March 28, 1929, establishes measures for the repression of vagrancy similar in some respects to those in force in Kenya and South West Africa. A magistrate may order a convicted vagrant to find work within a definite time or to return to his village or to be detained in a house of detention. Every person detained in a house of detention may be put to labor and the superintendents are instructed to use their best endeavors to obtain suitable employment for the vagrants in their charge.

In the British House of Commons on January 23, 1930, in answer to a question whether forced labor was being employed on the construction of the new Jinja Kampala Railway in Uganda, the Under-Secretary of State for the colonies explained that the Kabaka of Buganda, through whose territory the railway under construction runs, was anxious to avoid the importation of labor from other districts and had made it known through the channels of the native government that it was his wish that his people should undertake the work, with the result that no difficulty had been experienced in obtaining volunteers.

The Under-Secretary added that the criterion which distinguishes forced from voluntary labor is that forced labor is exacted under the menace of a penalty for its non-performance, and while it was no doubt the case that the Kabaka's wish was regarded by the majority of the Baganda as tantamount to a command, it was not an order enforceable at law. Unfortunately, a few persons had been punished in the native courts for refusing to work on the railway before the matter came to the notice of the district officers, who took action as was possible. The Government of Uganda, the Under-Secretary declared, recognized that such prosecutions are inconsistent with the laws and steps have been taken to prevent as far as possible any recurrence.

On December 31, 1927, a circular (No. 88 of 1927) was issued containing instructions regarding the employment of communal labor by native authorities in Tanganyika. Section 3 of this circular lays down the principle that "when the service required is one which in a civilized country would be performed by a local authority against a rate paid by the individual, unpaid labour may for the present be requisitioned, but our policy should be gradually to substitute payment in money instead of in labour (still retaining power to compel labour if it is not forthcoming.) The payment might be in the form of a small addition to the tax to be retained by the Native Administration."

In this connection, it is of interest to note that the Sukuma Council Budget for 1928-29 provides for the payment of sanitation laborers.

In Section 5 and 5 of the circular it is emphasized that except in the above instance the previous sanction of the governor is required in every case before labor is requisitioned, and that in principle the native should discharge all his obligations through the medium of a tax.

Requisitioned Labor

With three exceptions, no labor was to be requisitioned by a government department without the express consent of the governor in each case. The exceptions were:

(a) The employment of porters for the transport of public stores or for government employees travelling on duty;

(b) The loading and unloading of steamers in cases of emergency;

(c) Emergency work, such as the saving of a bridge or railway embankment when there is not time to apply for the governor's approval. The second of the above exceptions was disallowed being just over six days.

Forced Labor in French West and Equatorial Africa

> It is reported that in the past, a large number of trading, transport, and agricultural firms in West Africa have relied upon the government for labor. It is customary for the administration to furnish commercial houses with laborers to unload the ships which come up the river to Koalack in Senegal.
>
> The administration also requires each district in the vicinity to furnish a regular number of men to the Compagnie des Cultures Tropicales en Afrique—an agricultural concern.
>
> The system of recruiting remains what it was during the military occupation. It is the system followed to carry out important public works—the system or requisition. This is defensible when it is a question of providing labor for public works—but for a work of agricultural plantations, it is an absurd system which is only justified by custom and also by the brutal fact that it alone until now has given results.

Dissatisfied with the recruiting efforts of the government of West Africa, and inspired by the example of military conscription, the Chamber of Commerce of Bamako prepared a memorandum demanding the creation of a labor army. Before being forced into such an army, the natives should be given the opportunity of signing five or ten years labor contracts either with the government or private employers. Commenting upon this plan, the Lieutenant-Governor of the Sudan premised his conclusions by saying: "Our regard for individual liberty cannot admit the idea of compulsory labor. But it is certain that our African population can and should contribute to the development of their country and furnish France with the raw materials for which she has such a pressing need." He stated that the present economic war was as harsh as the World War, the winning of which was a vital question for France. He, therefore, proposed that the "second portion" of men called in the military conscription and who now are exempt from service, should be put into a labor corps for a period of three years where they could be at the disposition either of the government or private individuals. An additional advantage of this scheme would be that teachers could teach these men "some elements of French."

If the natives were allowed to choose, the governor believed they would nearly all prefer to enter a labor army where they could work near their homes than military service, which meant service overseas. If they had this opportunity, the streams of emigration to Gambia, the Gold Coast and Nigeria could be stopped. The governor estimated that such a plan would furnish French West Africa with some forty or forty-five thousand laborers a year. The French government finally accepted in a modified form the labor army idea of the governor of the Sudan in a decree of June 3, 1926, relating to Madagascar and October, 1926, relating to West Africa. These decrees provide that the men in the second contingent may be convoked to "participate in the execution of general works, necessary to the economic development of the Colony."

In 1926, the government established in each colony of West Africa a labor office "whose mission shall be to facilitate the relations between employers and native workers," and to carry on "propaganda appropriate to satisfy the needs of commercial, industrial, and agricultural enterprises."

While the industrialization of French West Africa has not reached the point where native labor unions have been formed, strikes and other manifestations of discontent have, nevertheless, occurred, notably on the Thies-Niger railway. Two such incidents in which European and native employees both joined, occurred in 1925 and led to increase in pay. At the end of the year, a more serious incident, termed a "rebellion," occurred among the Bambara people working for the railway. According to a government report, the head of the service was accustomed to strike the lazy and negligent workers with a riding whip. This method of chastisement did not lead to protests; but when the European overlord ties three Bambaras to a stake—men whom he thought were agitators—the "false rumor" spread that the leaders had been killed, and the camp fell into panic. Calm was only established as a result of the intervention of a detachment of tirailleurs led by the manager who also happened to be an officer in the colonial troops.

The fourth congress of the French General Confederation of "Unitary" Labor, which met in September 1927, adopted the following programme for the protection of native labor:

(1) Increase of wages.
(2) Enforcement of the eight-hour day, by the application to the colonies of the public administrative decrees enforcing the Act of March 21, 1919, in France.
(3) For equal work, wages equal to those of European workers in the colony.
(4) Abolition of collective recruitment for emigration, and establishment of complete freedom of emigration.
(5) Institution of the weekly rest.
(6) Repeal of the decrees of June 3 and October 31, 1926, employing in the labour contingents, conscripts from Madagascar and French West Africa.
(7) Extension to colonial workers of safeguards at least equivalent to those provided by legislation in France, as regards health conditions, the protection of labour and industrial accidents.
(8) Protection of women and juvenile workers, and extension to them of the principle of "Equal pay for equal work."
(9) Repeal of the so-called "Native" Acts.
(10) The legal recognition of trade unions, complete freedom of trade union combination and the right to strike, for native workers in all colonies and protectorates.
(11) Respect for complete freedom of association for all, Europeans and natives, in those colonies where trade unions are controlled by the Act of 1884.

The French League for Promoting the Rights of Individuals and Citizens (League des Droits de l'Homme et du Citoyen) forwarded a letter to the minister for the colonies on November 17, 1927, drawing his attention to the cruel treatment inflicted on natives in certain parts of French Equatorial Africa as contrary to the rights of individuals.

The League distinguishes between two kinds of abuses:

"On the one hand, there are acts which in their inception are not of an illegal nature, orders which would have been permissible if they had been wisely executed, but which were rendered objectionable due to methods used by officials in carrying them out; for example, requisitions of labour porterage, cultivation and sanitary work. On the other hand, there are acts which are essentially indefensible and which are not justified by any legislation; for example, assault and cruelty carried to the extent of murder and massacre.

"The League requests the minister for the colonies to undertake an enquiry on the subject. This should take the form of a travelling commission of enquiry to look into every phase of the existing system of abuses in French Equatorial Africa and decide on the penalties to be inflicted."

Three Orders dated February 28, 1929, have been issued for the regution of native labor in the district of Dakar, West Africa, and its dependencies.

The first of these orders is that no native may be engaged as a worker until he has attained the age of 18 years, unless he is employed as an apprentice. The maximum working hours are fixed at eight per day, not including the rest period.

The second order fixes the minimum daily wage for native workers at seven francs.

Finally, the third order fixes the amount and nature of the food ration for native workers and the conditions to be observed in connection with camps and other places in which the workers are lodged.

Liberia and Forced Labor

In 1928, charges of forced labor and slavery in Liberia were made.

Thomas J. R. Faulkner, of Monrovia, Liberia, in a letter of June 20, 1929, to Sir Eric Drummond, secretary-general of the League of Nations, charged that:

The natives of Liberia are forced to work on the roads under the following conditions:

1. They are forced to work nine months of the year.
2. They are compelled to furnish their own tools.
3. They receive no compensation whatever for roadwork.
4. They are compelled to furnish their own food.
5. They are compelled to furnish food, i. e., rice and palm oil, to the commissioner and to the soldiers who act as overseers.
6. Upon failure of the chief of a tribe to supply the demanded number of men, he is at once heavily fined and forced to pay cash forthwith or go to jail. Often these men are compelled to pawn their wives and children to get the money to pay these fines.
7. For the most trival thing the laborers are fined small sums and forced to pay in cash, which is quite an impossibility. They often have to sell their food, which they have brought long distances, to get the money to meet these fines.
8. It is said that men on the roads are whipped so severely that they die from the

injuries, but because high officials are implicated in it has never been possible to get a report of the facts. The natives, of course, are afraid to inform against these powerful men.

As a result of this system of forced labor, the natives are leaving the country in large numbers.

Coupled with this condition of forced labor in Liberia, is the even more pernicious practice of shipping laborers to the island of Fernado Po.

The legislature endeavored to put a stop to this shipment of laborers out of Liberia, but the counties of Sino and Maryland refused to be included in the law, since the vice-president and post-master-general are the shipping agents from those counties.

Thus, the law fell short of its final object and affected only the counties of Cape Mount, Grand Basa, and Monserrado. But even in these three counties the law is evaded.

An International Commission of Inquiry Instituted.—At the International Labor Conference at Geneva in 1929, the Liberian delegate denied these charges. He asserted that all such labor was paid and that road construction was carried out by "companies working freely and voluntarily without any constraint." The charges, nevertheless, persisted; and as a result, the President of the Republic of Liberia proposed the setting up of a Commission of Inquiry. In August, 1929, in response to this request, an International Commission was appointed, consisting of three persons: Dr. Cuthbert Christie, chairman of the Commission, appointed by the League of Nations; Charles S. Johnson, director of the department of social science, Fisk University, appointed by the United States Department of State, and Arthur Barclay, former President of the Republic of Liberia, representing Liberia. Professor John F. Matheus of West Virginia State College was appointed secretary of the Commission.

When the members of the Commission arrived in Liberia, President King, on April 7, 1930, issued the following proclamation:

WHEREAS, in consequence of representations having been made against the Government of the Republic of Liberia in relation to slavery and forced labour, the President of the Republic of Liberia proposed the setting up of a Commission of Enquiry to investigate the alleged existence in Liberia of these social conditions, and in pursuance of said proposal and for the purpose of assuring an impartial enquiry and an authoritative report, did request the Secretariat of the League of Nations and the Government of the United States of America to nominate each a member to serve on the said Commission so proposed to be set up by the Government of Liberia; and

WHEREAS, the Legislature of the Republic of Liberia by a JOINT RESOLUTION of the Senate and House of Representatives approved December 12, 1929, did confirm said action of the President of the Republic and did authorize him to take all proper steps to effectuate the object of the proposed Commission of Enquiry; and

WHEREAS, in pursuance of the request made as aforesaid to the Secretariat of the League of Nations and to the Government of the United States of America, which nominations were accepted by the Government of the Republic of Liberia, that is to say:

Dr. Charles S. Johnson, on the part of the United States, and
Dr. Cuthbert Christy, on the part of the League of Nations;

Now, therefore, I, Charles Dunbar Burgess King, President of the Republic of Liberia, do hereby proclaim and give notice to the people of Liberia and to all residents within the borders of the Republic, that the Commission of Enquiry composed as follows:

On the part of the Republic of Liberia,
The Honorable Arthur Barclay;
On the part of the Government of the United States,
Dr. Charles S. Johnson;
On the part of the League of Nations,
Dr. Cuthbert Christy;

has this day been constituted and set up under the chairmanship of the Representative of the League of Nations with full authority to enquire into all matters coming within the scope of the terms of reference furnished them in relation to the alleged existence in the Republic of Liberia of slavery as a factor in the social and industrial economy of the Republic, and of forced labour otherwise than is sanctioned in the International Slavery Convention of 1926. To which end the said Commission of Enquiry by virtue of the provisions of an Act of the Legislature of Liberia approved December 6, 1926, is empowered to summon witnesses; to administer oaths and take testimony; to compel the attendance of witnesses; and to punish for contempts.

And I do hereby call upon all citizens loyally to appear before the said commission when duly summoned and to comport themselves in such manner as may facilitate the Enquiry; and towards that end I do advise that at no public meetings held during the life of Commission shall be discussed any matters coming within the purview of the Commission of Enquiry as the herein set forth.

GIVEN under my hand and the Seal of the Republic at the City of Monrovia this 7th day of April in (L. S.) the year of our Lord One thousand nine hundred and thirty and of the Republic the Eighty-third.

C. D. B. KING

By the President:
EDWIN BARCLAY,
Secretary of State.

The Commission concluded its inquiry and on September 8, 1930 submitted its report. The findings of the Commission and a summary of its suggestions and recommendations follow:

THE COMMISSION'S FINDINGS

(a) Whether slavery as defined in the Anti-Slavery Convention in facts exists in the Republic.

The Commission finds that although classic slavery carrying the idea of slave markets and slave dealers no longer exists as such in the Republic of Liberia, slavery as defined by the (1926) Anti-Slavery Convention does exist in so far as inter- and intra-tribal domestic slavery exists. Pawning is also recognized in the social economy of the Republic.

(b) Whether this system is participated in or encouraged by the Government of the Republic.

The Commission finds that domestic slavery is discouraged by the government in that any slave who appeals to the courts for release may be granted his freedom of a writ of Habeas Corpus or upon direct proceedings against his master or owner. Evidence before the Commission showed that in some cases domestic slaves have obtained their freedom upon evidence of ill-treatment.

(c) Whether and what leading citizens of the country participate therein.

The Commission finds that there has been no evidence that leading citizens of the country participate in domestic slavery, but there is evidence that some Americo-Liberians take natives as pawns, and in some instance have criminally abused the system for personal ends by taking women as pawns and using them to attract male laborers to their land.

(d) To what extent compulsory labor exists as a factor in the social and industrial economy of the state, either for public or private purposes, and if it does exist, in what manner it has been recruited and employed whether for public or private purposes.

The Commission finds that forced labour has been made use of in Liberia chiefly for motor road construction, for building civil compounds and military barracks, etc., and for porterage. That this labour has been wastefully recruited and used, frequently under conditions involving systematic intimidation and ill-treatment on the part of government officials, messengers and frontier force soldiers. That labour recruited by county superintendents and district commissioners for public purposes in many instances has been diverted to private use on the farms and plantations of high government officials and private citizens. That none of this labour has been paid, though paid labour may exist on the plantation; on the other hand, in Maryland some of it has been made to pay large sums to the plantation owners to be released from a term of unpaid and unfed labor.

(e) Whether shipment of contract laborers to Fernando Po under the terms of arrangement with Spain, or shipment of such labourers to the Congo or any other foreign parts is associated with slavery, and whether the method employed in recruiting such labourers carries any compulsion.

The Commission finds that a large proportion of the contract labourers shipped to Fernando Po and French Gabum from southern counties of Liberia has been recruited under conditions of criminal compulsion scarcely distinguishable from slave raiding and slave trading, frequently by misrepresenting the destination.

(f) Whether the labour employed for private purposes on privately owned or leased plantations is recruited by voluntary enlistments or is forcibly impressed for this service by the Liberian Government or by its authority.

The Commission finds that labour employed for private purposes on privately owned plantations has been impressed for this service on the authority of high government officials. That there is no evidence that the Firestone Plantations Company consciously employs any but voluntary labour on its leased rubber plantatations; but this, however, was not always the case when recruiting was subject to government regulation, over which the company had little control. That all the company's laborers are free to terminate their employment at will.

(g) Whether the Liberian Government has at any time given sanction or approval to the recruiting of labour with the aid and assistance of the Liberian Frontier Force or other persons holding official positions or in government employ, or private individuals have been implicated in such recruiting with or without governmental approval.

The Commission finds that Vice-President Yancey and other high officials of the Liberian Government, as well as county superintendents and district commissioners have given their sanction for the compulsory recruitment of labour for road construction, for shipment abroad and other work, by the aid and assistance of the Liberian Frontier Force; and have condoned the utilization of this Force for purposes of physical compulsion on road construction, for the intimidation of villagers, for the humiliation and degradation of chiefs, for the imprisonment of inhabitants, and for the conveying of gangs of captured natives to the coast, there guarding them till the time of shipment.

SUGGESTIONS AND RECOMMENDATIONS

I. Abandonment of the policy of "Closed doors."

II. Extension of education to all alike.

III. Native policy to be reconstructed by:

(a) Barrier between civilized and uncivilized being broken down;

(b) Abandoning the policy of suppressing the aboriginal people;

(c) Humiliation and degradation of chiefs to cease;

(d) Tribal authority of chiefs to be re-established.

IV. Reorganization of Interior Administration by removal of the present five district commissioners or district administrators. These would be assisted by assistant commissioners who might be selected from the Republic or from America. It is thought that the senior commissioners be either European or American. These officers to be selected by some form of civil service examination which might be held in Europe and America, and since the general standards required will be that of Europe and America it might be undesirable to admit as a candidate any youth or person who had not visited one or other continent.

(b) Re-arrangement of the political divisions of the country. This would be brought about by incorporating the five hinterland districts with the nearby coastal county, so as to cause each of the counties to extend as provinces from the coast to the limits of the hinterland and their administration be incorporated with that of the senior commissioner who would be responsible only to the president.

V. Pawning and domestic slavery to be made illegal as a preliminary to total abolition.

VI. Shipment of laborers to Ferdando Po to cease.

VII. The ambitious road programme of the Department of Public Work should be curtailed, if not closed down entirely, except in Monsterado County where it can be done under more efficient supervision.

VIII. Stricter control of the Frontier Force.

IX. That Section 1082 of the Revised Status be so amended as to delete the following clauses with regard to the duties of the Liberian Frontier Force:

In keeping roads open to trade and travel, and in enforcing such laws and regulations as are or that may hereafter be passed, relative to the aboriginal population . . . and in laying out a road from the interior to the coast.

X. American immigration be encouraged as tending to open up educational links with American trade affairs.

The report of the International Commission of Enquiry in Liberia, was considered by the Council of the League of Nations during sittings held on January 22 and 24, 1931. The Council decided to set up a small committee, selected from among its own members, to consider in what manner it may be possible to assist the Liberian Government to carry out its decision to give effect to the recommendations and suggestions of the International Commission of Enquiry. Among the matters which the Council Committee will examine will be the question of the administrative assistance necessary for giving effect to the social reforms suggested by the Commission of Enquiry and the question of financial and public health assistance with the same object.

The Committee consists of representatives of Liberia, Great Britain, France, Germany, Italy, Spain, Poland, and Venezuela. The government of the United States also agreed to take part in its work.

The Liberian Government declared its readiness to accept "administrative assistance" of the League in carrying out the reforms recommended by the Commission of Enquiry into the question of slavery in Liberia.

On March 3, 1931, the Committee adopted the following resolutions:

The Committee is of the opinion that the advice of technical experts competent in general administrative, financial, and health matters will be necessary to draw up a concrete plan of assistance to be given to the Liberian Government. The Committee decides to invite M. Brunot as expert in general administration; M. Lighthart as expert in finance, and asks the secretary-general to request the Health Organization of the League to designate an expert in health matters.

These experts will proceed as soon as possible to Liberia to study the present situation on the spot, and in close touch with the Liberian Government. It will be for the experts to suggest in what practical manner it would be possible to assist the Liberian Government. They will, amongst other matters, examine the question of administrative assistance necessary to give effect to the social reforms suggested by the permission of Enquiry, and also the question of public health assistance and of the financial provision required in order to carry out these reforms.

The experts will advise on the general lines on which the reforms should proceed after examining the possibility of proceeding by stages.

The experts may make interim reports, and shall make a final report to the Committee of the Council on the results of their mission. Such reports will be communicated to the Liberian Government. It will, no doubt, be necessary to consult the Financial Committee and the Health Committee respectively in regard to those parts of their report or reports which refer to those subjects.

The Liberian Government will ensure every facility and assistance to the experts, and will supply them with all information which they may require.

In view of the importance of establishing health conditions in which the various experts could carry out their inquiries the Committee resolved to ask the Colonel Office to place at the disposal of the Committee an officer of the British West African Medical Service.

DIVISION XXXVIII

SLAVERY IN AFRICA

The League of Nations and Slavery

"Drafted Convention Slavery— Adopted by the Assembly of the League of Nations, September 25, 1926.

Preamble

Whereas, the signatories of the General Act of the Brussels Conference of 1889-90 declared that they were equally animated by the firm intention of putting an end to the traffic in African slaves;

Whereas, the signatories of the Convention of Saint Germain-en-Laye of 1919 to revise the General Act of Berlin in 1885 and the General Act and Declaration of Brussels of 1890 affirmed their intention of securing the complete suppression of slavery in all its forms and of the slave trade by land and sea;

Desiring to complete and extend the work accomplished under the Brussels Act and to find a means of giving practical effect throughout the world to such intentions as were expressed in regard to slave trade and slavery by the signatories of the Convention of Saint Germain-en-Laye;

Have decided to conclude a Convention and have accordingly appointed their plenipotentiaries.

Who, having communicated their full powers, have agreed as follows:

Article 1

For the purposes of the present convention, the following definitions are agreed upon:

1. Slavery is the status or condition of a person over whom any or all of the powers attaching to the right of ownership are exercised.

2. The slave trade includes all acts involved in the capture, acquisition or disposal of a person with intent to reduce him to slavery; all acts involved in the acquisition of a slave with a view to selling or exchanging him; all acts of disposal by sale or exchange of a slave acquired with a view to being sold or exchanged, and, in general, every act of trade or transport in slaves.

Article 2

The High Contracting Parties undertake, each in respect of the territories placed under its sovereignty, jurisdiction, protection or tutelage, so far as they have not already taken the necessary steps:

(a) To prevent and suppress the slave trade:

(b) To bring about progressively and as soon as possible the disappearance of slavery in every form, notably in the case of domestic slavery and similar conditions.

Article 3

The High Contracting Parties undertake to adopt all appropriate measures with a view to preventing and suppressing the embarkation, disembarkation and transport of slaves in their territorial waters and upon vessels flying their respective flags.

The High Contracting Parties further recognize the value of separate agreements between the powers conferring on their warships, in certain zones in which they may consider the existence of traffic in slaves to be a possibility, special rights enabling them to prevent and suppress the said traffic on vessels flying the flag of any of the powers which are parties to such agreements. The High Contracting Parties undertake to communicate to each other agreements which may be concluded for this purpose.

Article 4

The High Contracting Parties shall give to one another every assistance with the object of securing the abolition of slavery and the slave trade.

Article 5

Those of the High Contracting Parties whose laws do not at present make adequate provision for the punishment of infractions of laws and regulations enacted with a view to giving effect to the purpose of the present Convention undertake to adopt or to propose adoption by their respective legislatures the necessary measures in order that severe penalties may be imposed in respect of such infractions.

Article 6

The High Contracting Parties recognize that recourse to compulsory or forced labour may have grave consequences and undertake, each in respect of the territories placed under its sovereignty, jurisdiction, protection or tutelage, to take all necessary measures to prevent conditions analogous to those of slavery or resulting from compulsory or forced labour.

It is agreed that:

(1) In principle, compulsory or forced labour may only be exacted for public purposes;

(2) In territories in which compulsory or forced labour for other than public purposes still survives, the High Contracting Parties shall endeavor progressively and as soon as possible to put an end to the practice. So long as such forced or compulsory labour exists, this labour shall invariably be of an exceptional character, shall always receive adequate remuneration, and shall not involve the removal of the labourer from their usual place of residence.

(3) In all cases, the responsibility for any recourse to compulsory or forced labour shall rest with the central authorities of the territories concerned.

Article 7

The High Contracting Parties undertake to communicate to each other and to the secretary-general of the League of Nations any laws and regulations which they may enact with a view to the application of the provisions of the present Convention.

Article 8

All the provisions of international conventions of a general character anterior to the date of the present convention shall be regarded as abrogated, in so far as they relate to matters dealt with in the present Convention and bind in their relations with each other the powers which are parties to the said Convention.

Article 9

Any of the High Contracting Parties may declare that its signature, ratification or adhesion shall not be binding as regards the enforcement of the provisions of certain of the Articles of this Convention either upon the whole or upon any of the territories placed under its sovereignty, jurisdiction or protection.

Any High Contracting Party which has made such a declaration may subsequently and in conformity with the provisions of Article 10 adhere unreservedly to the present Convention in respect of any of the excluded territories; it shall endeavor to ensure such adhesion with the least possible delay in respect of all the excluded territories.

Article 10

The High Contracting Parties shall make every effort to induce other states to adhere to the present Convention.

Such adhesion shall be notified to the secretary-general of the League of Nations and through him to all the signatory or adherent states.

Article 11

The present Convention, the French and English texts of which shall both be deemed authentic, shall be ratified. It shall bear this day's date.

The instruments of ratification shall be deposited at the office of the secretary-general of the League of Nations, who shall immediately notify the signatory or adherent powers of such deposit.

The Convention shall come into force in respect of each signatory power three months after the date on which such power has deposited its ratification."

Slavery in Sierra Leone

Sir Ransford Slater stated, in 1926, that when he became governor of Sierra Leone in 1922, he was surprised to find that "of all colonies, having regard to the history of its first settlers, there should still exist, even in its hinterland, an admitted form of slavery." The legal status of slavery was not abolished, as was shown by the facts that the law fixed a price for redemption of slaves, and permitted slaves to pass to the heir—though bequests of slaves were illegal. He discovered that there was a total absence of any public opinion against slavery, even among the churches and missions, which had made no representations, so far as he could find. It appeared that neither masters nor slaves saw anything wrong in domestic servitude; that "no semblance of scandal" was attached to the type of domestic slavery in Sierra Leone, which was of a mild form; that the number of redemptions of slaves was very small, and official opinion had been expressed that Sierra Leone was backward in regard to slavery legislation, and some remedial steps were necessary.

In the governor's opinion the only alternative to leaving slavery to die a natural death (a process which might occupy some fifty years) was to pursue a definite forward policy. It was recommended that the Gambia precedent should be followed, declaring all persons born after a certain date to be free from birth, and that any persons held in any manner of servitude should become free on the death of their masters.

The question of slavery in the Sierra Leone Protectorate obtained great prominence, owing to the surprising news which reached England in July, 1927, that the right of a slave-owner to re-capture his runaway slave had been affirmed by a judgment in the Full Court of the colony. The government took very prompt steps to remedy the law, and instructions were sent out to Sierra Leone to prepare an ordinance. This was prepared, and was unanimously passed by the Legislature Council, which put an end to slavery as from the 1st of January, 1928. By this enactment about 215,000 slaves received their freedom.

Slavery in Tripoli and Libya

In reply to enquiries made by the Anti-Slavery Society and Aborigines Friends, it was ascertained by the Society that slave-trading activity, "however limited in extent and intermittently exerted" had reached the Government in Tripoli, having been carried on in territories not yet submitted to direct Italian control. It was stated that, after long and difficult enquiries, "five Arabs suspected of carrying on that trade were arrested in January, 1928, and after a careful examination they were found guilty of having sold, out of Triopoli:

(1) a girl of 18 for 2,000 lire;
(2) a child of 8 for 1,400 lire;
(3) a girl of 16 for 1,600 lire;
(4) a woman of 45 for 1,300 lire;
(5) a child of 100 for 900 lire.

"Another Negro girl of 16 had been brought to Tripoli but not yet sold.

"In spite of all efforts made, a form of domestic slavery is still in existence in some parts of Libya, but almost exclusively in territories not yet submitted to effective Italian control."

Slavery in the Sudan and Abyssinia

The annual report by the Council to the Assembly of the League of Nations on the working of the Slavery Convention contains a dispatch from the Government of the Sudan dated May 29, 1928.

In Southern Kordofan there has recently been a notable acceleration in the progress of manumission, 700 slaves having received freedom during the past year. The ex-slaves, instead of being dispersed to seek a livelihood by precarious or doubtful means, have been settled in local colonies, which it has been found possible to absorb into the existing tribal administration.

A report of the government of the Sudan, in 1929, states that the ramifications were brought to light of a considerable trade in slaves from Abyssinia through the Fung Province to the nomad Arabs of the Nile Province. As a result of the measures taken, however, the trade has now ceased and the sentences imposed on those convicted of being concerned in it should, it is stated, effectively prevent a recrudescence. The source of the supply of slaves was the Watawit country in Abyssinia, which is under the semi-independent rule of petty chiefs of Arab descent, who have reduced the older negroid population to a state of serfdom.

In a letter to the secertary-general of the League of Nations, dated April 15, 1929, the Sudan Government, referring to the same situation, explains that researches in the Fung Province have disclosed 142 slaves acquired within the last ten years by the Arabs. Of these, 80, children for the most part, have been removed. The remainder, at their own strongly expressed desire, have been allowed to remain with their masters. In the White Nile Province some 500 slaves and their children have been recovered. A full registration of persons of servile origin is being made in order to prevent any recrudescence of the abuses which have been rife, and freedom papers are issued on request.

The records of the province of Kassala show that during the last ten years 173 slaves have escaped from Abyssinia to Gedaref, a District headquarters lying some seventy-five miles from the frontier on latitude fourteen degrees. The figure 173 represents registered cases only, and it is probable that other slaves have escaped into the Sudan of whom no record exists. Escaped slaves who are registered at Gedaref are sent to join an Abyssinian ex-slave community which has been formed at Gharbet Gash near Kassala. Work is there found without difficulty for men and husbands for the unmarried women. The community is reported to be flourishing and a number of children have been born there into freedom. In no case has any one escaped slave been sent back to Abyssinia.

Refugees from Abyssinia sometimes appear in the Roseires and Kurmuk districts of the Fung Province. As a rule such refugees come in parties of two or three or singly, but there have been cases recently when larger groups numbering one hundred and one hundred and fifty crossed into this province from Abyssinia. These people are given the chance either of settling in various selected localities in the Roseires district at least sixty miles from the frontier, where "refugee colonies" have been formed, or of moving to the north of the Fung Province at a still greater distance from the frontier. The great majority prefer the former alternative and are allocated land for building and cultivation. In certain cases where large parties have entered the Sudan in a state of destitution, loans have been issued payable after the harvest and the past year's taxes remitted. These ex-slaves are free to return to Abyssinia if they wish to do so provided any taxes they may have incurred are not in arrear. Claims are frequently received from former owners for their return as slaves, and these claims are usually accompanied by charges of some kind of crime. The refugees are, however, never compelled to return unless a criminal offense has been fully proved against them. Abyssinia as a member of the League of Nations has agreed to work for the suppression of the slave trade.

The Slave Trade Between Africa and Asia

Joseph Kessel, a French journalist, who recently made a first hand study of the trade in "black ivory" gives in the New York Times Magazine, July 6, 13, 20, 1930, a graphic description of the manner in which the slave trade is carried on between Africa and Asia.

"Almost all the boats with cargoes of slaves which crossed the Red Sea set out for the ports of Yemen. It is an independent Arab state. There are not above a dozen Europeans in it.

"At Jeddah every country seems to concern itself with trying to put a stop to the slave trade. While we were there we found that consulates, legations seemed to do nothing else than to supervise the debarkation and protect the pilgrims, but slavery still continues in the Hedjas. There are first of all, those who are born slaves, and one of the most curious things we found was that there is a regular system of eugenic breeding established. Then, that slaves are imported we had ourselves seen.

"The third method undoubtedly practiced is one that was suspected by the Scottish captain. From Port Sudan slaves were brought in as pilgrims and never returned. Sometimes, families which visit the Holy City sell their children in order to pay their return fare home. The sale and purchase are scarcely camouflaged. One merchant to whom I was presented asked me if I did not want to sell my two black servants whom I had brought with me. When he saw that this proposal was not going to be accepted, he proposed to sell me two Japanese girls, although he added that it was forbidden to sell slaves to infidels.

"In the Koran slavery is admitted. No Arab sovereign, least of all Ibn Saud, can go against the laws of Mohammed. One must admit, too, that the lot of the great majesty of slaves in the Hedjas is not unhappy. Their value, both momentary and domestic, is such that they are sure of good treatment and enough to eat. Often they are treated as members of the family. It is only the imported slave whose lot is hard. One European woman told us that just the day before, she had paid a visit to the wife of a great Arab chief whose husband had just bought her a little black fellow newly imported from Abyssinia. She asked him to sing songs of his country, but at the first notes he broke down and sobbed.

"In Abyssinia, despite the decrees of the Negus Taffari and despite his promises to abolish slavery, slavery still exists. The slave trade from Africa into Asia still goes on despite the vigilance of the European powers in the Red Sea. In the empire of Nedji and Hedjaz under the genial rule of Ibn Saud, and despite Article 17 of the treaty of Jeddah, slavery still exists there. These sovereigns have done what they can, but they are not free. Local customs, the structure of their empire, the religious fanaticism of their subjects, are all against them. They cannot change the habits of their people by decrees or promises. The difficulty of communication, the extent of the country, the obstinacy of the great and little chiefs, will retard for a long time to come the official liberation which has been ordered, and it will not be possible unless the powers help to strengthen the Negus.

"In the Hedjaz, progress must be even slower. Ibn Saud is the master, but he cannot touch the Koran of which he is the chosen instrument. Only the traffic can be legally suppressed, and though the English at Port Sudan are now doing all they can to prevent the transport of slaves in the guise of pilgrims, their vigilance is bound sometimes to fail.

"The little gunboats do excellent police work in the Red Sea, but this supervision is inevitably defective where the seaboard is desert, and there are everywhere deserted islands and secret passages."

DIVISION XXXIX

MISSIONS AND RACE RELATIONS

In the period 1925-1930, there were numerous expressions by missionary conferences on race relations in Africa. Important among these expressions were the resolutions: By "The Sixth General Missionary Conference of South Africa at Johannesburg in 1925," by "The General Assembly of the Presbyterian Church of South Africa at East London in 1927," by "Missionaries in Conference in Northern Rhodesia in 1928," by "The General Missionary Conference of South Africa at Lovedale in 1928," and by "a meeting at Bloemfontein in 1928 of representatives of the Federated Dutch Reformed Church."

Recommendations and Resolutions of the International Conference at Le Zoute, Belgium, September 14-21, 1926

Inasmuch as native education in Africa is a cooperative undertaking in which governments, missions, natives, and the non-official European community are all concerned, the Conference, while recognizing that conditions differ in various parts of the continent, offers the following general recommendations regarding the distribution of educational effort at the present time:

1. The formulation and general direction of educational policy, the general administration of the educational system, and the supervision of all educational institutions are among the proper functions of government.

To advise and assist the government in the functions mentioned above, and secure cooperation among all the bodies concerned with native education, there should be established in each territory, as has already been done in many cases, an Advisory Board of Education on which government, missionaries, Africans, and the European non-official community are represented. Provision should be made for regular and special meetings of the Advisory Board.

2. While the right of government to inspect schools is acknowledged, inspectors of native schools should be competent educators, in sympathy with missionary effort, and able to speak one or more of the native languages current in their circuits.

3. To improve the work of existing schools and especially village schools, to relate the work of the schools closely to the needs of the community, and to promote the health and general well-being of the people, visiting teachers of the Jeanes type, both men and women, should be appointed. These teachers should ordinarily be trained at a central institution controlled by a governing body on which missionaries are adequately represented. These visiting teachers should work under the direction of the missions, or (in exceptional circumstances) under the government.

4. Under the particular conditions obtaining in Africa the special responsibility of missions and of the native church seems to lie in the field of village, central village, intermediate and secondary schools, and in particular in the training of teachers, and it is desirable that these branches of education should be entrusted to them so far as it is possible for them to undertake the work. In places where for any reason the missions are unable to provide adequate education of this nature, or to maintain such education at a sufficiently high standard, it will be necessary for the government to provide this type of education also.

5. Higher and technical instruction such as that given in colleges and advanced industrial, agricultural and medical institutions should, under present conditions, ordinarily be conducted by the government through the agency of governing bodies on which missionaries are represented. This, however, should not prevent missions or united groups of missions from conducting such colleges and institutions, provided they conform to conditions laid down by the government.

6. The extent to which missions can share in the task of education will depend upon the financial assistance provided by the government. Such provisions should be made on bases to be determined in consultation with the Advisory Boards.

7. In the cases where the government undertakes such school work as is ordinarily undertaken by missions, the expenditure on the government schools and the grants paid to aided schools should be so adjusted as to secure for the latter equal opportunity of attaining the same standard of efficiency as is aimed at in schools under the direct control of government working under similar circumstances.

8. Inasmuch as the funds for native education, apart from the missionary and church contributions, will as a rule be derived from either the general revenue of the country (including the native tax), or from special cesses or levies imposed upon particular districts or tribes, the Conference is of the opinion that the best policy is to regard the general revenue of the country as the main source for educational grants and expenditure, and that the money derived from this source should in time be sufficient to put an elementary education within the reach of all native children. In order to provide additional educational facilities, native chiefs or councils and other local governing bodies should be encouraged to supplement the amount of money derived from the native tax or general revenue. Such local contributions should ordinarily be expended in the districts in which they are raised.

ECONOMIC QUESTIONS

1. LAND

Missionary experience is unanimous in emphasizing that the question of land holds a central place in the consciousness of the African peoples, and that consequently guarantees to the native peoples that the tenure of their lands is absolutely secure are essential to ensure peace and good-will among native communities and must be the basis of all endeavors to promote native welfare.

It is, therefore, urged that all native lands, should be (a) clearly delimited and (b) protected by title-deeds or vested in a trust providing a security not less valid in law than that under which non-native hold titles.

It is further urged that it is of great importance for the well-being and development of native life that sufficient land should be secured to the native community to afford it adequate opportunity for economic cultivation and for stock breeding and other forms of agricultural or pastoral pursuits suitable to the locality.

2. LABOUR

It is recognized, not only by missionaries but by administrators, that the future of the continent of Africa is bound up with moral, physical and intellectual development of the African peoples. Having reviewed the conditions prevailing in different parts of the continent, the Conference is convinced that in many localities the rapidly increasing demands for native labour arising out of industrial enterprises may prejudice the healthy growth of native communities cultivating their own lands under tribal conditions. Such communities provide the necessary basis for the evolution of a healthy African society, and are the only reservoir from which a supply of labour for economic development can be assured. When the demands for labourers for work outside native areas, and especially for work at a distance, are excessive, tribal life is subjected to a severe strain. The absence of adult males may reduce the amount of land under cultivation, with consequent shortage of food and under-nourishment of the population, place undue burdens on the women and children, lead to the weakening of moral restraints and the spread of immorality, thereby affecting the birth rate, give rise to a spirit of restlessness and diminish the influence of tribal discipline. All these factors tend towards the disintegration of native society. Economic considerations, therefore, no less than Christian and humanitarian interest in the welfare of the native peoples, that the whole question of the effect upon native life of the labour demands for work at a distance from home, should be made the subject of careful enquiry by competent authorities.

The Conference heartily welcomes the action of the International Labour Office in establishing a commission of experts, whose advice may be sought in regard to questions affecting native labour, including all forms of forced labour and the conditions regulating the recruitment and protection of workers under contract and industrial conditions generally.

The Conference is deeply convinced that compulsory or forced labour for private enterprises is inadmissible under any circumstances. It is also resolutely opposed to all forced labour for public school purposes, the only exception being (a) when such compulsion is the only means of combating epidemics and floods and of dealing with similar national emergencies, and (b) reasonable communal labour in accordance with native law and custom.

AMERICAN NEGROES AND AFRICA

I

FINDINGS AS TO FACTS

1. There are no legislative restrictions specifically directed against the American Negro, but most African governments are opposed to, or place difficulties in the way of, the sending of American Negroes to Africa.

2. Opposition to the sending of American Negroes to Africa is due mainly to three factors:

(a) The unrest caused by certain movements believed to be dangerous to order and government and to be encouraged from America.

(b) The antagonism to government in past years of certain American Negroes in Africa resulting in serious disturbances in some cases.

(c) The failure of certain American Negroes in Africa in past years.

3. Owing to the effect of one or more of the reasons above named, most African missionaries consulted do not think the present time auspicious for pressing upon government such a general change in policy as would mean the sending of a large number of American Negroes to Africa in the immediate future, although strongly believing that efforts should be made to increase gradually the number of such missionaries.

4. There are at present working in various parts of Africa American Negroes of the highest character and great usefulness, whose fine spirit and devoted work will in the course of a few years greatly increase the respect in which American Negro missionaries are held, and make easier the securing of permission for the entrance of additional missionaries.

5. There is a natural and laudable desire on the part of a large number of American missionary societies, both white and Negro, to send additional American Negroes as missionaries to Africa—thereby giving the educated Negro an outlet for his zeal to render unselfish service, and aiding in a natural and important way the cause of African evangelization, education and general welfare.

II

RECOMMENDATIONS

In view of the above findings the Conference adopts the following resolutions:

1. That the Negroes of America should be permitted by governments, and encouraged by missionary societies, to play an important part in the evangelization, medical service and education of Africa, and that the number of their missionaries should be increased as qualified candidates are available for needed work, and as their representatives already in the field still further succeed in gaining for their people and their societies that public confidence which is essential.

2. That every practicable form of assistance should be given in the spirit of Christian fellowship, as to colleagues of the same missionary status, by white missionaries to qualified American Negroes working in Africa, and that the same spirit of cooperation should be expected by white missionaries from American Negro missionaries.

3. That governments should be supported in requiring that American Negroes wishing to enter Africa for missionary purposes should go out under the auspices of responsible societies of recognized and well-established standing; and that owing to the difficult and delicate interracial situation in Africa, exceptional care should be used in the selection of men and women of strength of character and a fine spirit of cooperation able to meet the same tests as white missionaries.

4. That in the interest of comity and cooperation American Negro missionary societies not now represented in Africa should work as far as possible through well-established societies already in Africa, and that, in accordance with the general rules of missionary procedure, they should give special attention to unevangelized districts.

5. That when missionary societies of established reputation are unable to secure the admission to Africa of American Negroes needed for important work and qualified to perform it, the matter may properly be taken up with the International Missionary Council for the use of its friendly offices.

6. In adopting these resolutions the Conference recognizes that the above recommendations are not an ideal or a complete solution of the problem under consideration, but believes that they represent the "next steps" which may be wisely taken, and that they should, in the

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province of God, gradually bring about a highly significant and important contribution by the Negroes of America to their distant kindred in Africa.

RACIAL PROBLEMS IN SOUTH AFRICA

The Conference desires to express its profound sympathy with the people of South Africa, both white and black, in the racial problems with which they are called to deal. It realizes that the problem of relation between different races, which is one of the world problems of the twentieth century, presents itself in South Africa in an exceptionally difficult and acute form.

The Conference believes that only in the teaching and spirit of Jesus Christ can a true solution be found for racial adjustments, and that this teaching requires us to desire and seek for all the fullest opportunity for growth and progress.

The Conference is convinced that the welfare and prosperity of every community is inseparably bound up with the welfare and advancement of all its parts.

The Conference desires to assure the Christian churches of South Africa of its deep interest in their endeavors to discover how the Christian spirit may express itself in relation to the racial problems of that country, and of its prayers for the success of these endeavors. It cherishes the hope and confidence that the Christian mind of South Africa will out of the reality, greatness and acuteness of the difficulties be able to make a contribution of special value towards the improvement of the relations between the black and white races throughout the world, which is the concern of the whole Church of Christ.

THE TRAINING OF WOMEN MISSIONARIES

The Conferences endorses the following resolution submitted to it by the women members of the Conference:

The women members of the International Conference on the Christian Mission in Africa, meeting in Le Zoute, realize that work among African women has advanced to such a point that in order to conserve the remarkable results already achieved, there is more than ever an urgent need for special attention to be given to the training of new women missionaries. A sympathetic approach to the life of African women depends upon understanding and insight which can only be built upon knowledge. The mystery and dread expressed in tabus and reflecting fear can best be penetrated by the well-informed missionary.

The women of the Conference ask that more emphasis be put by all missionary boards and agencies upon training for missionary service, and that time be allowed for the study of phonetics and the principles of language, manners, customs and religion before going to the field, as well as on furlough.

Jerusalem Conference on Racial Relationships

The deliberations of the enlarged meeting of the International Missionary Council, held at Jerusalem from March 24 to April 8, 1928, were intended "to afford a clear and authentic lead in matters of major and pressing importance to all who are concerned with the world mission and expansion of the Christian religion."

The Council considered the problems arising from racial relationships under four heads:

Two or more races living side by side in the same country.—The difficulties which arise when two or more peoples differing in color or race live side by side in the same country would, according to the opinion of the Council, be mitigated if steps were taken:

(1). To establish the utmost practicable equality in such matters as the right to enter and follow all occupations and professions, the right of freedom of movement and other rights before civil and criminal law, and the obtaining and exercise of the functions of citizenship, subject always to such general legislation as without discrimination between the men on ground of colour and race, may be necessary to maintain the social and economic standards of the community as a whole;

(2) To secure that the land and other natural resources of the country are not allocated between the races in a manner inconsistent with justice and with the rights of the indigenous people.

Subject Peoples.—Where the affairs of a subpeople are administered by a governing class of another race, the ruling race should regard iself as entrusted with the duties:

(1) Of ensuring that the economic resources, and still more the human potentialities, of the country under its administration are developed in the interests of the indigenous population;

(2) Of aiding the peoples so to conduct their affairs that at the earliest possible moment they will be able to stand alone and govern themselves;

(3) Of aiding the peoples to protect themselves against such evils as alcohol and noxious drugs which come in the train of Western civilization.

Migration and Colonization.—In regard to the problems arising from migration and colonization it is noted that almost all large migratory movements are due either to political or religious persecution or to the endeavor to secure better economic conditions. In the latter case migration may be considered to take two forms, each with its peculiar dangers. When the flow of migration is from a more advanced country to a less developed one, the danger to be guarded against is that the indigenous peoples might be ousted from the rights and privileges which they enjoy. When the migratory movement is in the reverse direction, the danger is that the standard of civilization and of economic welfare attained by the more advanced nation may be threatened by the influx of people accustomed to and able to accept a lower standard both of civilization and of welfare. The Council recognizes that it is reasonable for the higher civilization to protect its standards and to that end it may be expedient to restrict immigration into its territories. But such restriction should never make discrimination among intending immigrants upon grounds or color or race, neither of which can be held to be in itself a legitimate grounds for exclusion. Further, it is desirable that a country should have regard not merely to its own economic situation, but to that of other peoples, and it should not yield to the temptation of adopting shortsighted measures which impede such redistribution of population as may be in the best interests of the world as a whole.

Other International Problems—In interracial problems arising from the relations between the peoples of a metropolitan state and those of its colonies, possessions and other dependencies, or from the vitual hegemony exercised by one people over another as a result of the establishment and financing of economic control, or from the acquisition of special privileges, of which the leading example is the status of extraterritoriality, the Council expresses the conviction that the states concerned are responsible for their actions not to themselves alone but to the normal judgment of mankind as a whole.

Industrial Problems.—In regard to the investment of capital in undeveloped areas, public loans should be floated only with the knowledge and approval of the League of Nations, or, where the League of Nations is not recognized, subject to other safeguards which may serve the same purpose. Private investments should in no case carry with them rights of political control over the country in which the investment is made, and the development of the economic resources of backward countries should so far as possible be entrusted to undertakings of public utility which have regard not merely to economic profit, but also to social considerations, and on the government of which the people of the country concerned should be adequately represented.

In developing the natural resources of undeveloped countries it is of vital importance that economic development should not be accelerated in such a way as to prevent due attention from being paid to the problems created by changing social conditions or as to injure the social welfare of the population affected by it. The welfare of the indigenous populations must be the primary consideration, and the practice of alienating land to foreigners without regard to the rights and needs of the people of the areas concerned is to be strongly condemned. The utmost care should be taken to prevent the social institutions which preserve the stamina of the native people from being undermined before they can be replaced by other safeguards and the revenue of the country should be applied primarily to the development of services such as health and education, designed to promote the welfare of the indigenous peoples.

In order to protect the indigenous population against economic and social injustice the Council recommends that the governments concerned with undevelopment areas should:

(I) Stop at once the practice of employing forced labour by companies or private individuals or, except in cases of national emergency; by public authorities;

(II) Ensure that contracts of labour entered upon by workers of primitive races are fully understood by them, are voluntarily entered upon and are subject to the approval of the administrative authorities, particularly in regard to stipulations concerning the following points:

(1) The length of the contract should not be such as to endanger the home life of the worker.

(2) Provision should be made for the return of the worker to his home at intervals, where possible, and at the expiration of his contract.

(3) The general conditions under which the labour is to be carried out, including wages, housing, food and clothing, should be satisfactory.

(4) The medical and sanitary equipment of the work place should be adequate.

(5) Where workers are imported from abroad, special care should be taken to ensure that they are adequately safeguarded during their journeys, that their return to their homes at the expiration of their contracts, if they so wish, is full guaranteed, and that due provision is made wherever possible, for their being accompanied by their wives, and for the establishment of quarters for married people.

(6) The practice of prescribing that breaches of labour contracts on the part of workers are to be dealt with as criminal offenses is to be condemned as incompatible with modern ideas of justice.

IMMEDIATE ACTION NECESSARY

Christians, collectively and individually, are also called, under the guidance of God and in faith in His supernatural resources, to courageous and discerning action, with a view to the ultimate victory of the will of Christ over all interracial antagonism. We would emphasize the need that each national missionary, or Christian council or committee, where un-Christian conditions provocative of such antagonism prevail or threaten to develop, should work toward a Christian solution.

Action should be directed immediately at least to the following ends:

1. To bring knowledge and Christian conviction to bear powerfully upon the shaping of individual conscience and public opinion which will be decisive in solving this problem.

2. Continuously to keep the churches everywhere aware of the world-wide nature of the problem and of efforts toward its solution, and sensitive to their responsibility in relation to it; and in particular, to make this integral to the training of the missionary, and the education of the younger generation in the older and the younger churches.

3. To cultivate in the home and the school, through books, periodicals, and speeches, as well as through personal contact, that natural friendliness of children toward each other without regard to race which God has implanted in their hearts.

4. To encourage the exchange of students and teachers of different countries in order to strengthen mutual understanding; and to influence all those engaged in education as well as in the production of books, of films, and of the press.

5. To develop the consciousness in every nation that the common courtesies of life are an elementary duty, whether in relation to members of other races who may be guests or fellow citizens in our own land, or in relation to the peoples whose countries we may visit. In lands where different races live side by side full participation in social, cultural, and above all religious interracial fellowship, and the development of personal friendship which such intercourse engenders are the natural expression of our common Christianity, and are obviously to be welcome as a step towards world-wide understanding.

6. The members of every race should be encouraged to express their missionary conviction in personal service, and measures which debar them from so doing are to be strongly condemned. The desire of the Negro Christians of America to witness for the Gospel in the homeland of their forefathers, as well as in other fields, under such conditions as those defined in the report on the conference on the Christian Mission in Africa (held at Le Zoute in 1926), is a ground for profound satisfaction.

CONCLUSION

The missionary enterprise itself, as an instrument of God for bringing into being among all races the Church of Christ, has it in its power to be the most creative force working for world-wide interracial unity. For ultimately our closest union with each other is our union with Him; and His commandment, "Do unto others as ye would men should do unto you," and "That ye love one another even as I have loved you," if carried into practice in all relationships, would solve the problem, and rid the world of this stupendous menace.

All our work, therefore, must have as its conscious goal the fulfilment of our Lord's prayer, "That they all may be one," and the realization of the triumphant of His Kingdom when all peoples shall bring their glory into the City of God."

International Missionary Council Includes Needs of Africa in Its Program

The International Missionary Council at its meeting at Williamstown, Massachusetts, in 1929, in response to requests from groups representing the mission boards in different countries and from the Congo Missionary Conference and other groups and individuals in Africa, resolved to include in its program of work special attention to the needs and problems of Africa. While missionary conferences already exist in many areas of the continent, and it is hoped that those may be further developed, the great distance and the difficulties of communication preclude the formation in Africa itself of a body which would link up these conferences, and it would appear that in existing conditions it is possible for the International Missionary Council to render certain services which in fields like China or India are performed by the National Christian Council. It was further agreed that in the distribution of work among the officers of the Council the responsibility for carrying out this part of the program of the Council should be assigned to the signatories of this letter.

The resolution adopted by the International Missionary Council was as follows:

The International Missionary Council approves of the furtherance of international cooperation in the advancement of Christian cause in Africa along the following lines:

1. Exploration of the best means of furthering and realizing the evangelistic aims of the Christian missions in Africa.

2. The development of a program of Christian education in Africa as a means of realizing this missionary purpose, with special reference to:

(a) The improvement of religious education.

(b) The Christianization of Africa's womanhood and home life.

(c) The development of African leadership.

(d) The meeting of the needs of rural communities. And in connection with this the study of the educational policy of governments.

3. The development of a health programme for African missions with special reference to:

(a) A comprehensive program for use in schools.

(b) Cooperation with governments in attack on disease.

(c) The creation of an African health staff of doctors, medical assistants, dressers and nurses.

4. Furtherance of the work of the International Committee on Christian Literature for Africa.

5. Cooperation with other agencies in the endeavor to understand, conserve and develop what is valuable in African culture and institutions.

6. The occupation of the field and the avoidance of overlapping.

7. The encouragement and development of Christian councils in the continent of Africa and cooperation with existing councils.

8. Approach to governments where necessary in regard to questions involving the relations of missions and governments.

9. The bringing to bear of Christian influence for the establishment of right racial relations, and cooperation for this purposed Department for Social and Industrial Research and Council.

10. Prayer for the raising up of men and women of outstanding gifts for positions of leadership in Africa and support for efforts in different countries to secure for African missionaries the best possible equipment for their task.

DIVISION XL

AFRICA AND INTERRACIAL COOPERATION

In 1927, the Phelps-Stokes Fund voted a sum of money for a period of years towards the salary of an organizer of interracial work in South Africa. In 1928, the Carnegie Corporation of New York made a grant, also extending over a period of years, for general native betterment work in South Africa, with permission for the use of the funds to secure a capable organizer of such activities.

Early in 1928 both bodies agreed to the formation of a special committee to administer these funds and to consider the policy which should be followed in their allocation. The only reservation made was that the activities to be supported should be non-political.

The committee consisted of Professor E. H. Brooks (Transvaal University College, Pretoria); Rev. Professor J. du Plessis (Theological Seminary, Stellenbosch); Mr. D. D. T. Jabavu (S. A. Native College, Fort Hare); Mr. J. D. Rheinallt Jones (University of the Witwatersrand, Johannesburg); Dr. C. T. Loram (Cape Town); Mr. T. W. Mackenzie, O. B. E. (Bloemfontein); Mr. J. H. Nicholson (Durban), and Mr. Howard Pim, C. B. E. (Johannesburg).

The Committee met in Johannesburg on May 9th, 1929, under the chairmanship of Mr. Howard Pim, and deliberated at length upon the racial situation in South Africa, and considered also a number of applications for grants-in-aid which had been referred to it by the Carnegie Corporation.

Resolutions to the following effect were adopted unanimously:

1. The Committee, having carefully considered the allocation of the funds at its disposal, expressed its conviction that the most urgent need was for the appointment of an adviser on race relations in South Africa to work under the direction of a non-political body to be called the South African Institute of Race Relations, and that Mr. J. D. Rheinallt Jones should be invited to accept the appointment.

2. This Committee, therefore, agreed to form itself into the Committees of the aforementioned South African Institute of Race Relations with power to add to its number, prepare the necessary constitution, administer the funds at its disposal and direct the activities of the adviser.

3. The Committee, in gratefully accepting the grants of the Phelps-Stokes Fund and the Carnegie Corporation of New York, expressed its conviction that adequate funds for the work of the committee should eventually be found by the people of South Africa, both European and non-European, and that early steps should be taken to approach South African bodies and interested persons for grants and donations in aid of the Committee's activities.

The meeting then became a meeting of the Committee of South African Institute of Racial Relations, and the following appointments were made: Chairman: Dr. C. T. Loram; treasurer: Mr. Howard Pim; secretary and convener: Mr. Rheinallt Jones.

Mr. Rheinallt Jones has since accepted appointment as advisor on race relations and from January, 1930, will devote himself entirely to this work. He left for the United States at the end of 1929 to study interracial organization and cognate matters, returning to South Africa at the end of April, 1930.

Dr. J. G. Vander Horst (Cape Town) has also since accepted an invitation to become a member of the Committee.

The Institute is intended to serve as a connecting link between the considerable number of bodies (e. g., Joint Councils, Welfare Societies, Missionary Conferences), at present engaged in various forms of activities among the non-European peoples with a view to the accumulation of information and the dissemination of knowledge upon matters affecting racial relations in South Africa. The adviser will be available for consultation and, when required, will give practical assistance to societies anxious to embark upon betterment schemes. The encouragement of agricultural development, the extension of health organization, the provision of recreational, educational and religious agencies will also be regarded as coming within the scope of the Institute's activities.

LIST OF JOINT COUNCILS, EUROPEAN AND BANTU, AND OF NATIVE WELFARE SOCIETIES IN THE UNION OF SOUTH AFRICA

Cape Province—Capetown, Port Elizabeth, Grahamstown, King Williamstown, East London, Umtata Aliwal North, Cradock, Kimberley.

Natal—Durban, Eshowe, Pietermaritzburg, Ladysmith, Newcastle.

Transvaal—Johannesburg, Pretoria, Germiston, Benoni, Springs, Pietersburg.

Orange Free State—Bloemfontein, Kroonstad.

National European Bantu Conference

The first National European Bantu Conference was held at Cape Town, February 6-9, 1929. The Conference was convened to deal with the agricultural, industrial, economic, and social aspects of native life. An exhaustive report of the Conference, 227 pages in length, was published from the Lovedale Institution Press and forms a valuable source book of information on all phases of the problem of native life and European policy in the Union of South Africa.

The Conference was called by the Joint Councils throughout the Union. There had been two previous conferences called by the Dutch Reformed Church in September 1923, and January 1927, and also one previous European Bantu Conference in 1925, for which the Joint Councils were responsible.

The composition of the Conference as shown by the list of agencies and organizations represented is of interest and significance.

- African National Congress, Bechuanaland and Griqualand West Branch:
  - Rev. J. S. Likling, Beaconsfield.
- American Board of Missions:
  - Rev. Dr. J. Dexter Taylor, Johannesburg.
- Association of Advisory Board:
  - Mr. J. B. S. Masoli, Brakpan.
- Bantu Women's League:
  - Mrs. C. M. Maxeke, Johannesburg.
- Cape Voters Convention:
  - Professor D. D. T. Jabavu, Fort Hare.
- Cape Native Voters Association:
  - Mr. J. D. Ngojo, Paarl.
  - Rev. J. C. Dambuza, Graaff Reinet.
- Chiefs:
  - Chief Senthumele Ramabulane, Louis Trichardt, and one follower.
  - Chief Jabane, Herschel.
- Congregational Union of S. A:
  - Rev. G. P. Ferguson, Rondebosch.
  - Mrs. W. Marshall, Wynberg.
- Dutch Reformed Church, Transvaal:
  - Rev. G. F. Stegman, Rustenburg.
- Education Departments:
  - Mr. W. G. Bennie, Chief Inspector of Native Education, Cape.
- English Church:
  - His Grace the Archbishop of Cape Town.
  - Ven. Archdeacon Hulme, Bloemfontein Diocese.
- Girl Wayfarers Association of South Africa:
  - Mrs. E. W. Grant, National Secretary, Johannesburg.
- Industrial and Commercial Workers Union:
  - Mr. Doyle Modiakgotla.
- JOINT COUNCILS OF EUROPEANS AND NATIVES, AND NATIVE WELFARE SOCIETIES
  - Ven. Archdeacon Hulme, Bloemfontein
  - Mr. T. M. Mapikele, Bloemfontein.
  - Mr. R. A. Sello, Kroonstad
  - Mr. John Maraba, Kroonstad
  - Rev. A. J. Lennard, East London
  - Mr. C. H. Lloyd, East London
  - Mr. R. T. Mona, Queenstown
  - Rev. W. G. St. George-Stead, Grahamstown
  - Mrs. F. Carey Slater, Grahamstown
  - Mr. J. J. Jorha, Grahamtown
  - Rev. J. A. Calata, Cradock
  - Prof. W. N. Roseveare, Pietermaritzburg
  - Chief Mini, Pietermaritzburg:
  - Prof. D. D. T. Jabavu, King Williamstown
  - Mr. Howard Pim, C. B. E., Johannesburg
  - Rev. Dr. J. Dexter Taylor, Johannesburg
  - Rev. E. W. Grant, Johannesburg
  - Mr. R. V. Selope Thelma, Johannesburg
  - Mr. R. W. Msimang, Johannesburg
  - Rev. Father Emmanuel, Umtata
  - Rev. W. Illsley, Aliwal North
  - Prof. E. H. Brookes, Pretoria
  - Mr. W. Gasson, Kimberley
  - Rev. Z. R. Mahabane, Kimberley
  - Mr. J. W. Mushet, Cape Town
  - Rev. Dr. D. Wark, Cape Town
  - Rev. H. Booth Conventory, Cape Town
  - Adv. C. E. Nixon, Cape Town
  - Mr. J. Malangabi, Cape Town
- Convener of Joint Councils:
  - Mr. J. W. Rheinallt Jones, Johannesburg
- London Missionary Society:
  - Rev. A. E. Jennings, Kuruman
- Methodist Episcopal Church:
  - Rt. Rev. Bishop E. S. Johnson, Cape Town
  - Rev. Dr. W. E. Terril, Johannesburg:
- Municipalities:
  - Mr. G. T. Cook, Supt. of Locations, Cape Town
  - Mr. C. H. Lloyd, Supt. of Locations, East London
  - Mr. J. R. Brent, Supt. of Locations, Kroonstad
- National Council of Women:
  - Mrs. K. Spilhaus, Cape Town
- Nederduits Hervormde Kerk van Afrika:
  - Dr. H. C. M. Fourie, Johannesburg.
- Norwegian Mission:
  - Rev. J. Kjelvei, Zululand
- Primitive Methodist Missionary Society:
  - Rev. W. Illsley, Johannesburg
- Roman Catholic Church:
  - Rev. Father H. Jansen, Kimberley Vicariate.
  - Rev. Father J. Boenisch, Kroonstad Prefecture
  - Rev. Father A. Berger, Lydenburg Prefecture
- Society of Friends:
  - Mr. E. Garnett, Cape Town
- South African Agricultural Union:
  - Mr. G. A. H. Bridson, Johannesburg
- S. A. Council for Child Welfare:
  - Miss L. M. Mackenzie, (Org. Sec.) Durban
- S. A. General Missionary Conference:
  - Rev. Dr. J. Henderson, Lovedale
  - Rev. J. W. L. Hofmeyr, Cape Town
- Transvaal Missionary Association:
  - Rev. E. W. Grant
- S. A. Trained Nurses Association:
  - Mrs. W. G. Bennie, (President) Cape Town
- Uitenhage and District Vigilance Association
  - Rev. B. B. Kondlo, Uitenhage
- Wesleyan Church of South Africa:
  - Rev. Dr. W. Flint, (President) Cape Town
  - Rev. A. Mtimkulu, Cape Town
  - Rev. W. Eveleigh, Cape Town
- Wesleyan Methodist Church of S. A.—Bloemfontein and Kimberley Synod:
  - Rev. Z. R. Mahabane
- Wesleyan Methodist Missionary Society:
  - Rev. A. J. Lennard, Grahamstown
  - Rev. G. Tindale, Cape Town
- Wesleyan Methodist Standing Committee on Native Affairs:
  - Mr. J. Fuku
- Cape Peninsula United Church Council:
  - Rev. Peter Williams, Cape Town
- Witwatersrand Church Council:
  - Mr. C. H. Kew
- Women's Enfranchisement League:
  - Mrs. G. W. Lyon, Cape Town
  - Mrs. Moldenhauer, Cape Town

The basic ideas of the Conference were:

(a) That European and natives alike are integral parts of our South African nation, and that the opinion of both natives and Europeans should be sought on all national questions.

(b) That the matters in respect of which European and native interests co-incide are far more important than those in which they differ.

(c) That the better we all understand one another the greater is the hope for a peaceful and prosperous South Africa.

(d) That the future progress of South Africa is inseparably bound up with the economic prosperity of all sections of our South African population."

Mr. Howard Pim, Johannesburg, chairman of the Conference, in his foreword to the published report of its proceedings writes that:

Everyone who participated in this Conference agrees that it has been a success, and that it gives great encouragement to those of us who in the face of many disappointments and difficulties have supported the Joint Council movement.

It seemed to me as chairman that there were two outstanding features, first, the organization of the Conference in which Mr. J. D. Rheinallt Jones was the prime mover, and second, the atmosphere of goodwill and ease that pervaded all its sittings and resulted in the Conference being addressed by practically all the Bantu representatives present. To get these native delegates to take their full part in the Conference was the primary task I set myself as chairman and most amply was I rewarded.

The comprehensiveness of the resolutions passed is sufficient proof of the temper in which everything considered by the Conference was debated, and I think that all who attended must have been impressed by the consistently high level of the speeches made by our Bantu members.

Another happy feature was the attitude of the heads of government departments, and the carefully prepared and exhaustive addresses that they delivered. One and all they evidently welcomed the opportunity the Conference afforded them in addressing representative natives, explaining the country's policy and the difficulties they had to overcome, and indicating the lines along which cooperation of European and Bantu is possible and certain to prove helpful to all concerned.

The debates that followed showed clear thinking and a real sense of responsibility, and the absence of any attempt to make merely debating points was most noticeable.

Everyone present was determined that the Conference should reach definite results, and should lay down the broad principles upon which South African Native Policy should rest. Indeed the findings of the Conference form a coherent programme of social and economic development for the Union of South Africa, and are the result of full cooperation between European and Bantu throughout our proceedings.

Once and for all this Conference has proved that European and Bantu cannot only debate subjects of vital importance to both with understanding and mutual courtesy, but in addition arrive at conclusions of permanent importance.

The International Institute of African Languages and Cultures

Movements looking toward a closer cooperation between missionary government, scientific and commercial agencies interested in the development of African Negro culture and of a higher civilization founded upon the values in that culture toward a concerted effort to wipe out the sleeping sickness in central Africa, toward applying to African educational methods the accumulated experience gained in the education of Negroes in southern United States, and toward a central bureau for the study of African languages and for assisting in the production of a suitable literature in these tongues—all these movements were inaugurated at the "African Conference" held in the Kennedy School of Missions, Hartford, Connecticut, October 30 to November 1, 1925, under the auspices of the Committee of Reference and Council of the Foreign Missions Conference of North America.

The International Institute of African Languages and Cultures was formally constituted in June, 1926. Thirty-six associations in ten different countries, including Protestant and Roman Catholic Missions, are represented on the governing body. The Institute has a twofold aim: to advance the cause of scientific research in Africa by coordinating the experience and knowledge of distinguished workers in various countries, and to bring scientific knowledge and practical affairs into closer association.

The Institute exists to serve equally the interests of scientists, scholars, administrators, educators, health and welfare workers, and traders. It is non-political, and is not intended to interfere in matters of policy and administration. The work of the Institute is carried on in part by means of publications. It issues the journal "Africa" and monographs on the practical orthography of African languages. It fosters the publication of text books in the vernacular. Two other important series are projected. African studies, monographs by experts on subjects within the purview of the Institute, and African documents, being texts written or dictated by Africans, in their own vernacular, and translated into a European language.

The ethnological side of the work has been undertaken by one director, Professor H. Labouret (Paris), while the other director, Professor Dr. D. Westermann (Berlin), deals with linguistic questions.

DIVISION XLI

EXPRESSIONS OF RACIAL CONSCIOUSNESS

National Congress of West Africa

The fourth session of the National Congress of British West Africa was held at Lagos, Nigeria in January, 1930. Its constitution as amended on that occasion states that:

> The policy of the Congress shall be to maintain strictly and inviolate the connection of the British West African Dependencies with the British Empire, and to maintain unreservedly all and every right of free citizenship of the Empire and the fundamental principle that taxation goes with effective representation.
>
> Among the objects of the Congress shall be the promotion of the common interests of the British West African Dependencies, politically, economically, socially and otherwise; and to promote and effect 'Unity of purpose and action among the people; to establish universities, colleges, academies and schools for the racial education and culture of the people; to promote commercial and industrial intercourse of the people and to work for better conditions generally in all British West Africa.
>
> The aims of the Congress shall be to aid in the development of the political institutions of British West Africa under the Union Jack, so as eventually to take her place beside the sister nations of the Empire, and in time to ensure within her borders the government of the people, by the people, for the people; to secure equal opportunity for all; to preserve the lands of the people for the people; and to save them from exploitation of any shape or form.
>
> The Congress claims that apart from the fact that the National Congress of British West Africa represents substantially the intelligentia and the advanced thought of British West Africa, and that the principles it stands for are some of those fundamental ones that have already actuated communities that have arrived at the stage of national consciousness, it also represents the bulk of the inhabitants of the various indigenous communities, and with them claims, as sons of the soil, the inherent right to make representations as to existing disabilities, and to submit recommendations for the necessary reforms.
>
> The Congress shall be in order to promote the cooperation of the peoples of the British West African Dependencies and their economic development educate public opinions as to African financiers and others promoting business combinations in such wise as shall inspire and maintain a British West African economical development.

A Non-European Conference

A non-European Conference — The first of its kind in the Union at which practically all the non-European associations in South Africa were represented was held at Hall, Kimberley in June, 1927. It was reported that there were 101 delegates present from all over the Union.

The keynote of the proceedings was embodied in a resolution to the effect that it was only through cooperation among themselves that the non-Europeans could hope to have their desires gratified. It was emphasized that the Conference was not a combine against the Europeans, but was merely a combine among the non-Europeans for their own good, and with an ultimate view to cooperation with the Europeans.

"The importance and significance, said the South African Outlook, "of the non-European Conference of delegates from the four Provinces of the Union held at Cape Town, in 1930, need to be realized more seriously than most Europeans believe. A body which embraces some of the best brains among the educated natives is anything but negligible even on the score of constructive statesmanship, yet, we are told that its meetings were not attended by a single member of the Legislative Assembly. The Conference is finding itself, and, representative, as it has become, of most shades of non-European feeling and aspirations, it is step by step working out future lines of policy. On what it regards as vital issues, it is already achieving a measure of unity. As we have long foreseen the question is now up of forming a non-European political party.

National African Church

At the closing session of the upper house of the African National Congress, held at Bloemfontein in 1929, the delegates devoted their attention to the large and growing number of religious sects in the country for the furtherance of the spiritual life of the African people. After a protracted discussion the view was recorded that the time had come for the establishment of one national church to embrace all the independent organizations, and to that end it was resolved that a conference of all African churches be convened to consider how this could be achieved and to devise ways and means of establishing a national college for the training of African clergy. This resolution was referred to the executive of the African National Congress, with power to act.

Wanted in Place of Colored, Native, etc. A Suitable and Acceptable Name

It was noted that the (coloured) Teachers' League of South Africa is endeavoring to find a suitable and acceptable name for the people to which they belong. When the matter was raised at their Cape Town Conference in 1927, the teacher who introduced it complained that the name 'coloured' placed upon them a stigma, and that 'the association of the term was not exercising a good influence upon their lives,' by which no doubt he meant that it was detrimental to their proper racial self-respect. He considered that the new name should indicate the origins of their people and believed that its adoption would "infuse into their lives a new enthusiasm," and have an uplifting effect. The League may be assured of widespread sympathy with them in their quest. While 'Coloured' is less offensive than the earlier name for those of mixed race, it is absurdly a lucus con lucendo designation in mainly black South Africa. If the origins of the people are to be defined, probably the choice should fall upon a compound like Eurasians; but Eurafrican although it has found its way into print, and may prove inevitable, is too comprehensive in meaning, and not particularly euphonic."

"This may be an opportune moment to express pleasure at the growing tendency among right-thinking Europeans to avoid using the term "Kaffir" when speaking of a member of the Bantu race. There can be no questioning of the statement that "Kaffir" is a term of opprobrium both in origin and, in most cases, in association. Too many of our fellow-countrymen—both English and Afrikaans speaking use the term "Kaffir," but we may hope for its gradual disuse especially when they have opportunities of meeting individual leaders of the Bantu people. It is significant that the recent conference convened by the Federal Council of the Dutch Reformed Churches was given the title "European-Bantu Conference."

The use of the term "Native" is also one which should be reconsidered. Apart from its incorrect use as a term to denote coloured natives of South Africa as against white natives, it has the further demerit of ignoring the individuality of the people we now speak of as the Bantu.

But is Bantu the right word? Originally a linguistic term, it has attained to a distinct racial significance. It would be interesting and helpful to learn the views of those most competent to speak, and especially of some of the "Bantu" leaders. The matter is of some importance in maintaining good racial relations as has been seen in the case of "Afrikaans" and "Afrikanders" in recent years."

F. H. M. Zwide published in the March 19, 1929 issue of "Imvo," a native paper, issued at King Williamstown, Cape Province the following letter:

Sir:

There appears in the "Imvo" of the 5th inst. Mr. Nazo's protest against the use of the word "Native" as a racial designation of the black races of South Africa among the races of the world.

I entirely agree with him. It was high time we told the other world races that we belong to Africa and are, therefore, Africans. But will Mr. Nazo believe me when I tell him that because of the stupid docility and gullibility of our people today they do not want to know they are any thing else other than that taught and told them by the white man, politician, missionary or trader? Such docility is suicidal to race consciousness today and it is no wonder the Hertzogian element of the Dutch dreads our acceptance of European civilization, for once having embraced that civilization, we will be self assertive.

At present it may interest Mr. Nazo to know that our people are not prepared to claim their racial and geographical and ethnographical designation African. At the teachers' conferences I fought very hard against a determined opposition of what I regarded as enlightened men in advocating the use of the generic term African and the specific one Bantu for local purposes.

To my utter dismay in one of these conferences and during this discussion one of the most prolific Bantu writers told the conference he was quite satisfied to be called a Kaffir!

Need I say more? Anyway at Queenstown, determined not to give in, I carried the day and we now know our association as the Cape Province African Teachers' Association."

PART FIVE

THE NEGRO IN POETRY AND THE FINE ARTS

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THE NEGRO IN MUSIC

The Future of Negro Music

It is generally agreed that Negro music has a great future and as Will Marian Cook states, "Developed Negro music has just begun in America. The colored American is finding himself. He has thrown aside puerile imitations of the white man. He has learned that a thorough study of the masters gives knowledge of what is good and how to create. From the Russian he has learned to get his aspiration from within; that his inexhaustible wealth of folklore legends and songs furnish him with material for compositions that will establish a great school of music and enrich musical literature."

The works of Burleigh, Dett and others indicate that this development will be built upon Negro folk music, and as Mr. Dett states, "We have this wonderful store of folk music—the melodies of an enslaved people, who poured out their longings, their griefs and their aspirations in the one great, universal language. But this store will be of no value unless we utilize it, unless we treat it in such manner that it can be presented in choral form, in lyric and operatic works, in concertos and suites and salon music, unless our musical architects take the rough timber of Negro themes and fashion from its music which will prove that we, too, have national feelings and characteristics, as have the European peoples whose forms we have zealously followed for so long."

The Negro's Creative Genius

James Weldon Johnson in his "Book of American Negro Poetry" takes the ground that "the Negro is the creator of the only things artistic that have yet sprung from American soil and been universally acknowledged as distinctive American products." He sums up these creations under four heads, "The Uncle Remus Stories," ""The Spirituals or Slave Songs," "The Cake Walk," and "Rag Time." Some years ago, society in this country and royalty abroad spent time in practicing the intricate steps of the cake walk. Paris pronounced it the poetry of motion. In the "Spirituals or Slave Songs," the Negroes have given America not only its only folk-songs, but a mass of noble music.

Mr. Johnson also says, "It is to be noted that whereas, the chief characteristic of 'ragtime' is rhythm, the chief characteristic of the spirituals is melody. In the riotous rhythms of 'ragtime' the Negro expressed his irrepressible bouyancy, his keen response to the sheer joy of living; in the spirituals he voiced his sense of beauty and his deep religious feeling."

The Origin of "Ragtime" Music

According to Will Marian Cook, "about 1898 marked the starting and quick growth of the so-called ragtime. As far back as 1875 Negroes in questionable resorts along the Mississippi had commenced to evolve this musical figure, but at the World's Fair in Chicago 'ragtime' got a running start and swept the Americas, next Europe, and today the craze has not diminished.

"There was good reason for the instantaneous hit made by 'ragtime.' The public was tired of the sing-song, samey, monotonous, mother, sister, father sentimental songs. 'Ragtime' offered unique rythms, curious groupings of words and melodies which gave the zest of unexpectedness. Many Negroes—Irving Jones, Will Accooe, Bob Cole, the Johnson brothers, Gussie L. Davis, Sid Perrin, Ernest Hogan, Williams and Walker and others wrote some of the most celebrated songs of the day. In other instances white actors and song writers would hear in St. Louis such melodies as 'New Bully,' 'Hot Time,' etc., and change words (often unprintable) and publish them as their own creations."

The Origin of Jazz Music

The great popularity which "jazz" music has attained in this country and in Europe has caused a great deal of discussion to arise concerning its origin. It appears to be more or less agreed that so far as the United States is concerned it began in New Orleans and that its origin can be traced to the West Indies and probably to Africa. It has also been said that jazz is the adapting of old Norman songs borrowed from the French of

Louisiana and sung to the tom-tom rhythm.

James Reese Europe, the King of "Jazz" music performers, in an article stated that, "I believe the term 'Jazz' originated with a band of four pieces which was known as Razz Band. This band was of truly extraordinary composition. It consisted of a baritone horn, a trombone, a cornet, and an instrument made out of the chinaberry tree. This instrument is something like the clarinet, and is made by the southern Negroes themselves. Strange to say, it can be used only while the sap is in the wood, and after a few weeks use has to be thrown away. It produces a beautiful sound and is worthy of inclusion in any band or orchestra. The four musicians of Razz's Band had no idea at all of what they were playing; they improvised as they went along but such was their innate sense of rhythm that they produced something that was very taking. From the small cafes of New Orleans they graduated to the St. Charles Hotel, and after a time to the Winter Garden in New York, where they appeared, however, only a few days, the individual musicians being grabbed up by various orchestras in the city. Somehow in the passage of time Razz's Band got changed into 'Jazz's Band,' and from this corruption arose the term Jazz.'"

The Origin of Tango

Vincente Rossi, in Cosas De Negros (Negro Doings), published at Cordoba, Argentine Republic in 1926, says:

"The sound of the word Tango was heard in La Plata from the sad days of the colony; it was the name the African Negroes gave to their percussion instruments. In the early days it was called the 'Tango of Negroes.' During 1808 at a place not far from Montevideo the overseer Elias was called upon to close a building and prohibit the 'Tango of the Negroes' because of the noise and pandemonium generally raised. Added to this the late hours kept them from reporting early to labor the next day."

A report from Rio de Janiero, Brazil, in 1928, stated that Mme. Renato Almeido, celebrated among Brazilians for talent and musical interests, claimed the tango was originated by Negroes.

Her claim was that the tango was first played by colored carnival clubs in the River Platte cities. When white society boys discovered that white society girls, with servants accompanying them, were attending these dances they formed clubs and adopted the dance. Tango was the name of a special tambourine that was used.

Negro Folk Songs in America

A great deal has been written about the folk-songs of the Negro. (For the numerous collections which have been made of the same, see the editor's "Bibliography of the Negro in Africa and America.")

Although there is some connection in scale composition and spontaneity with original African music the imagery and sentiment expressed by the folk-songs of the American Negro are essentially the results of the conditions under which he has lived in the Western Hemisphere.

The Negro brought musical ability from Africa. There are numerous accounts of how, on the slave ships, the Africans being brought to America were made to dance and sing. Singing was a notable feature of plantation life in slavery days for it is to be noted that these songs, in spite of some overlapping, fall into two main divisions, religious and secular.

Since these folk-songs were not written they were constantly subjected to change and were constantly being changed. This has been true from the days of slavery down to the present time.

Improvization went on. Songs already existing were changed and new ones created. It was but natural that Negro folk-songs in America, especially in their content, should be profoundly influenced by the Negro's contact with the culture of the whites.

The Negro took over and adapted to his own ends a number of songs, published and unpublished, composed by white persons. This was specially true with respect to revival hymns used by Methodists' and Baptists' camp meetings in the South during the early part of the 19th Century. Newman I. White in his volume on "American Negro Folk-Songs" gives extended examples of this borrowing and adapting of white religious songs.

An example of the creation of a new spiritual came out of the horror of the hurricane which devastated Florida in September, 1928. The Orlando, Florida, Sentinel, in its issue of October 7, of that year, said: "Keyed to a plaintative melody, pitched in haunting minors, the first public rendition of the song was at religious services last Sunday after it had been sung for several days over the wash tubs and smoking stoves of the tented refugee colony. The words, filed in official records of the American Red Cross, recite the terrific tragedy in the Everglades when the hurricane swept the waters of Lake Okechobee over towns and drowned upwards of 2,000 persons."

Four of the ten verses composing this spiritual follow:

"On the sixteenth day of September
In the year of nineteen twenty-eight,
God started to riding early
And He rode till very late.

"He rode out on the ocean,
Chained the lightning to His wheel
Stepped on the land at West Palm Beach,
And the wicked hearts did yield.

"Out around Lake Okechobee,
All scattered on the ground,
The last account of the dead folks,
There was twenty-two hundred found.

"Some folks are still missing
And ain't been found, they say;
But this we know, they will come forth
On the Resurrection day.

CHORUS

"In the storm, oh, in the storm,
Lord, somebody got drowned,
Got drowned, Lord,
In the Storm!"

Folk Music in Africa

The whole question of Negro folk music gets illumination from Africa in an article by N. G. J. Ballanta on "Music of the African Races," which appeared in the Journal West Africa, July 14, 1930. This article gives a summary of the researches in music which Mr. Ballanta, a native of Sierra Leone, has, since 1924, been making in West Africa under the auspices of the Guggenheim Foundation. He received his musical training in Europe and America. Concerning his researches, Mr. Ballanta says:

"The portion of Africa which has been the scene of my investigation for many years extends from the Senegal to the Cameroon. There are various tribes, and one would expect to find a common culture among them; but on account of external conditions the musical perception of some of those tribes have undergone a change. In some it is so slight as not to be noticed, whilst in others it has been great.

"These changes are brought about by contact with Eastern and Western culture. All along the borders of the Sahara down to the coast at a distance of 300 miles or thereabouts one meets with evidences of Islamic culture which greatly influenced the musical expressions of those tribes. This culture is not confined to that era, but is brought down towards the coast by tribes which have embraced Islam. On the other hand, people along the coast have another perception, due to the influence of Western civilization. Between these two points one finds real African musical perception.

"The two principles which govern tonal expressions are tone progression and tone combination; these are determined by perception of a principal tone and an interval of association. By interval of association is meant that interval which exists between the principal tone and the tone next in importance in the whole mass of tones used for tonal expressions.

"This interval of association for all purposes is the perfect fourth in African music; as from 'doh' to 'fah,' or 're' to 'soh.' This is the fundamental difference between African and western music. For in western music the two primary relatones are "doh" and "soh," which make an interval between them of a perfect fifth.

From this point each perception pursues its own course; the laws governing association and progression for the purpose of melodic utterances are the same; but as the fundamentals are different, the results obtained are different.

"In western music the lower of the two tones forming the interval of association is perceived as the principal one; but in African music, either tone forming this interval of association may be the principal tone, which results in two distinct perceptions for tone progressions. There are numerous forms for the purposes of melodic expressions. The most important is the five-tone scale; but there are so many inflections of the tones of that scale that the fundamental character has been altered. It is not easy to note down African music by existing musical notations, as the signs would convey a different idea from that they are intended to represent. A wholly different notation is necessary to do this properly.

"It is interesting to observe that on account of these different perceptions the African is able to appreciate and understand other systems of music. Although the perception of the African today presents the same features as that of western music in days gone by, the Europeans have, by confining themselves to the development of one form to the exclusion of others, lost the perception of the latter.

"There is one form of expression all over Africa. This is the solo and chorus. But some tribes have progressed beyond this form. By overlapping the form takes the nature of the catch or round, and when they are so conceived there are usually three or more parts.

"There is no perception of harmony as the term is understood in music. What enters into a musical expression by way of tone combination is a highly developed form of polyphony, which may embrace two, or at most three parts. This polyphonic form is the freest from the point of view of concords and discords and it is preponderantly rhythmic; that is to say each part preserves its individuality. There appear to be no conditions as to the succession of intervals; and although there are evidences of the use of some intervals rather than others, especially in the cadence, one could not prove the rule.

"The perfect fourth is the basis of harmonic combinations; that is, where two parts sing together tone by tone. Towards the cadence, however, other intervals may be used as the major third and the major second; but the major third is in all cases treated as discordant, whereas, the major second is accepted as a concord.

"Taking the major diatonic scale as a standard, although that scale gives imperfectly the sounds produced, the fourth and seventh of that scale are not fundamental tones in the African perception, but subordinate tones. The principal tone in African perception in that group of tones answering to the second major diatonic scale; the tones next in importance are the fifth and sixth being the fourth below it. The other two tones are subordinate and are used for cadential purposes, or otherwise, to divide the interval of the perfect fourth. This appears to have been the original perception.

"Each one of these standard tones now has what may be called tones in opposite phases with it. These other tones stand at the distance of about a quarter tone above and below the standard tones and are used for and instead of the standard tones; that is, to say, they rarely follow each other, so that the actual intonation of a quarter tone is rare. They have the same relationship to the standard tones as that which exists between the major and minor thirds in classical music, but the interval is not so large. So that when the standard tones represent minor forms or passive phases, the quarter tones above them represent the active phases, or major forms; when standard tones represent major forms, the quarter tones below them represent minor forms.

"In addition to these quarter tone inflections of the standard degrees, which are used as have been noted, there are what may be termed half-tone inflections which are used as bridging tones between two standard tones a major second apart to divide that interval. Then also between two tones a minor third or greater interval apart, as from D to F., there is one mean tone which divides this internal into two equal parts, used also as a bridging tone.

"In ending a melody, or in what is known as the cadence, the progression is mostly downwards; even when it is upwards it is not by a semi-tone, as in western music, but a whole tone. The African, except in rare instances, never ends his musical expressions on the first accent of a measure, as in western music, but immediately before that accent. It is also rare to find melodies beginning with an up-beat. All melodies begin on the first pulse of a measure, or immediately after it, and end after the second pulse in a measure, but not before this pulse. The reason for this is that the new accent begins a new rhythmic surge, and in consequence a new strain in the music.

"Music is not cultivated in Africa for its own sake. It is always used in connection with dances or to accompany workmen. The rhythmic interest of the songs impels them to work and take away the feeling of drudgery. In accordance with these usages, songs range as follows in order of emotional content:

"Work songs—mainly rhythmic—short phrases mostly of two bars; solo and chorus follow each other instantly; the chorus is in many instances composed of two or three ejaculatory words, answered by the workmen. Tempo moderate.

"Play songs—more melodic—accompanied mostly by handclapping. The chorus takes a more decided character; overlapping of solo and chorus. Tempo moderate.

"Dance songs—these fill a great range; from the wild dances of the Bassas in Liberia to the highly artistic dances of the Yorubas in Nigeria. In the lower scale the solos are mostly ejaculatory sentences; but sometimes they are of great length and end after the chorus begins. Tempo fast; 2-4 time; simple rhythm. The next higher class finds an instance in the Mendi dances. Rhythm intricate and tempo not too fast. Here one meets with melodies which end a fraction of a beat before the accent, and the drums, the singers, and the dancers end together, leaving the hearer suspended when the accent falls. The highest class is the artistic dance of the Yorubas. Tempo moderate; 2-4 time combined with 6-8; 3-4 with 9-8 and 18-16, two bars being perceived as one whole bar of 6-4. Cross rhythms in abundance. In these dances one meets with characteristic rhythms; that is to say, rhythms which have meanings ascribed to them directing the dancer how to proceed; they act as cues, not necessarily with reference to a change of dance steps, but with reference to action, either to retire, or to come forward, or go backward. They are the beginnings of the drum-talking system. There are many drums in these dances, but only one does the drum talking. He is the leader of the rhythmic group of instruments. The melodies are beautiful and do not make such an abrupt ending as those in the next lower scale.

"Ceremonial songs—these are used more or less in processions. Very little handclapping is done, and there is hardly any other instrument or rhythmic interest, except a large drum. There are long rests between the end of one chorus and the beginning of the next repetition of the solo. Tempo slow; rhythm simple, although the large drum syncopates the pulses; 6-4 time.

"Love songs—these are solo songs, usually for the female voice. There is no handclapping except when these songs are used as dance songs. Tempo slow; 4-4 time. Sometimes when sung as duets they are accompanied by rhythmic instruments and they take the character of lively pieces in 2-4 time.

"Those tribes which have retained the principles of African musical perception in a highly developed form are the Mendis in Sierra Leone, the Susus in French Guinea, the Vais, Mandingoes and Kpesis in Liberia, the Munshis in the Northern Provinces of Nigeria, the Yorubas in the Southern Provinces, excluding those in or around Lagos, and the tribes beyond Boulama in Portuguese Guinea.

"Of those tribes in which the forms of expression are not highly developed from a melodic standpoint, the outstanding are the Bassas in Liberia, and the tribes in the Bauchi Plateau, in Nigeria. Between these extremes there are varying degrees of development of musical perception among tribes which have retained the African principles of musical expression.

"The tribes of the Coast which have not adopted European music in its entirety, but in whose music one could find a trace of European influence are the Yorubas in and around Lagos, the Sherbros in Sierra Leone, all the Akan tribes, the Benins, Chekris and adjacent tribes, all the peoples of the Niger Delta, the peoples in Dahomey and those around Duala.

It should be stated, however, that these outward influences show themselves in different directions. In the Yorubas in and around Lagos, the effect of this influence is found in the melodic perception, and not in polyphonic or harmonic content. In the Sherbros the influence shows itself in both perceptions, those tribes use major and minor thirds as consistently as American Negroes do. Among the Akan tribes the influence is felt in the method of accompanying in thirds, but the melodic, rhythmic and formal content is preponderantly

African. All other tribes have only a disturbed melodic perception, but not polyphonic.

"The rest of the tribes show the influence of Islamic music, and the most outstanding of these are the Timnis in Sierra Leone, the tribes of the Sengal and the Gambia, and all the tribes of the Upper Provinces of Nigeria which are not Pagans, such as the Hausas, Gibaris, etc.

"In the cities on the coast, among the civilized communities, African musical perception is lost.

"These facts prove that when the African is brought in contact with outside influences his perception is altered or destroyed. This alteration is observed to be as follows: (a) the substitution of the perfect fifth for the perfect fourth as interval or association; (b) the use of the major third instead of the major second as interval of harmonic definition; (c) the exclusion of ternary divisions of the single beat in the rhythmic perception, retaining only the duple divisions, in which, in order to satisfy the craving of ternary divisions, these duple divisions are grouped into three plus three plus two instead of four plus four. It is significant, however, that in those places where the influence is Eastern the African retains his own perception of tone combination.

"There are two great divisions of the music of the octave which is the common heritage of mankind. These two divisions or evolutions are known as the tertian and septimal. In European music the tertian has been exploited and the tendency is not now to the septimal division, which forms a perception by itself; but to the perceptions of the ninth and eleventh harmonic, which are evolutions of the tertian forms. African music, by using fourths instead of fifths in the great majority of cases, especially in the system of tone combination, shows a disposition towards the septimal forms which are the negatives of the tertian forms. As a fact, the harmonic seventh, which is the mean of the septimal forms, has, as against the harmonic fifth which is the mean of the tertian forms, been excluded from European music since the days of Rameau, the French theorist. This aesthetic perception of the septimal forms, therefore, would, if rightly developed, enrich musical expressions. From the point of view of artistic development it is to be regretted that the African has not been enabled to evolve his own forms.

"The reason for displacing the African perception by foreign perception, in some tribes is that the African perception, not having been systematized and put in order, was not able to stand against the formidable opposition of another and a well-organized perception."

"Swing Low, Sweet Chariot," "Listen To the Mocking Bird," "Way Down Upon the Suwanee River"—How These Songs Originated

The following is given as the origin of "Swing Low, Sweet Chariot:" A mother and her babe had been sold from a Tennessee plantation to go down into Mississippi, which was to her going to her death. To prevent the separation from her child, she was about to throw herself and babe into the Cumberland River. An old woman seeing the mother's intentions, laid her hand upon the shoulder of the distressed mother and said, "Wait, let de Chariot of de Lord swing low and let me take de Lord's scroll and read it to you." The mother was so impressed with the words of the old slave woman that she gave up her design and allowed herself to be sold into Mississippi, leaving her baby behind. The song, "Swing Low, Sweet Chariot" by degrees grew up, as this incident passed from mouth to mouth.

Richard Milburn, a Negro of Philadelphia, was the originator of the song, "Listen to the Mocking Bird." He was a barber by profession, and in his leisure moments turned his attention to imitating the birds and particularly the mocking bird. The Philadelphia Library Company, a literary organization of colored men, connected with St. Thomas Episcopal Church, according to the minutes of this organization, induced Milburn to add to the interest of its meetings by exhibitions of his marvelous power. Mr. Septemus Winner, a skilled musician and publisher, induced Milburn to whistle before him, while he wrote down the bird-like notes. In 1855, the song was first published with the frontispiece, "Music by Richard Milburn, Words by Alice Hawthorne. Publisher, Septemus Winner." In later years the publisher of "Listen to the Mocking Bird," received credit for being its originator.

Stephen Foster is generally credited with being the author of "Way Down Upon the Suwanee River." The question has been asked, however, how it was possible for Foster, born and reared in the North, to write so feelingly about a river and its associations which he had never seen. The story is told that a slave woman from the banks of the beautiful Suwanee River in North Central Florida was sold into North Alabama. She longed for her native home. Her thoughts broke into music and "Way Down Upon the Suwanee River" was born. The song was carried from Alabama to the banks of the Ohio, where it is reported Stephen Foster first heard the strains from the slaves of his friends. He also heard something of the story of the song and of the slave woman who was filling North Alabama with her music, born of her longing for home. It is reported that Foster came on a steam boat down the Tennessee River to Florence, Alabama, and from thence began a search for the woman whose song had reached the Ohio River. In due time, he found the singer, brought the song back, published it, gave it to the world, and like Septemus Winner, received credit for it being his own.

Some Composers of Music

During the days of slavery many Negroes in New Orleans were well educated. Among them were a number of persons who gained distinction as composers of music. Some of these were:

Dede, Edmund.—Author of "Les Sement de l'Arabe," "Le Palmier Overture."

Snaer, Samuel.—Author of "Le Chant du Depart," "Le Vampire."

Bares, Basil.—Author of "La Valse Capricieuse," "Delphine Valse Brailliante."

Lambert, Lucien.—Author of "Le Depart du Conscrit," "Les Ombers Aimers."

Lambert, Sidney.—Author of "Si J'estais Roi," "Muimures du Soir."

Hemmenway, James.—He lived in Philadelphia and was a contributor in 1829 to a musical journal, Atkinson's Casket. Among his compositions were: "That Rest So Sweet Like Bliss Above," "The Philadelphia Grand Entree: March," and "Hunter and Hope Waltzes."

Conner, A. J.—From 1846 to 1857 he composed a number of musical selections which were published by Philadelphia and Boston music houses. Among his compositions were: "My Cherished Hopes My Fondest Dreams," "American Polka Quadrilles," and "New York Polka Waltz."

Hill, Edwin.—He was a composer and publisher of music in Philadelphia. He was born in Maryland and was the first Negro to be admitted to the Philadelphia Academy of Fine Arts. His admission was in 1871. He composed some thirty pieces of music, including many anthems.

Holland, Justin.—In the seventies, he was a well-known composer of guitar music in Cleveland, Ohio. Among his compositions are: "Holland's Comprehensive Methods for the Guitar," J. L. Peters and Company, New York, 1874; "Holland's Modern Method for the Guitar," S. Brainard and Sons, Cleveland, Ohio, 1876.

Milady, Samuel.—"Sam Lucas," noted actor and composer. Born, August 7, 1848, died, January 10, 1916. First Negro writer of popular ballads, wrote "Grandfather's Clock Was Too Tall For The Shelf," etc.

Bland, James.—He wrote "Carry Me Back to Old Virginia."

Davis, Gussie L.—A few years ago he was a prominent writer of popular music at Cincinnati. Among his well known works are: "The Lighthouse By the Sea," "The Baggage Coach Ahead," etc.

Coleridge-Taylor, Samuel.—Born in London, August 15, 1875; died in London, September 1, 1912. He was one of the most distinguished colored composers and one of the best known modern composers.

He was a son of a doctor of medicine, a native of Sierra Leone, Africa, and an English mother. At the age of six (in 1881) he began the study of the violin. At sixteen he entered the Royal College of Music and became a pupil of Villera Standford. His many opus numbers included a symphony, a sonnet and various other works of chamber music, a cantata with Hiawatha for its epic hero, an oratorio, the musical settings of Stephen Phillips' "Herod," "Ulysses," and "Nero." Coleridge-Taylor's compositions are marked by variety and vigorous originality, by tenderness of feeling, and by poetic imagination. They have something of the plaintive, wistful quality of plantation songs. His best and most considerable scores are those written for the chorus, and it is by the Hiawatha trilogy that he is best known and will be longest remembered. It was through this production that he gained distinction and popularity on both sides of the Atlantic. Critical opinions agrees in regarding it as his masterpiece. His last choral work, "A Tale of Old Japan," was an unprecedented success. It is esteemed almost as much as the Hiawatha trilogy. For biography, see W. C. Berwick Sayers, "Samuel Coleridge-Taylor, His Life and Letters" New York, 1916. His son, Hiawatha Coleridge-Taylor is gradually taking his place as a composer and conductor. The son is the conductor of the noted, "String Players' Club," which the father founded.

Cook, Will Marian.—New York director of the noted Clef Club Orchestra and leader of the New York Syncopated Orchestra. Among his compositions are: "The Rain Song," "The Casino Girl," "Bandanna Land," "Cruel Popupa," etc.

The Herald and Examiner of Chicago said of a performance by the New York Syncopated Orchestra that, "It was sublimated syncopation, the musical counter part of our national motto, "Step lively, please," by which in these so-called peaceful United States we live and move and have our being. It was a typical demonstration of the best in 'popular' music, at the hands of the masters of the craft.

Johnson, J. Rosamond.—New York, was born at Jacksonville, Florida, 1873. He studied at the New England Conservatory of Music and has developed a new and distinct style of Negro music. He has written light operas for Klaw and Erlanger and songs for May Irwin, Lillian Russell and Anna Held.

Among his popular compositions are: "Under the Bamboo Tree," "The Congo Love Song," "My Castle on the Nile," "Lazy Moon." He composed the music for Klaw and Erlangers Extravaganza that ushered in the 20th century. In 1913, he was the musical director of Hammerstein Opera House in London. He resigned and came to New York and opened up a studio and soon after took charge of the Music School Settlement. He is now known as, "The Apostle of Negro Music Taken Seriously." Among his serious compositions are: Folk songs of the United States of America, and a number of pieces in larger forms notably: "Nobody Knows the Trouble I See," "Since You Went Away," for chorus and a fantasia for chorus and orchestra called "Southland."

Aldridge, Amanda Ira.—Of London, daughter of Ira Aldridge, the famous actor, is a composer of note. She is known professionally as "Montague Ring." A number of her compositions have African themes.

A recent press report of a drawing room at Buckingham Palace, where the program included the "Four African Dances" said: "What African that heard the rendering her own pianoforte solo, "The Call to the Feast," can forget the drum of the Capalistic brotherhood of the Nigerian 'Osugbo' within the sacred square of the Para, the rhythmic solemnity of the aristocratic dance of the chiefs or the terminal scene of the great ceremony, when Adimu, Adamu, Ogunran and the 'Dancing Girls' whirl in gentle poetry of motion in the lengthening shadows of evening and the 'Call Home' dies away under the flickering glow of the first evening stars, which flash upon the tired resting limbs of a sleeping town. In 'Luleta's Dance Montague Ring made the woodland ring with laughter, and the very trees to wave in sheer merriment. Her audience saw and heard the light tripping, seducive movement of Togoland 'Keri-Keri,' the minuet grace of the Fanti 'Adenkum,' and the almost tragic, but majestic measures of the Apolonian 'Kuntum.' The appreciation which they have obtained, leads us to hope that in Miss Ira Aldridge, African music has found a worthy successor to the late Samuel Coleridge-Taylor, so unhappily and so early taken from us."

Dett, R. Nathaniel.—Director of Music, Hampton Institute. He has become widely known as a composer and choral conductor.

He is a graduate of the Oberlin Conservatory of Music and received from there the degree of Bachelor of Music for work in original composition. Among his most mportant compositions are: "Magnolia Suite," "In the Bottoms," "Hampton, my Home by the Sea," "Listen to the Lambs," "The Ordering of Moses," "Marche Negre," "Arietta," "My Magic Song," "Open Yo' Eyes," "O Holy Lord," and "Music in the Mine."

Handy, W. C.—New York City, formerly of Memphis, Tennessee, is the originator of "The Blues." He has written, "Memphis Blues," "St. Louis Blues," "Beale Street Blues," "Harlem Blues," "John Henry Blues," Yellow Dog Blues," "Loveless Love," "Sundown Blues," "Darktown Reveille," "Hesitating Blues," "Jogo Blues," and "Aunt Hagar Blues."

Loving, Captain Walter.—Organizer and conductor of the famous Phillipine Constabulary Band, Manila which is generally considered to be one of the world's best bands. This band first became noted at the St. Louis World Fair Exposition in 1904. It made a tremendous hit at the Panama Pacific Exposition at San Francisco in 1915. As a band conductor Captain Loving admits no superiors and it may be said few peers. He has now retired with rank of major.

Europe, James Reese.—Died, May 10, 1919. Most noted Negro band leader in the world. His funeral was the first time a Negro was given a public funeral in New York City. He achieved nation-wide fame as the leader of the National Negro Orchestra of New York City and international fame as the leader of the 369th United States Infantry (15th New York) Regiment Band.

This band was the most noted army band in Europe during the World War. It introduced and popularized jazz music in France and England. It was said of this band, "Jim Europe's band followed the boys wherever they went, 'up the line,' back into the liberated French villages and down into the rest camp at Aix les Bains. They were constantly in demand and their music played no small part in keeping up the morale of our great army. After the war tide turned, Europe was ordered to take his band up to Paris. This city was slowly but surely shaking off the effects of her four long years of worry and anxiety, and Europe's jazzers at once began the rage, and received great ovations wherever they appeared. Jim Europe led this band at the great War Congress of Women in Paris and gave public concerts in friendly rivalry with the famous Garde Republicaine and the crack regimental bands of both the British and the Italian armies."

Some Singers of Prominence

Greenfield, Elizabeth Taylor.—"The Black Swan," first came into prominence in 1851. She was born in Mississippi, was taken to Philadelphia, where she received her education and first came into prominence. She attracted much attention both in England and America, and was frequently compared with Jenny Lind who, was at that time at the height of her fame.

Selika, Madame Marie.—The next person of color to gain international fame as a singer was Madame Marie Selika, of Chicago. She became prominent in 1880.

In 1882, she visited Europe and achieved great success. The Paris Figaro said of her appearance in Paris: "Mme. Selika sang in great style. She has a very strong voice of depth and compass, rising with perfect ease from C to C, and she trills like a feathered songster, whose notes suddenly fall upon your ear in the solitude of the woodland on a perfect day in June. Her range is marvelous and her execution and style of rendition show perfect cultivation. Her 'Echo Song,' cannot be surpassed. It was beyond any criticism. It was an artistic triumph."

The Berlin Tagblatt, said of her appearance in Berlin: "The concert by Mme. Selika was given yesterday before a well filled house and this distinguished artist gave us a genuine pleasure. Mme. Selika, with her singing, roused the audience to the highest pitch of enthusiasm, and after her first aria, she was twice recalled, and could not quiet the vociferous applause only by rendering a selection with orchestral accompaniment. Of this wonderful singer, we can only say that she is endowed with a voice of surpassing sweetness and extraordinary compass. With her pure tones, her wonderful trills and roulades, her correct rendering of the most difficult intervals, she not only gains the admiration of amateurs, but also that of professional musicians and critics. It is almost impossible to describe the effect of her voice; one must hear it to appreciate its thrilling beauty."

Batson, Flora.—Mrs. Bergen. The next singer of prominence was Flora

Batson, who became noted in 1887. She was born at Providence, Rhode Island, 1870; she sang in Europe, Africa, Australia and New Zealand. During a great temperance revival in New York, she sang for ninety successive nights, with great effect, one song, "Six Feet of Earth Makes Us All One Size." She died at Philadelphia, Pennsylvania, December 2, 1906.

Jones, Madame Sisseretta.—"Black Patti," began to become prominent about 1890. She has sung with great success in all the principal cities of Europe. In recent years she had her own company, known as, "The Black Patti Troubadours," at the head of which she appeared in every important city of the United States in the West Indies and Central America. She headed this company for nineteen years. Only female star of either race touring the same company for a similar period.

Burleigh, Harry T.—Is perhaps the foremost baritone soloist of the race. For more than twenty years he has been a soloist in the St. George's Protestant Episcopal Church, which is one of the leading churches of New York City and among its members were numbered such persons as the late Mr. Seth Low and the late Mr. J. Pierpont Morgan, who was especially fond of his singing. Mr. Burleigh is also employed by the aristocratic Fifth Avenue Jewish Synagogue. His reputation was achieved as a concert and oratorio singer. He is also a composer of note. His compositions include two festival anthems, a set of six short piano pieces based on Negro folk songs, a Cycle of Saracen Songs, "The Glory of the Day Was in Her Face," "Her Eyes Twin Pools," "Your Eyes So Deep," "Your Lips Are Wine," and "Il Giovine Guerriero." The small group of songs by which he is best known include: "Deep River," "The Grey Wolf" to words by Symons: a superb setting of Walt Whitman's "Ethiopia Saluting The Colors," "The Soldier," and "Jean." The 1927 Spingarn Medal award was given to Mr. Burleigh.

Aldridge, Lurapah A.—Daughter of Ira Aldridge, the famous actor, is a contralto singer of note. She has appeared in all of the most important opera houses in England and on the Continent. "The great Charles Gounod, in a letter addressed to Sir Augustus Harris, said, she possesses the most beautiful contralto voice he has ever heard."

Hayes, Roland W.—He is the foremost singer of the colored race and one of the leading tenors in America. He has a voice of great natural sweetness, purity and range. He has spent several years in Europe where he secured a veritable triumph, especially in England, France, and Germany and Austria. The 1924 Spingarn Medal was awarded to him.

Other singers of prominence are: Marian Anderson, Philadelphia, contralto; Anita Patti Brown, Chicago, soprano; Jules Bledsoe, New York City, baritone; Mrs. Calloway Byron, Chicago, dramatic soprano; Cleota J. Collins, Cleveland, soprano; L. B. Duppe, Springfield, Massachusetts, baritone; Lillian Evanti, Washington, D. C., coloratura soprano; George R. Garner, Chicago, tenor; Nell Hunter, Durham, North Carolina, Mezzo soprano; Mme. Marie Lawrence (Ernestine Enriquez) Melbourne and London, soprano; Uriah H. Richardson, bass; W. H. Richardson, baritone; Paul Robeson, New York City, baritone; Florence Cole Talbert, Detroit and Los Angeles, lyric soprano; Rachel Walker, Cleveland, prima donna soprano.

Instrumentalists

Saint George, Chevalier of France. Born, 1745, died, 1799. He was born on the island of Guadeloupe, the son of a black woman and of a Frenchman, a comptroller-general, M. De Boulogne. He was brought to France while very young and placed under the care of the most famous and skilful teachers.

He appears to have been, a "man of parts." He skated admirably, shone as a marksman, was an expert horseman and a finished dancer. His real talents, however, concerned themselves with fencing and music. It was the combination of these two gifts which so completely challenged the admiration of France. "It is on his skill, however, as a musician, a violinist that Saint-George's fame most rests. He appealed to the imagination of the French people and many a saying, many a legend centered about this individual of mysterious origin who gained fame from the foil and the violin."

"In the winter of 1772-1773 he

played at the *Concert des Amateurs* two concertos of his own for violin with orchestra. The Mercure, an important paper of the time, spoke of these concertos highly, and later they acquired considerable vogue; yet they were only a beginning to be followed in June, 1773, by six string quartets. This is especially significant since Laurencie declares that Gossec and Saint George were the first French musicians to write string quartets. In 1777, his versatility took on a new turn and he essayed the theatre, presenting Ernestine, a comedy at the 'Comedie Italienne.' The libretto was not worth mentioning, but the music was excellent, bearing a distinct flavor of Gluck. Later he produced The Hunt, (La Chasse) which succeeded fairly well. In 1792, he raised a body of light troops under the name of 'Saint-George's Legion,' recruited among men of color! This is easily the most amazing of his many amazing feats. One wonders where he found them."

Bridgetower, George Augustus Polgreen, violinist, musical prodigy, a friend of Beethoven. Born in Viala or Biala, Poland about 1780. Bridgetower was a son of an African father and a Polish or German mother. His father brought him to London in 1790. He made his first public appearance at the Drury Lane Theatre, where he played a violin solo between parts of "The Messiah." He attracted the attention of the Prince of Wales who became his patron. In a series of concerts given in 1803, he received assistance from Beethoven. In 1803, Beethoven wrote the following commendatory letter concerning Bridgetower:

"Monsieur Baron Alexandre de-Wetzlar. At home, on May 18th, although we have never spoken, I do not hesitate for all that to speak of the bearer, Mr. Bridgetower, as a master of his instrument, a very skilful virtuoso worthy of recommendation. Besides concertos, he plays in quartets in a most praiseworthy manner and I wish very much that you would make him better known. He has already made the acquaintance of Lobkowitz, Fries, and many other distinguished admirers. I believe that it would not be unwise to bring him some evening to Theresa Schonfeld's whom I know has many friends, or else at your home. I am sure you will be thankful to me for the acquaintance of the man, Leben Sie wohl, my dear Baron. Respectfully yours, Beethoven."

Bridgetower later fell into obscurity and died in London in 1860.

Carl Diton, of Philadelphia, Hazel Harrison, of Indianapolis, Mrs. Helen Hagan Williams, Morristown, New Jersey, are noted pianists.

Bethune, Thomas Greene.—"Blind Tom," noted musical prodigy. Born blind, and a slave near Columbus, Georgia, May 25, 1849. Died, June 13, 1908.

From infancy he manifested an extraordinary fondness for musical sounds. Is said to have exhibited his musical talent before he was two years old. He played the piano when four years old, and was soon able to play everything he heard, not only the most difficult pieces, but he also imitated the birds, wind, rain, thunder, etc. Appeared in his first concert when eighteen years old. Traveled for years and gave concerts in every part of America and Europe. Could immediately play any selection by only hearing it once. One of the few great musical prodigies.

Boone, John William. — "Blind Boone," (Columbia, Mo.) Musical prodigy. Born, May 17, 1864 at Miami, Missouri. Died, October 3, 1927. When an infant lost eyesight through disease.

In early childhood gave indication of musical ability. While not the equal of Blind Tom, Boone's talent manifests itself along much the same lines. His repertoire are imitations of a train, a music box, a drummer boy, a tornado and selections from Beethoven and other great masters.

He regularly toured the country in concert, principally in the western states and Canada.

Hare, Maud Cuney.—Boston, Massachusetts, composer, author and exponent of Creole and Afro-American music. She has received commendation for her display of rare manuscripts and documents relating to this music, recently exhibited at Wanamaker's Philadelphia store. One case was devoted to Creole music, pertaining to which Mrs. Hare personally showed interesting pictures and old music. The place of the African in music is an honored one. As early as the sixth century an Arabian Negro, Mabed, is spoken of in old records as possessing a remarkable voice and keen technique in composition. Again, in the sixteenth century, there are numerous accounts of Negro entertainers of high type, though little of their work remains. In her interesting exhibits, Mrs. Hare has traced the development of various African dances and shown that the Tango or tangona, as it is known in Africa; the Habanera, commonly associated with Cuba, and the Bamboula, often thought indigenous to Louisiana, are all traceable to ancestors in Africa, and not Spain.

Douglass, Joseph Henry.—Grandson of Frederick Douglass. He was born in Washington, D. C., July 3, 1871. He is a noted violinist.

Mr. Douglass graduated from the New England Conservatory of Music, studied a year in London and, also spent some time in the New York Conservatory of Music. For the past twenty years he has enjoyed distinction as a violin soloist. He has played before Presidents Taft and McKinley.

White, Clarence Cameron.—The American Artists Review said recently, "The Negro race has produced two violinists who have attracted national attention as artists, Clarence Cameron White, and Joseph H. Douglass. They occupy first rank among American musicians and the race is justly proud of them."

Mr. White received his early training under the best American violin teachers and when in Europe studied with the great Russian violinist, M. Zacharewitch. Mr. White is author of "A New System of One Octave Scale Studies for the Violin." He is also a composer. His Cradle Song for the violin and piano has been highly commended.

Achievements in Music

Edith Player, of Akron, Ohio, won the city and state medal in a music memory contest, and a scholarship to Ohio Wesleyan University, Delaware, Ohio. An outstanding achievement of a young girl in the field of music was that of Antell Marshall who won the first prize, a $2,700 scholarship in the California Eisteddfod, a state-wide music contest in 1927. The Marshall girl, who was not 12 years of age, played from memory and scored 100 in phrasing, tone quality, rhythm, tempo and pedaling. In the final contest for 1925 Music Week awards held at Carnegie Hall, New York City, the most unusual feature was the ovation accorded Doris Trotman, a colored girl. Miss Trotman's ability was judged by a group of distinguished musicians, Alma Gluck, Yeatman Griffiths and Joseph Regneas. Her singing created a furore, the audience giving her an ovation not accorded any other number on the program. She was given the exceptionally high rating of 92½ per cent, and won the gold medal. Four Negroes, in 1925, were granted Juilliard Musical Foundation Fellowships of $1,000 each. These fellowships provided for study under eminent masters in the United States and Europe. The individuals were: Ernestine J. Covington, Houston, Texas; Alexander E. Gatewood, Kansas City, Missouri; Cornelia Lampton, Chicago; Lydia E. Mason, New York City. Miss Covington, in 1926, for the third consecutive year, was awarded this fellowship.

Oberlin College, in 1926, conferred upon R. Nathaniel Dett, the degree of doctor of music. This marks the first instance of an institution with the standing of Oberlin conferring such a degree upon a Negro. Charles L. Cooke received his doctor's degree from the Chicago College of Music in 1926. His overture, "Pro Arte," was played at the graduating exercises. Mrs. Alice Davis Crawford, of Hartford, Connecticut, graduated from the Boston Conservatory of Music as a vocal soloist. She excelled in her work in opera and dramatics. Charlotte Thomas, of New York City, in 1928, distinguished herself by the high ranking she attained in tests admitting her as an associate in the American Guild of Organists. At the 1929 examinations of the American Guild of Organists, Mrs. L. H. LeBon was made a Fellow. She is a graduate of the Detroit Conservatory of Music. Marian Anderson, contralto singer of Philadelphia, was chosen from among 300 contestants by a jury of musical experts to appear as soloist with the New York Philharmonic Orchestra under Willem van Hoogastraten's direction at the Lewishon Stadium in New York City. Her appearance before about 7,500 hearers was well received. Miss Anderson has studied abroad. Her appearance in recital in England and on the continent elicited very favorable comment. She also broadcast a varied program over the radio in London.

Ruby Mae Green was awarded three medals, bronze, silver and gold—for contralto singing in an open contest conducted by the New York Music Week Association at Carnegie Hall. Miss Green received the highest rating in the contest over all the interborough contestants. George R. Garner, tenor, appeared as soloist with the Chicago Symphony Orchestra, Frederick Stock directing. This honor was won through a competition before a committee of Chicago's foremost teachers and critics. Mr. Garner was given $1,000 by Mr. and Mrs. Max Adler, of Chicago, in 1926, as a token of the esteem in which they held the singer's voice. He left at once for Europe where he spent two years in study and recital.

In the California Maid Exposition, 6,000 songs were sent in to the contest which the California manufacturers instituted. Three colored boys, Leon and Otis Rene of New Orleans, and Benny Ellison of Pittsburgh, wrote the winning song and received the $500 prize.

Edmund T. Jenkins, of Charleston, South Carolina, has made an enviable record in the musical field in Europe. In 1914, he entered the Royal Academy of Music in London as a paying student. The following year he was awarded the Orchestral Scholarship for two years. Before the termination of this award, he received the Ross Scholarship for three years. During the period of his study at the academy he received the Oliveria Prescott Prize and, in open competition won the Charles Lucas and Battison Haines Prizes for composition. Upon leaving the Academy, he was elected an associate by the board of directors. While a student he was organist at one of the churches in London. He also did a great deal of work in theatrical orchestras in London and the provinces of Great Britain. Chief among these periods with theatres was the season spent as first clarinetist at the Savoy theatre as well as the holding of the same chair in Llandudno, Wales at the Grand Theatre. For three years he did orchestral work in Paris, finally conducting a thirteen-man dance orchestra made up entirely of Frenchmen. One of his greatest triumphs was the rendition of his symphony, "Charlestonia," rapsodie populaire negre, at its first execution, by one of Europe's finest symphony orchestras conducted by M. Francois Rasse at the Kursaal D'Ostende, Belgium.

Louis Drysdale, a distinguished teacher of singing and voice production in the true Italian style (bel canto,) himself a tenor maintains well-appointed studios in Grotrian-Zteinweg Hall, Wigmore Hall, and at 11 Westbourne Road, Forest Hill, London. Mr. Drysdale has studied himself with some of the most important and prominent European teachers, including Signor Gustave Garcia, Signor Giovanni Glerici (Hon. R. A. M. Florence), Signor Lenghi-Cellini, all Italian maestros, and Senor Joaquin Bayo, a Spanish master.

In the contest for Negro composers sponsored by the late Rodman Wanamaker of Philadelphia the awards for 1930 according to classes were:

Class I

A Song—First prize, $150, "Jump Back, Honey," William L. Dawson, Chicago. Second prize, $100, "Hinder Me Not," Penman Lovingood, New York City.

Class II

Dance Groups—First prize, $150, "Scherzo," William L. Dawson, Chicago. Second prize, $100, "Negro Folk Suite," N. Clark Smith, Chicago.

Class III

Spirituals—First prize, $150, "Wade in the Water," Druscilla Tendy Altwell, El Paso, Texas. Second prize, $100, "Negro Folk Song Prelude," N. Clark Smith, Chicago.

Class IV

Choral Work—Prize $250, "African Chief," J. Harold Brown, Indianapolis.

DIVISION XLIII

THE NEGRO IN THE FIELD OF PAINTING AND SCULPTURE

Some Painters of Distinction

Pareja, Juan de.—He was born 1606 of slave parentage at Granada, Spain. He was the slave and pupil of Velazquez, the celebrated Spanish painter. Velazquez, in time, manumitted Pareja. Among the paintings of Pareja are: "The Calling of St. Matthew" (No. 1), listed in the catalogue of the Mueso de Madrid; "Santa Catalina" in the sanctuary of the abbey of the monastery of Benedictine of Eslonza. "The Baptism of Christ" in the National Trinidad; "The Presentation of the Child God," and "Battle Scene" in the sacristy of the Trinity Convent of Toledo.

Another of his famous paintings is "Provincial of the Capuchin Order" and depicts a Provincial father in a black robe, holding a hood. This painting was often visited by art lovers at the Imperatorski Ernxtazh, St. Petersburg, Russia, before the World War.

Pareja also painted "St. John the Evangelist," "San Oroncio," and "Our Lady of Guadelupe" for the Chapel of Santa Rita in the Recoletos of Madrid.

In the United States there is one known painting attributed to Pareja. It is "The Annunciation of the Virgin." This canvas is now the property of J. Herbert Watson, attorney-at-law, of Brooklyn, New York.

Duncanson, R. S.—He attained distinction as a painter in Cincinnati, Ohio. One of his paintings, 'The Trial of Shakespeare,' was recently presented to the Douglas Center of Toledo, Ohio. Another of his works purchased by Queen Victoria is said to hang in Windsor Castle. Duncanson is mentioned in a history of Cincinnati written by Charles Gist in 1851, as being a noted artist, a painter of fruit, fancy and historical paintings and landscapes.

His historical pieces are: "Shylock and Jessica," "The Trial of Shakespeare," "The Ruins of Carthage," Battle Ground of the River "Raisin," "The Western Hunters," "Encampment," and others.

Duncanson began his painting in Cincinnati in 1843. The Anti-Slavery League became interested in his ability as a painter and sent him to Edinburg, Scotland, to study. He produced portraits, landscapes and scenes of the summer. After the Civil War his "Trial of Shakespeare," displayed to the public, gave evidence of high talent. Several prominent persons of Cincinnati among them Nicholas Longworth, the elder, sent Duncanson abroad to study.

Bannister, E. M., of Providence, Rhode Island, was one of the first Negroes in America to achieve distinction as a painter. He was the founder of the Providence Art Club, which is today the leading art organization in Providence. "Its membership, mostly, if not wholly white, includes many of the leading citizens of the city and state." One of Mr. Bannister's pictures, "Under the Oaks," was awarded a medal at the Centennial Exposition of 1876. The picture became the property of the Duffe Estate of New York City.

Tanner, Henry O. Born, June 21, 1859, at Pittsburgh, the son of Bishop Benjamin T. Tanner of the A. M. E. Church, is one of the most distinguished of present day American artists. He resides in Paris.

The French Government has purchased a number of paintings for its collection of the modern arts in the Luxembourg Gallery. In recent years comprehensive exhibitions of his paintings have been made in the leading art galleries of the United States. His favorite themes are scriptural. Some of his paintings that have attracted much attention are: "The Holy Family," "Mary and Elizabeth," "Christ Walking on the Sea," "Christ Learning to Ride," "Hills Near Jerusalem," "The Hiding of Moses," "A Lady of Jerusalem," and "Christ at the Home of Lazarus."

Harper, William A., of Chicago, who died 1910, was just coming into prominence. His productions have received much favorable comment at the Chicago Art Institute exhibitions. He had spent two years in study in Paris. Among his subjects were: "The Last

Gleam," "The Hillside," and "The Gray Day."

Scott, William Edward.—He is an artist of prominence. He was born in Indianapolis, March 11, 1884. After graduating from the high school in that city, he entered the Chicago Art Institute where he studied for five years and won scholarships and prizes to the amount of about nine hundred dollars.

He took the Magnus Brand Prize for two successive years. He studied in Paris at the Julian Academy and under Henry O. Tanner. Three of his paintings were accepted by the Salon des Beaux Arts at Toquet. The Argentine Republic purchased one of his pictures, La Pauvre Viosine. He has completed mural paintings for public buildings in Evanston, Illinois; Chicago and Indianapolis. He is interesting himself in Negro subjects and is doing in painting what Dunbar has done in verse. He has spent considerable time in the South painting Negro types.

Among other painters who have attracted attention are: W. M. Farrow, Chicago; Ernest Atkinson, of Baltimore; Cloyd L. Boykins, Boston; Mrs. Lula Adams, Los Angeles; Charles L. Dawson, Chicago; Richard Londsdale Brown, New York City; Laura Wheeler, Philadelphia; Effie Lee, Wilberforce; Arthur Winston, Chicago and John Hardwick, Indianapolis.

Some Sculptors of Note

Two women of the race have achieved some distinction as sculptors. The first of these is Edmonia Lewis, who was born in New York in 1845. She first attracted notice by exhibiting, in 1865, in Boston a bust of Robert Gould Shaw. That same year she went to Rome where she has since continued to reside. Her most noted works are: "The Death of Cleopatra," "The Marriage of Hiawatha," and "The Freed Women." "The Death of Cleopatra," was exhibited at the Philadelphia Centennial Exposition in 1876.

Warrick, Meta Vaux, (Mrs. Fuller the wife of Dr. Solomon C. Fuller, of South Framingham, Mass.), is the most noted sculptor of the Negro race in America at the present time. She first attracted attention by her work in clay in the Pennsylvania School of Industrial Art.

In 1899, she went to Paris to study, where she attracted the attention of Rodin, the great French sculptor. In 1903, she exhibited, in the Paris salon, a group entitled, "The Wretched." This is considered her masterpiece. Some of her other works are: "The Dancing Girl," "The Wrestlers," and "Carrying the Dead Body." One of her groups which was made for the Jamestown tercentennial represents the advancement of the Negro since his introduction into this country as a slave in 1619. Her more recent works are: "Immigrant In America," "The Silent Appeal," and "Peace Halting the Ruthlessness of War."

Jackson, Mrs. May Howard.—Washington, D. C. In recent years her work has attracted attention. Some of her busts exhibited in the Vorhoff Art Gallery provoked favorable comment from the art critic of the Washington Star. A head of a model in clay which was placed on exhibition in the Corcoran Art Gallery received favorable comment from the art critics. Pieces of her sculpture exhibited at the National Academy of Design and at the showing of the Society of Independent Artists in New York City, were favorably received.

Savage, Augusta.—New York City. She is beginning to achieve some distinction as a sculptor. Her works include studies in bronze, plaster, clay and soap.

Students Win Prizes in Art

Leon Waddy, of Rankin, Pennsylvania, a senior in the Braddock High School, was awarded second prize for the drawing which he submitted for the 1925 Safety Calendar Contest conducted by the Carnegie Steel Company of Pittsburgh, Pennsylvania. Valerie Allen, a student at the George Washington High School, New York City, won first prize medal in elementary design in competition with some hundred white students. Joseph S. Carter, a student of the Flushing High School, New York City, in 1927, was awarded an art scholarship to Pratt Institute in Brooklyn by the School Art League in recognition of his four-year average of ninety-five while in high school.

In the 1926 semi-annual concour given in place of term examinations in the art department of Boston University, Francis Syphax was given first place in the sophomore drawing from the antique and Celestine Johnson third place in freshman drawing from the antique. Ellen Jones, a student of art, won four scholarships in the Boston Museum of Fine Arts and three Thayer prizes. She also won first prize from the Rayon Silk Company for a dress design and has designed costumes for the Repertory Theatre. Rebecca Dixon, a student in the Art Academy of Cincinnati, Ohio, and in the University of Cincinnati, won the first prize for a pen and ink drawing in the annual Prize Day Competition in May, 1928. Cooper Union, New York City, announced the award of 119 prizes to students in the Woman's Art School of the union at the opening of the sixty-ninth annual exhibition of the school last night. Sophia Caver, received two prizes, one for the garland design and another for the best box design. Spinkie Alston, a Negro student at Columbia University has won the gold crown, the highest award in the art department of the university for his work in supervising the designing and art work of The Jester, the student publication. Alston has been a member of the editorial board of the magazine for three years. Prior to entering Columbia, Alston was a member of the editorial staff of the Clintonian, a student publication of DeWitt Clinton High School and in charge of the art work on this paper.

Oscar Griffith, an artist of New Orleans, Louisiana, was awarded a silver loving cup for 1927 by the Northwestern Association of Artists. Falstaff Harris is commercial artist for the Keith Theatre, Syracuse, New York. His posters are used by the Syracuse theatre of the Keith-Albee theatrical enterprise, a structure, ranking as one of the most beautiful theatres in the world. Mr. Harris has studied art in the Washington School of Art, Washington, D. C.; Pratt Institute, Brooklyn, New York, and Syracuse University and brings his training in fine arts to bear on a task which is considerably above the province of the sign artist, yet includes all the merits of that craft.

The book illustrations of *Aaron Douglas* were included in the 1927 Annual Exhibition of American Book Illustrations, held in New York under the auspices of the American Institute of Graphic Arts. His illustrations for James Weldon Johnson's "God's Trombones," were among the work of 61 illustrators chosen for special mention out of 225 books submitted by the publishers. The conditions governing the exhibition were that the illustrations should be creative work designed for the particular text; that they should be the work of an American artist; and that the book should be a modern publication of the last twelve months.

Three Negro artists, M. Gray Johnson, W. J. Russell and Albert A. Smith, had each two paintings in the ninth annual exhibition of the Society of Independent Artists held at the Waldorf Astoria in New York City. Mabel Randolph Brooks exhibited in March, 1926, at the Exhibition of the Society of Independent Artists held at the Waldorf Astoria Hotel, New York City. Miss Brooks' exhibition piece was an altar hanging depicting the life of Christ and was done in memory of her mother, Mrs. Eliza Wallace Brooks. This work attracted the attention of the critics from two French art publications, namely, La Revue Du Vrai et Du Beau and Les Artistes D'aujourd'hui both of Paris.

A painting by a Negro elevator operator won over a drawing by Sargent and oils by other well-known American artists as the first picture to be sold by the newly opened art galleries, 1928, of Thomas Russell, New York City. The picture was the first attempt at painting by John T. Haitstalk, 32 years old, who has been elevator operator, furnace tender and general handy man at 37 East Fifty-seventh Street, which houses several art and antique dealers. Sometime ago, after studying canvasses by radical painters which he carried up and down in his elevator, Haitstalk made the boast that although he had never touched palette or brush he could paint a better picture than some of those he handled. He started work on a painting to portray memories of Warrenton, Virginia, where he was born and brought up. He brought it, still wet, to Mr. Russell, who became interested in the work as an example of primitive self-expression that "outmodern the moderns." He spoke of it to several persons whom he knew to be interested in this type of work, received several bids and finally sold it to Miss Laurence Ford, painter for children.

Two prizes were won by Archibald Motley, Jr., of Chicago, at the 1925 Chicago Artists' Exhibition—the Frank G. Logan Medal and prize of $200 for a painting called "Syncopation," and the Joseph N. Eisenbath prize of $200 for a painting called "Mulattress." In 1928, Mr. Motley put his work on exhibition in New York City. The New York Times carried the following comment concerning the exhibit: "Strange paintings, the work of a young American Negro artist, Archibald J. Motley, Jr., were shown recently in New York and they have set the art-critical world to wondering and talking. Mr. Motley appears to be forging a substantial link in the chain of Negro culture in this country. The exhibition alluded to was significant both because of the quality of the paintings themselves and because it represented, so one understands, the first one-man show by a Negro artist to be held in New York."

In discussing the exhibit of work by Negro artists shown at the 1928 annual exhibit of Negro art, a comment in the September Survey says: "Some disappointment was expressed that this assembling of Negro work gave no more of the special experience and psychology of the Negro than it did. . . . Where, asked those spectators avid for something new in the world, is the evidence of slave ancestors, of social tribulations, of strange religious expressions? This demand on the Negro artist and writer is yet another kind of exploitation; certainly, it is absurd to expect Negroes brought up in an American world, in all sections of that world, young—the prize winners, for instance are all in their thirties—taught in white schools and academies, to make a unique contribution as a matter of course. The night life of Harlem as seen by Winold Reiss and Covarrubias enters their lives no more than does Broadway the lives of white artists; slavery is as remote as the European experiences of the grand parents of most of us. This is, moreover, a practical problem. Artists must sell in order to test the value of their work, if not for that most fundamental reason—to make money. In a white world they must sell mainly to whites and the desire to know the Negro mind intimately is felt still by only a small minority. Luckily, and this is one of the purposes of the awards, that number is steadily growing. Distinctive Negro art will come in time."

African Art

Negro's Art from Africa Lives in His Wrought Iron. Old balconies, grilles and doorways of New Orleans are eloquent tributes to the joyous craftsmanship of slaves who worked at the anvil without white direction. Without any race consciousness about it, these gracious iron balconies, these craftsmenlike grilles and charmingly designed lunettes wrought by slave labor have won their expensive place in the world of collectors, antique dealers and connoisseurs. Far from making any "to-do" over their work, the individualities of the dark-skinned craftsmen who wrought the heavy bars of iron into beautiful and sensitive lines have been sunk in obscurity by years of forgetfulness as impenetrable as the mists of antiquity that hang low over Africa. Only in the realm of our imagination may we come upon them—experiencing the artist's pure joy of creation.

"Tantalizing it is to wonder whence came the black craftsmen who wrought so well and so permanently in New Orleans. Did their fathers come from the Ivory Coast, where the art of Africa was most primitive, most hugely creative? Came they from Bushongo, where the portrait sculpture of long dead savage kings seized upon characterization in character's intensest moments? Came they from the Sudan, where the influences of civilization had been percolating throughout the millenniums—where old Egyptian idols of 2000 B. C., conventionalized, traditionalized, have, as it were gone back to nature? Secrets of vital importance, these, to the believers in the Negro's indigenous talent."

"Twenty years ago, it seemed as thought modern art had exhausted its energies, and was dying of a slow anemia. Then, as by a miracle, the art of a remote, misunderstood and despised era appeared above the horizon, and all was changed. France, always quick to go to the heart of things through coverings, entanglements, outward appearances, readily grasped the significance of the Negro statutes which had so long seemed mere playthings of savages. These statutes, at first studied only by the anthropologist and antiquarian, have in the short space of twenty years played a role no less important for our age than the role of Classic art in inspiring the Renaissance."

"The story of the role played by primitive Negro sculpture in the art history of the past twenty years reads like a romance. Idols and masks, theretofore, regarded as mere ethnological curiosities, are now justly ranked in the class with ancient Greek and Egyptian sculpture. An event of even greater importance is the influence which Negro sculpture has had on most of the creators now accepted as leaders in contemporary paintings, sculpture, music, poetry and drama. Among the important modern artists indebted to the work of the ancient Negro savage are: Picasse, Martizze, Modigliani in painting; Stravinsky, Satie, Moneger, Paulenc, Milhaud, and Auric, in music; Lipschitz and Epstein, in sculpture; Diaghlieff, in some of the best productions of the Russian ballet; Cocteau, Cendrars and Guillaume Appollinaire, in poetry; Perret and Jeanneret, in architecture."

Gobineau has aptly written that: "The source from which the arts have sprung is concealed in the blood of the blacks. It is necessary to know the source. But the influence of Negro art on the imagination of the artist is far from having given its full content. We are in the presence of an art eminently suggestive and revealing, an art which touches miraculously to the extreme limits of perfection, an art which one can qualify Sybarritique so exquisite is its refinement, but it is a living art which never weakens, never disappoints."

An event of unusual interest was the exhibition in 1927 of African art at the New Art Circle of New York City. This was the first public exhibition of African art on such a scale ever held in America. There were over 1,000 items in the collection. The exhibition represented years of diligent collecting by a Belgian collector, M. Blondiau, of antique specimens of African sculpture, wood and ivory carvings, etc., from the Belgian Congo. The major tribes represented were the Bushongo, the Bakuba, Baluba, Bangongo and the Bapends. This collection, located several years ago by Alain Locke in the course of a study of African art, was purchased by Mrs. Edith Isaacs, editor of Theatre Arts, and was exhibited in New York and elsewhere. Noteworthy among the exhibits were examples of the famous Bushongo wood sculpture, fetich stabiettes, ivory and horn carving, ceremonial masks, decorated ware, etc. There were also many articles of ordinary use which were of such beauty as to be precious museum pieces today.

DIVISION XLIV

THE NEGRO AS A POET

Latino, Jaun.—The poet, Latino mentioned in Cervante's "Don Quixote," was a Negro. He is said to have been born in Northern Africa and to have been captured by Spanish traders, brought to Seville and sold in the family of the famous Gonzalo de Cordova.

He is said to have had great ability for learning. He was permitted to study along with his young master. He was given his freedom and became professor of Grammar, Latin, and Greek at the University of Granada. One Spanish writer speaks of Latino as the most famous Negro of his day. He is buried in the church of St. Ann, Granada, and on his tomb is engraved the following epitaph:

"Jaun was an excellent Latin poet. He sang the birth of Prince Ferdinand II, the deeds of Pius V's pontificate and the time of Don Jaun of Austria at Lepanto." The book, a quarto volume, is printed in Latin and was published at Granada in 1573. Another book in Latin by Latino is on the Spanish Royal Cemetery, a better known title is the Escurial. This book was published at Granada in 1576.

Antar—Antarah ben Shedad el Absi (Antar the lion) is one of the most famous figures in Arabic and Mohammedan literature. His fame as a literary character is said to be greater than that of any modern author of Negro blood not excluding Pushkin in Russia, or the elder Dumas in France. Antar appears to have been born about 550 A. D. and to have died about 615, A. D. His father appears to have been an Arab of noble blood, and his mother, an Abyssinnian slave.

Antar was both a warrior and a poet. As a warrior he became the protector of the tribe and the pattern of Arabic chivalry. He was selected by his clan as a contestant in those poetical contests that were peculiar to the Arabs in the pre-Islamic days. In those poetical contests, Antar was so successful that he came to be acknowledged as the greatest poet of his time, and one of his odes, the "Mu Allakat" was selected as one of the seven suspended poems which were judged by the assemblage of all the Arabs to be worthy to be written in letters of gold and to be hung on high in the sacred Kaaba at Mecca as accepted models of Arabian style. After his death the fame of his deeds as a warrior spread across the Arabian peninsula and throughout the Mohammedan world. In time these deeds were recorded in a literary form. "The Romance of Antar," ranks among the great national classics like the "Shah-nameh" of Persia and the "Nibelungen-Lied," of Germany. Antar is claimed to have been the father of knighthood. "The Romance of Antar," in its present form probably preceded the romance of chivalry so common in the twelfth century in Italy and France. The unanimous opinion of the East has always placed the romance of Antar at the summit of literature. "The Thousand and One Nights," says one of their writers, "is for the amusement of women and children. Antar is a book for men; from it they learn lessons of heroism, of maganimity, of generosity and of statecraft."

Pushkin, Alexander Sergueysvich.—Born, 1799, died, 1837. The greatest poet of Russia, and unanimously acknowledged to be the founder of modern Russian literature, "Pushkin's name means to an English-speaking reader infinitely less than that of Turgenev or Tolstoy. But, however, paradoxical it may sound, this name means to a Russian infinitely more than the names of all the great poet's successors, including even Tolstoy. Pushkin stands quite apart; no cultured Russian would think of comparing any other writer with him, for to Russia, Pushkin is what Dante is to Italy, what Shakespeare is to England or Goethe to Germany. To a country which practically had no literature of its own he gave immortal verse and prose—novels, short stories, long poems, tragedies, dramas, ballads, lyrical stanzas, sonnets, critical and historical essays, etc.

Pushkin is not only the father of Russian literature; he is also the father of Russian culture. To a country which had hardly emerged from medievalism he showed an immense wealth of ideas, subjects, questions, problems, and he transplanted the highest spiritual values of the West into Russian ground. Russia's further cultural development proceeded strictly within the lines drawn by Pushkin." He came of a noble Moscow family and inherited African blood from a maternal ancestress. For sketches of Pushkin, see Histories of Russian Literature and Standard Encyclopedias. There are numerous editions of his works. For these consult the New International Encyclopedia.

Dumas, Alexander.—Called Dumas Pere, born, 1802, died, 1870. "The greatest French romantic novelist, and the most universally read story-teller of the world." As a writer he is remarkable for great creative rather than for artistic genius.

Dumas' father was a gallant general, Alexander Davy de la Pailleterie Dumas, who served Napoleon with distinction, but died in neglect in 1806. This general's father was a rich colonist of Haiti, Marquis Alexandre Davy de la Pailleterie; his mother was a Negro woman of Haiti, from whom the general took the name Dumas. The novelist, Alexandre, inherited much from his maternal grandmother, in both appearance and nature; much too, from his marquis grandfather. The contrast and combination can be constantly noted in his novels.

Dumas, Alexander.—Called Dumas Fils, born, 1824, died, 1885. One of the most distinguished of modern French dramatists. He was "the son of the great romantic novelist of like name, but of a genius strangely contrasted. In him the father's rich but riotous fancy yielded to close observation and realistic earnestness that made of him an unbending and almost a Puritan moralist."

Horton, George M.—Noted Negro poet of North Carolina. He was born a slave in Chatham County of that state in 1797. His master permitted him to hire out his time at Chapel Hill, seat of the University of North Carolina. It is said that he learned to read by matching words he knew in the hymnal with those in a spelling book. Persons of distinction became interested in him.

It is said that Dr. Caldwell, the president of the University was one of his patrons. Horton's earliest compositions had to be written down for him by other people. He was for years janitor at the university and received small commissions from various students for writing verses for them. Some of Horton's friends undertook to help him publish a volume of his poems so that from its sale he might purchase his freedom. A booklet of his poems "The Hope of Freedom," was published in 1829. The small returns from the sale of this book, however, were not sufficient to pay the exorbitant price which his master demanded for him. In his later years Horton lived for some time in Philadelphia and died according to accounts either in 1880 or 1883.

Wheatley, Phillis.—Born in Africa, died, December 5, 1784. One of the first women, white or black, to attain literary distinction in this country.

She was brought when a child to America in 1761, and sold to John Wheatley, of Boston. He had her educated. While yet a child she began to write verses. In 1773, with the endorsement of several distinguished men, her verses were published in London, under the title, "Poems on Various Subjects, Religious and Moral, by Phillis Wheatley, Negro Servant to Mr. John Wheatley, of Boston, in New England." She addressed a poem to General Washington, which seemed to have pleased him, for in a letter to Joseph Reed, dated February 10, 1776, he made reference to this poem.

Hammon, Jupiter.—He appears to have been the first Negro poet in the English American colonies. As a poet he antedates Phillis Wheatley by about ten years. He was a slave near Hartford, Connecticut. He went finally to live on Long Island. His first extant poem, "An Evening Thought," bears the date of 1760. Following the title of the poem this information is given: Composed by Jupiter Hammon, a Negro belonging to Mr. Lloyd of Queen's Village on Long Island, the 25th of December, 1760. He was also a preacher. Several of his sermons are still in existence. For sketch of his life and extracts from his poetry and prose writings, see "Jupiter Hammon," by Oscar Weglin, Heartman's Historical Series, No. 13, 1916.

Dunbar, Paul Laurence.—Noted poet and writer. Born, June 27, 1872, at

Dayton, Ohio; died, February 9, 1906. Graduated from the Dayton High School, 1891. While in school he showed evidence of poetic ability. In 1893, his first volume of poetry, "Oak and Ivy," was published. In 1895-1896, "Majors and Minors." By this time he had become well known as a writer and reader of verse. For a complete list of his works consult the 1925-26 Negro Year Book or the editor's "Bibliography of the Negro in Africa and America.

Braithwaite, William Stanley—Born in Boston, December, 1868. Noted lyrical poet. At twelve years of age his father having died, he had to leave school to assist his mother provide for the family. Since that time he has not attended school.

"At fifteen," he says, "like a revelation, there broke out in me a great passion for poetry, and intense love for literature, and a yearning for the ideal life which fosters the creation of things that come out of dreams and visions and symbols. I dedicated my future to literature, though the altar upon which I was to lay my sacrificial life seemed beyond all likelihood of opportunity and strength and equipment to reach. I set about it, however, with fortitude, hope and patience." His works include: "Lyric of Life and Love," "The Book of Elizabethan Verse," 1906; "The House of Falling Leaves," 1908; "The Book of Georgian Verse," 1908; "The Book of Restoration Verse," 1909; "The Book of Victorian Verse," 1910. At the end of each year Mr. Braithwaite writes a review of the poetry that appears in the standard magazines. His estimate of the value of this poetry is accepted as a criterion of its worth. He has published for each year since 1913 "The Anthology of Magazine Verse." In 1916, he became editor of "The New Poetry Review" of Cambridge. He is the general editor of "The Contemporary American Poets Series." The 1918 Spingarn Medal award was given to him.

Johnson, James Weldon—New York. Until recently executive secretary of the National Association for the Advancement of Colored People, editorial writer. He is gifted as a poet. He has contributed verse to the leading magazines and daily papers. His poems, "Fifty Years," in Commemoration of the Fiftieth Anniversary of Emancipation, published in The New York Times, January 1, 1913, was widely commented upon. For eight years Mr. Johnson was in the United States consular service. He held for a considerable part of this time the important post of consul at Corinto, Nicaragua. His poem, the "Young Warrior," set to music by H. T. Burleigh, almost became the national hymn of Italy during the World War. Mr. Johnson has published a collection of his verses under the title, "Fifty Years and Other Poems."

Among other poets for whom there is not opportunity to give space should be mentioned the following:—Countee Cullen, Langston Hughes, Alfred Anderson, James Edwin Campbell, James D. Corrothers, (deceased); Daniel Webster Davis, (deceased); William H. A. Moore, George Marion McClellan, John Wesley Holloway, Leslie Pinckney Hill, Edward Smyth Jones, Ray G. Dandridge, Georgia Douglas Johnson, Fenton Johnson, Claude McKay, Joseph S. Cotter, Jr., (deceased); Roscoe C. Jamison, (deceased); Jessie Fauset, Anne Spencer, Alex Rogers, Waverly Turner Carmichael, Alice Dunbar Nelson, Charles Bertram Johnson, Otto Leland Bohanan, Theodore Henry Shackleford, Lucien B. Watkins, (deceased); Joshua Henry Jones, Jr.

DIVISION XLV

THE NEGRO AND THE STAGE

Some Actors of Distinction

Aldridge, Ira.—Born about 1810 at Bel Air, Maryland. Died at Lodz, Poland, in 1867. He is the most famous of Negro actors. He has had few equals in the part of Othello, the Moor.

Aldridge's grandfather, who was a ruling prince in the Senegal Country in Africa was with all his family except one son, murdered in an uprising. This son came to America and was educated for the ministry. In time he married. The son Ira was also intended for the ministry. He was sent to Schenectady College in New York. Thence he was sent to Glasgow University, Scotland, where he carried off many prizes, including the medal for composition. He, however, abandoned theology for the stage. After many disappointments he made his debut at the Royal Theatre, London, in 1873, as Othello, the Moor. He also appeared at the Coburg, Sadler's Wells, Olympia, and Convent Garden Theatres in London, playing Othello, Gambia (in "The Slave"), and other characters with great success. After this he made a provincial tour, playing in most of the principal towns from one end of the kingdom to the other, his reception in every instance being of the most flattering kind. At Belfast, Edmund Kean showed his admiration by playing Iago to Aldridge's Othello. At Manchester, the famous singer, Madame Malibran, wrote him that never in her whole professional career had she witnessed such an interesting and powerful performance. Lady Beecher (famous as Miss 'Niel' the actress) wrote: "During my professional as well as private life I never have seen so correct a portraiture of Othello." The King of Prussia presented him the Prussian "Gold Medal of the first class of Art and Science," which had been previously awarded only to the great philosopher Humboldt, the composer Spontini and the musician Liszt. The Emperor of Austria conferred on him the Grand Cross of the Order of Leopold. The City of Berne gave him a magnificent Maltese Cross with Medal of Merit. He also received the "Royal Saxe-Ernest House Order" which confers a title higher than that of "Sir" so much coveted in England. Aldridge had a reception even more flattering in Russia. He was made a member of the Imperial Academy of Arts and Sciences in St. Petersburg, and of many other honorable and learned societies. In most cases the membership was conveyed by means of handsome medals, accompanied in many cases by autograph letters. His two gifted daughters, Amanda Ira (Montague Ring), and Luranah, reside in London. See sketches above under composers and singers.

Cole, Robert Allen, "Bob Cole."—Noted comedian and playright. Born in Athens, Georgia, July 1, 1868. Died, New York City, August 2, 1911. One of the most versatile and gifted colored actors that America has produced. A member of the famous Cole and Johnson Team and Company.

He was a pioneer in the effort to have the Negro show an entity in itself with a plot and atmosphere of its own. Among the plays which he wrote are: "A Trip to Coontown," "A Shoo Fly Regiment," and "The Red Moon." Among the songs which he composed are: "Louisiana Lize," "I Must Have Been A Dreaming," "No One Can Fill Her Place," "Katydid," "The Cricket and the Frog," and "The Maiden With Dreamy Eyes." He and his partner, J. Rosamond Johnson together wrote: "Under the Bamboo Tree," "Big Indian Chief," "Bleeding Moon," and "Oh, Didn't He Ramble."

Williams, (Bert) Egbert Austin.—Born, New Providence, Nassau, British Bahama Islands, 1876. Died, New York City, March 4, 1922. Most noted comedian of the present day American stage. The Billboard of March 11, 1922, the chief organ of the theatrical and the show profession, carried the following obituary concerning him:

"Egbert Austin Williams, known to the theatrical profession and the public as Bert Williams, and regarded by many as the greatest comedian on the American stage, died at his home in New York City, March 4th, a victim of pneumonia. He collapsed on the stage in Detroit, Monday, February 27, while appearing in "Under the Bamboo Tree," and was taken to New York on Thursday, when, it was found he was suffering from pneumonia. Blood transfusion was ordered, but Williams failed to react.

"Bert Williams was born in New Providence, British Bahamas, in 1876, and was taken to New York by his father, a papier mache maker, at the age of two years. Soon afterwards the family moved to Riverside, California, where young Williams grew•up and graduated from the local high school. He studied civil engineering in San Francisco. His first theatrical experience was with a mountebank minstrel company that played in the mining and lumber camps in that section. In 1895, he joined George Walker in a partnership which lasted until the latter's death in 1909. They made the name of Williams and Walker famous throughout the English-speaking world. Their first appearance in New York was in 1896 and 1897, at Tony Pastor's and Koster and Bial's. Later they headed their own company."

Among the productions made famous by this team were: "The Policy Players," "Bandanna Land," and "Abyssinia." The latter attraction ran ten weeks on Broadway, in those days a record for a colored attraction. In 1902, the company was taken to England, where it duplicated its American success. On June 23 of that year a command appearance was made at Buckingham Palace."

When illness compelled the retirement of George Walker, Williams took out "Mr. Lode of Koal" with indifferent success. This was his last appearance with colored support. After its close he played for a time in vaudeville, and then joined the Ziegfeld "Follies," remaining as the feature attraction for seven years. During 1918-19 he was with "Broadway Brevities," and "The Pink Slip," which, after some unfavorable criticism, closed on the road. The piece was rewritten and named, "Under the Bamboo Tree," opening in Cincinnati and enjoyed a successful run in Chicago later. It was due in New York City in three weeks, and it was Williams' great ambition to reach Broadway with this show.

While playing in Edinburgh, Scotland, Williams and other members of his company were made members of the Waverly Lodge of Masons. Williams also was a member of the Actors' Equity Association, and held the rank of Captain in the Eighth Regiment, National Guard of Illinois. He was married in 1900, and is survived by his widow, two nieces and his mother.

Gilpin, Charles S.—Actor. He achieved notable distinction in the drama, and was the most talked of actor on the stage in America in 1921. He was born in Richmond, Virginia, in the early seventies. His first occupation was as "printer's devil," on the Richmond Planet. His own statement is that he drifted into acting, (fourth rate comedian-work), because he earned so little money in the printing trade. In time he had a desire to do serious dramatic work, and was one of the organizers in 1906 of the Pekin Players in Chicago. His efforts with reference to the serious drama were later continued in New York City. He says, "In 1916, I began producing last year's Broadway shows at the Lafayette Theatre in 132nd Street. When Drinkwater's Abraham Lincoln was being staged, difficulty was experienced in securing an actor to play William Custis, the Negro character in the play. This unimportant role was given to Gilpin, and attracted attention to his ability.

When the Provincetown Players staged, "Emperor Jones," Gilpin was secured to take the leading part. Concerning Mr. Gilpin's ability as an actor, the critic in The New York Times said, "Of course, Charles S. Gilpin continues to give his amazing unforgetable performance. It is superb acting and the success of the O'Neil play is dependent upon it." Gilpin was selected by the Drama League of New York City as one of the persons who had contributed the most during the year, 1921, to the art of the theater. The other nine persons selected for this honor were: Dudley Digges, director of "Heartbreak House;" Gilda Varesi, for her work in "Enter Madame;" Lionel Atwill, for his acting in "Deburau;" Lee Simonson, Scenic artist for "Heartbreak House;" Margaret Severn, for her use of masks in the "Greenwich Village Follies;" Jacob Ben-Ami, for his work in "Samson and Delilah;" David Belasco, as manager and director; and Fred Stone, for being the leading American comedian.

Other actors of distinction as Jules Bledsoe, Richard B. Harrison, Daniel Haynes, Florence Mills, and Paul Robeson, are noted in the sections which follow.

Negro Composers of Musical Comedies

A number of musical comedies have been composed by Negroes. Some of the more important of these are:

Abyssinia—Lyrics by Alex C. Rogers. Book by Alex C. Rogers and Jesse A. Shipp. Music by Will Marion Cook. Starred in by Williams and Walker. 1906-07.

Africana—Lyrics and music by Donald Hayward. Conceived by Earl Dancer. Starred in by Ethel Waters. 1927.

Baby Blues—Lyrics and book by Alex C. Rogers. Music by C. Luckeyth Roberts. 1919-20.

Bandanna Land—Lyrics by Alex C. Rogers. Book by Alex C. Rogers and Jesse A. Shipp. Music by Will Marion Cook. Starred in by Williams and Walker. 1907-08-09.

Blackbirds—Words and music by George W. Meyer. Starred in by Florence Mills. 1926-27.

Chocolate Dandies—Lyrics, book and music by Sissle and Blake. Starred in by Sissle and Blake. 1924-1925.

Dahomey—Lyrics by Paul Laurence Dunbar and Alex C. Rogers. Book by Jesse A. Shipp. Music by Will Marion Cook. Starred in by Williams and Walker. 1902-03-04-05.

The Darktown Follies in "My Friend from Dixie" and "Here and There"—Lyrics, books and music of "My Friend from Dixie" by J. Lubrie Hill. Lyrics and book of "Here and There" by Alex C. Rogers. Music by J. Lubrie Hill. Starred in by J. Lubrie Hill. 1913-14-15-16.

Darkeydom—Produced by Lester A. Walton. Lyrics by Lester A. Walton. Book by Henry Troy. Music by Will Marion Cook. Starred in by Miller and Lyles. 1914-15.

Dixie to Broadway—Music by Will H. Vodery. Starred in by Florence Mills. 1924-25.

Dr. Beans from Boston—Lyrics by Henry S. Creamer. Book by S. H. Dudley and Henry Troy. Music by Will H. Vodery. Starred in by S. H. Dudley. 1911-12.

Liza—Lyrics and music by Maceo Pinkard. Book by Irvin C. Miller. 1922-23.

Mr. Lode of Koal—Lyrics by Alex C. Rogers. Book by Jesse A. Shipp and Alex C. Rogers. Music by J. Rosamond Johnson. Starred in by Bert Williams. 1909-10.

Old Man's Boy—Book by Alex C. Rogers and Henry S. Creamer. Starred in by Rogers and Creamer. 1914.

Oyster Man—Lyrics by Henry S. Creamer and Lester A. Walton. Book by Miller and Lyles. Music by Will H. Vodery. Starred in by Ernest Hogan. 1907-08.

The Policy Players—Book by Jesse A. Shipp. Music by Will Marion Cook. Starred in by Williams and Walker. 1900.

Put and Take—Lyrics and music by Spencer Williams, Perry Bradford and Tim Brymn. Book by Irvin C. Miller. 1921-22.

Rang Tang—Lyrics by Joe Trent. Book by Kaj Gynt. Music by Ford Dabney. Starred in by Miller and Lyles. 1927-28.

Red Moon—Lyrics and music by Bob Cole and J. Rosamond Johnson. Book by Bob Cole. Starred in by Bob Cole and J. Rosamond Johnson. 1908-09.

Rufas Rastus—Lyrics by Lester A. Walton and Frank Williams. Book by Ernest Hogan. Music by Ernest Hogan and Joe Jordan. Starred in by Ernest Hogan. 1905-06-07.

Runnin' Wild—Lyrics by R. C. McPherson. Book by Miller and Lyles. Music by Jimmie Johnson. Starred in by Miller and Lyles. 1924-25.

Shoo Fly Regiment—Lyrics and music by Bob Cole and J. Rosamond Johnson. Book by Bob Cole. Starred in by Bob Cole and J. Rosamond Johnson. 1905-06.

Shuffle Along—Lyrics and music by Sissle and Blake. Book by Miller and Lyles. Starred in by Miller and Lyles and Sissle and Blake. 1921-22-23.

The Sons of Ham—Book by Jesse A. Shipp. Music by Will Marion Cook. Starred in by Williams and Walker. 1901-02.

Strut Miss Lizzie—Lyrics and music by Henry S. Creamer and J. Turner Layton. Book by Henry S. Creamer. 1922-23.

This and That—Lyrics and book by Alex C. Rogers. Music by C. Luckeyth Roberts. 1919-20.

The Traitor—Lyrics and book by Alex C. Rogers and Henry S. Creamer. Music by Will Marion Cook. Starred in by Alex C. Rogers and Henry S. Creamer. 1912.

The Negro on Vaudeville Circuits

The total number of Negro theatres in America is approximately 400 and most of them alternate between musical and dramatic stock. Some eighty of these theatres comprise a vaudeville chain known as Theatre Owners' Booking Association. Some of the most popular performers on the circuit receive salaries of $500 or more per week and in this respect rival those on the big time vaudeville circuit.

Sunshine Sammy. (Ernest Morrison) began his moving picture career as an infant extra at a dollar and a half a week, at the age of seven years became the star of the "Our Gang Comedies. When his position as a star in "Our Gang" was threatened, his father withdrew him and prepared him for a vaudeville act. It opened at Houston, Texas, at a salary of $450 for three days. After a successful tour of the South, Sunshine Sammy secured a contract with the Keith-Albee Orpheum Circuit at a salary of $1250 a week and above for three years terminating May, 1928. For 1928-29 he was booked on the Loew Circuit. Sunshine Sammy's act has always been featured as a headliner on the bill. Contracts for 1929 included engagements for the Vitaphone talking pictures.

The Norman Thomas Quintet appeared at the Palace Theatre, New York City in 1927, and Jules Bledsoe was a special feature on Palace programs in 1929. Among other performers on vaudeville circuits (1925-1930) were: Earl Dancer and Ethel Waters, Keith-Albee and Orpheum; Maceo Thomas and Carol Chilton, Keith-Albee; "The Washingtonians," and orchestra led by Duke Ellington, Keith; Bud Harris and Sammy Vanhurst and their encore, Little "Joey" S. Harris, Keith-Albee-Orpheum; "Three Eddies," Loew Circuit; Jackson and Taylor, Keith; Simms and Warfield, Orpheum; "Bojangles" Bill Robinson, Keith; Sidney Easton, Happy Holmes, both with the Columbia Burlesque Circuit; Alberta Hunter with Herman Taylor and Bobbie Shields, Keith-Albee; Helen Dewey heading a Jazz Band Act called "The Dixie Capers," Pantages; The Byrons, Jackson and Taylor, Harry Bolden on Pantages Circuit; Ebony Scandals including Mae Barnes, Lavenia Mack, Louis Simms, Buster Bowie and several others, Keith-Orpheum; Gaines Brothers, acrobats, Keith; Wilton Crawley, noted clarinetist, Public Theatres and Keith.

Negro Plays on Broadway

During the seasons 1925-1930 the following musical comedies with all Negro casts reached Broadway: "Bottom Land" a revue written and presented by Clarence Williams, "Rang-Tang" (Miller and Lyles); "Africana" (Ethel Waters and Louis Douglas); "Keep Shufflin" (Miller and Lyles) and Lew Leslie's "Blackbirds." "Blackbirds" played a year on Broadway, a record unparalleled in Negro musical shows in the Times Square sector. The demands for bookings on the road were so insistent that Leslie organized a second company with Harriet Calloway as the star. This company opened in Boston and ran for three months. "Blackbirds of 1928" brought out Aida Ward, called the successor to Florence Mills, Adelaide Hall, "Bojangles" Bill Robinson, dancer, and Tim Moore.

Musical comedies with white casts were featured: Miller and Lyles in "George White's Scandals," 1925; Miller and Lyles and Cora Green (blues singer) in "Great Day," by Vincent Youmans, 1929. In "Sidewalks of New York" produced in 1927, there were 10 Negroes and "Americana" employed 8 colored men and 12 colored women.

Arthur Hammerstein opened his memorial theatre on Broadway with "Golden Dawn" with 50 Negroes in the cast.

Negroes in Serious Drama

Between 1925-30, there was substantial development in the staging of serious drama depicting Negro life. Generally the plays produced related to "low-life" among Negroes. "Lulu Belle" first presented in 1926 by David Belasco starred Leonore Ulric (white) had a cast of 117 Negroes and 13 white players. Evelyn Preer and Fannie Belle De Kight were in the cast. Writing of his success with "Lulu

Belle" in Liberty magazine, Belasco says: "It is a far cry from native kraal to cosmopolitan stage—but the Negro has made the journey. Watch him in the next decade."

Paul Green, playwright, of the University of North Carolina, wrote a number of plays of lowly life among North Carolinians which in many cases employed the dramatic material afforded by Negro life. These were first produced by the "Carolina Players," a little theatre group connected with the University of North Carolina. They promptly recommended themselves as vehicles for Negro actors. In 1925, one of these, "In Abraham's Bosom," with Jules Bledsoe, Rose McClendon, Abbie Mitchell, Frank Wilson, and five additional Negro actors opened the Provincetown Theatre, New York City, where it was well received and had a successful run.

"Porgy," an exposition of life in Catfish Alley, Charleston, and dramatized from the novel of the same name by Dubose Heyward, was a Theatre Guild production of 1927. Forty-six Negro players and four whites (with minor roles) formed the cast. Leigh Whipper, Percy Verwayne, Evelyn Ellis, Rose McClendon, Frank Wilson, Jack Carter and Georgette Harvey took main parts.

"Show-Boat," a Ziegfield production based on Edna Ferber's story included 40 Negroes in the ensemble. Jules Bledsoe and Daniel Haynes distinguished themselves in this play. "In Earth," a modernistic play of Negro life by Em Jo Basshe, Inez Clough made the most favorable impression.

"Goin' Home," another play about the life of the colored folk was presented by Brock Pemberton at the Hudson Theatre, in 1928, with a cast of 14 Negroes and 7 whites. A sort of black "What Price Glory" Negro soldiers, "goin' home," gather in a Brest cafe to sing and drink while waiting for the transports.

In *"Deep River,"* the jazz opera, about ten Negroes filled very capable parts. Jules Bledsoe, baritone, in the role of the Voodo King in this opera, is the first Negro to appear in such a capacity in the operatic field in America. Tributes of highest praise were not only showered upon the actors by the best metropolitan musical and theatrical critic. Alexander Woollcott, noted critic of the New York World, payed this eloquent tribute to Rose McClendon, who played the part of Duse:

"In the third act of 'Deep River' when, for a moment, the vast stage was emptied and one heard only the murmur of unseen choruses, saw only the lazy tracery of the tree shadows upon the gray-green Jalousies of the old New Orleans house, the door opened on the high balcony and down the winding stone steps came an aging mulatto actress who played, in black taffeta and diamonds, the procuress of the quadroon ball. She stood there for a moment, serene, silent, queenly, and I could think only of the lost loveliness that was Duse's. The noble head carved with pain, was Duse's."

When "Deep River" was having its trial flight in Philadelphia, Ethel Barrymore slipped into snatch what moments she could of it. "Stay till the last act if you can," Arthur Hopkins whispered to her, "and watch Rose McClendon come down those stairs. She can teach some of our most hoity-toity actresses distinction."

It was Miss Barrymore who hunted him up after the performance to say 'She can teach them all distinction.'

"The Green Pastures," a Negro miracle play by Marc Connelly inspired by Roark Bradford's "Ol' Man Adam an' His Chillun," employs ninety-five Negroes in the cast and no white person.

It was the most outstanding dramatic success on Broadway during the seasons of 1930 and 1931 and scored the biggest hit of any Negro play presented by an all Negro cast up to the present time. Indications are that it will continue to run on Broadway for. at least the entire season of 1931-32.

Richard Watts, Jr., dramatic critic, writing in The New York Herald Tribune says, that "a week after its exciting premier, Mr. Marc Connelly's play "The Green Pastures," still seems one of the loftiest achievements of the American Theater." In a general statement of the merit of the production Mr. Watts comments further: "There is so much praise to be distributed for the success of 'The Green Pastures' that it is difficult to get around to all of it. Mr. Connelly has done as brilliantly in the staging as he has in the writing of the drama, which is something of a feat, and Robert Edmond Jones has never done anything finer than the sets and lighting of the work. Then there is the singing of those magnificent spirituals and the perfect performance of Richard Harrison as the 'Lord,' and the splendor of Daniel L. Haynes as 'Adam' and 'Hezdrel,' and the grand humor of Tutt Whitney as 'Noah' and Wesley Hill as 'Gabriel.'

"But there is no reason why any one in the cast should be omitted from the cheering. All of them have combined in a masterpiece."

Garland Anderson, a dramatist, author of "Appearances," which had a three-weeks' run at the Frolic Theatre, Manhattan, is on record as the first Negro to have a play produced on Broadway.

With no knowledge of stage technique he is reported to have written the play in three weeks while sitting at the switchboard of a hotel in San Francisco. The play ran six weeks in and about New York, three months in San Francisco and then headed east.

Anderson sold his second play "Extortion" to David Belasco in 1929. When he attempted to have the first play "Appearances" produced, Al Jolson paid his way from San Francisco to New York and his expenses for three months. Producers who read the play decided it was good, but could not be produced because of a mixed cast, so Anderson raised $15,000 by subscription and produced it himself.

The day after the play, producers were surprised that not a single newspaper reviewer had criticized the fact that there was a mixed cast; and that set a precedent on the American stage. Belasco immediately put "Lulu Belle" in rehearsal.

"Meek Mose" was the initial offering in New York City of a Negro repertory company, at the Princess Theatre. Frank Wilson, a Negro actor, who had appeared in the Pulitzer Prize Play, "In Abraham's Bosom," and in the leading role in "Porgy," is the author of "Meek Mose."

The play was under the auspices of Lester A. Walton, formerly identified with the Lafayette Stock Company. The movement is historic in that it is the first time in history that a Negro appeared in the role of producer of a dramatic offering on Broadway.

The Negro in Motion Pictures

Negro films are becoming a field in themselves in Hollywood. The popularity of the Negro plays and dancers and musicians that originated in New York finds an echo in film production.

The introduction of sound has made many changes in the motion picture business. One of the most interesting of these changes has been the opening of filmdom to the Negro race. Negroes had been in pictures, but their position had been a very obscure one. Today the Negro has an important place in filmland.

With this change in conditions the views of Monte Brice, after he had completed directing six all-colored comedies, are very interesting.

"The Negro belongs in sound pictures just as much as sound belongs in films," declares Brice, who is comedy supervisor at the Pathe studios. "The melody of the Negro voice, his skill in dancing and his mirthful laughter may not have been needed in silent pictures, but they have proven a great thing for the talkies." "Hallelujah," said the dramatic critic of New York Herald-Tribune is one of the great motion pictures, a work to be compared with unashamed enthusiasm, to such a foreign classic as the mighty "Potemkin." It is poetry, drama, and pictorial magnificence, combined in one stalwart whole, and the result is something that constitutes a definite contribution to the local strivings for artistic expression. It is the talking picture made into a distinctive American dramatic form. When combined with its beauties of acting and production, the story is not without its major virtues. As directed by Mr. Vidor and played by its brilliant all Negro cast, "Hallelujah" manages to achieve much of the ironic comment on the bitter alliance between religion and sex that M. France succeeded in getting into "Thais," while retaining the pictorial achievements of the brilliant "Porgy." The chief differences discernible at the moment are that the irony is far more kindly than the great Frenchman would ever have countenanced and that the pictorial qualities retain a sort of quiet realism that makes "Porgy" look like a mere theatrical spectacle.

Outstanding actors in the play were:

Nina Mae McKinney, William Fountaine, Daniel Haynes, Victoria Spivey, Fannie Belle DeKenzie, and Everett McGarrity.

Negro Plays and Actors Abroad

The following plays, outstanding successes in New York were also presented in London:

"Porgy," "Emperor Jones" and "All God's Chillun Got Wings." In "Emperor Jones," Paul Robeson made another great success. Frank Wilson and Beatrix Lehmann (white) took the principal roles in "All God's Chillun Got Wings."

Garland Anderson's play "Appearances" was presented at the Royalty Theatre, London, in 1930. A critic writing in the Manchester (England) Guardian comments:

"Mr. Anderson's play is so simple, sincere, and straightforward, that it carries the compulsion of all artless non-pretentious utterance. There is one character acted by Mr. Doe Doe Green which is so exquisitely done that it makes one forget all about the author's uplifting messages and remember only the terrific power of art."

American Negro artists received an extremely cordial welcome in foreign amusements centers, as London, Paris and Berlin where they were to be found as the featured attractions in many of the largest theatres.

Florence Mills' "Black Bird Revue," played in Paris, in 1925, to standing room only. This revue then went to London where it also had a great success and ran for a year.

Josephine Baker, a former chorus girl in "Shuffle Along," was featured in the "Follies Bergere" in Paris where she created a sensation as the "femme noir."

Negro artists in Europe appeared in a benefit matinee performance in aid of the mayor of Westminister's flood relief fund at the London Pavilion in 1928. The array of talent presented one of the most remarkable shows ever seen on the stage in London. Among this collection of varied and colorful acts, was Josephine Baker, who was rushed by airplane from Paris to keep the engagement.

"The matinee was one of the most remarkable performances I have ever seen," wrote Harner Swaffer, who is one of the most critical reviewers in England. Speaking of the exhibition, Swaffer said:

"For more than three hours, Negroes of all kinds had been doing their turns, singing, dancing, playing saxophones, cracking jokes. Some wore stylish morning coats, tall hats and diamond rings.

"Alberta Hunter came all the way from Monte Carlo to sing the 'blues.'

"George Garner, tenor of Chicago, U. S. A., rendered several solos. Others taking part included the South Before the War Company, under the direction of John Payne; Southern Serenaders, from the same company; Hatch and Carpenter from the Lido Club; Miss Hattie King Reavis and Russell and Vivian.

"Also Leslie Hutchinson, Southern Trio, William Garland and Eddie Emmerson, Jim and Jack, Royal Hawaiian Octet, Scott and Whaley, Leon Abbey and his jazz band, the Three Eddies, Jackson and Blake, Four Harmony Kings, Williams and Taylor and Noble Sissle."

On May 19, 1930, Paul Robeson made his debut in the role of Othello in London. G. W. Bishop, in a special cable to The New York Times, said:

"An audience at the Savoy Theatre rose for Paul Robeson tonight at the close of his first interpretation of Othello, and the curtain was raised and lowered twenty times before the frenzy of applause subsided. Old playgoers searching their memories can recall no such scene in a London theatre in many years. Cries for Robeson came from all parts of the house the moment the last line was spoken. Finally, the American Negro actor, who never before had appeared in a Shakespearean part yet was a strong favorite with British audiences in musical pieces, came to the front of the stage. 'I took the part of Othello,' he said, 'with much fear. Now I am so happy.'

"Robeson had been preparing for the part of Othello for more than six months. He refused at first to consider it, but after deciding to play the Moor, proceeded to train for the undertaking by steeping himself in Shakespeare. In an astute way he has identified himself and his people with the tragedy of Othello. Whether Shakespeare conceived the Moor as a 'sooty' black or not, Robeson is an Ethiopian whose only concession is a mustache and a short, well-trimmed beard. For nobility of mind and rich beauty of utterance it is difficult to think the part could be better played. Robeson lives the part imaginatively and, of course, his greatest asset is his magnificent voice, which he uses perfectly."

"Not to fail as Othello," said the reviewer for The London Times, "an actor must thrill our nerves, shake our hearts. Criticism coming to this play rightly disdains the borderline case lying, it cannot exactly tell where, between goodness and badness and we need not pretend to be grateful for a performance that is only in some respects admirable. Mr. Robeson, standing plainly on the right side of the borderline, teaches us anew that Othello on the stage means something more to us than Macbeth, Hamlet or Lear. His history, as it shapes itself before our eyes, is more painfully exciting and terrible than theirs. The reason may be that our minds are all the while glued to the center of a field of consciousness which rather contracts than expands as the play proceeds; or it may be that the tragedy, for all its profundity, can be identified more easily than any other of the great tragedies with everyday life and so tents us to the quick. Undeniably Mr. Robeson plays thrillingly upon the nerves and knocks at the heart. His performance is blemished here and there but nowhere seriously flawed by an occasional dulling of his generally fine sense of the theatre, but we follow it with increasing pity and fear, sympathy and repulsion, hope and dread.

"This Othello has the two attributes without which the character would seem to be no more than that of 'a black man in a passion'—tranquil dignity and a melancholy infinitely sad. It is a sadness that never lifts from the stage while Mr. Robeson is upon it; it grows as the tempest of fury, scorn, and hatred draws to its full, possessing our minds and giving a kind of noble plainness to the tragedy.

"Mr. Robeson is a Negro, and thus revives the stage tradition that held down to the time of Edmund Kean of a coal-black Othello."

PART SIX

LITERATURE ON THE NEGRO

DIVISION XLVI

A REVIEW OF BOOKS ON OR RELATING TO THE NEGRO PUBLISHED 1925-1930

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A REVIEW OF BOOKS ON OR RELATING TO THE NEGRO PUBLISHED 1925-1930

More than three hundred books on or relating to the Negro are reviewed in this section. The reviews are listed under the following heads: "Discussions on the Negro in Literature," "Poetry," "The Drama," "Music and Art," "Folklore," "Novels and Stories Dealing with Slavery, the Civil War and Reconstruction," "Novels and Stories Dealing with Race Mixture," "Novels and Stories of the Present Dealing with Lower Class Negroes," "History and Biography," "Economic and Social Conditions," "Education," "Books Describing Races and Peoples," "Books Discussing Race Characteristics and Race Differences," "Books Discussing Race Problems in America (including Race Relations)," and "Books Discussing Problems in Africa." Under this latter head are two sections—"Governments and Problems of Races," and "Problems of Missions."

Discussions on the Negro in Literature

Beardsley, Grace Hadley. "The Negro in Greek and Roman Civilization." A story of the Ethiopian type. Johns Hopkins University Studies in Archaeology. Edited by David M. Robinson. No. 4. Baltimore. Johns Hopkins Press. London. Humphrey Milford. Oxford University Press. 1929. xii, 145 p. This is an attempt to interpret the status of the Negro in Greek and Roman civilization through a study of Greek and Roman literature and art. The author concludes that the position that the Negro held in these civilizations was almost without exception, that of a slave or servant. The accuracy of the author's conclusion that the Greeks regarded the Ethiopian with sympathy, but with mirth and the Romans looked upon the race even with contempt may be questioned. The interpretations though generally very interesting are not always convincing. The text is well illustrated by photographs of a few of the objects catalogued.

**Braithwaite, William Stanley Beaumont,* editor. "Anthology of Magazine Verse and Year Book of American Poetry, for 1925. Boston. B. J. Brimmer Company. 1925. 644 p.; for 1927. Boston. B. J. Brimmer Company. 1928. xxxiv, 405 p. 146 p. As in the previous volumes, the author has attempted to gather into these anthologies the best selections of American poetry written during the period which the books cover. Mr. Braithwaite's estimate is authoritatively accepted.

**Brawley, Benjamin Griffith.* "The Negro in Literature and Art in the United States." New York. Duffield & Company. 1929. xii, 231 p. Here is a new edition of Mr. Brawley's "The Negro in Literature and Art" first printed in 1918 and again in 1921. It is intended for "general reading or for a text for classes." New data brings the book up-to-date and add greatly to its usefulness. Literature rather than art is emphasized.

Byars, J. C., Jr., "Black and White." Anthology of Washington verse. Compiled and edited by J. C. Byars, Jr., Washington. Crane Press. 1927. 96 p. This anthology claims a uniqueness in the attempt to present current, representative poetry from a political subdivision of the United States, Washington, D. C. It is also distinctive in its conscious inclusion of men and women, Negro and white, Jew and gentile among the contributors. The poems are all interesting, some are pretty, but most of them are too modern for immediate evaluation.

Calverton, V. F. editor "Anthology of American Negro Literature." New York. The Modern Library. 1929. xii, 535 p. This pocket volume from the Modern Library contains "short stories, significant excerpts from novels, essays, spirituals, poetry and blues." With the exception of an introduction by the editor, the entire anthology is contributed by Negro writers. A notable fact is that most of the material has been produced within the past decade.

Gaines, Francis Pendleton. "The Southern Plantation." A study in the development and the accuracy of a tradition. New York. Columbia University Press. 1925. viii, 243 p. This study falls into two parts: (1) The origin and development of the popular conception of the plantation, and (2) The comparison of this concept with the actual. The significance of the study to the Negro is (a) That he is the central figure around which the pattern is built, and (b) That in the plantation concept he is presented as having certain qualities, which in many cases do not conform to the reality.

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*Name is marked with an asterisk where the author is a Negro.

Green, Elizabeth Lay. "The Negro in Contemporary Literature." An outline for individual and group study. Chapel Hill. University of North Carolina Press. 1928. 94 p. This small book should be invaluable to any group interested in the Negro from the standpoint of the social or literary importance of his self-expression or of the consciousness of white writers of his value as literary material. The outline would be more acceptable if the author had been able to express less of her own evaluation of the material suggested.

**Morton, Lena Beatrice.* "Negro Poetry in America." Boston. The Stratford Company. 1925. 71 p. Two short essays on: (1) Negro Poetry in America and (2) The Tragedy. There is no attempt to go out of the already accepted records for material so that both essays are essentially in the nature of reviews.

Nelson, John Herbert. "The Negro Character in American Literature." Lawrence, Kansas. Department of Journalism Press. 146 p. Bulletin of the University of Kansas. Humanistic Studies v. IV, No. 1. The contents of this bulletin offer a detailed study of the Negro in literature. The introduction discusses the Negro as a figure in literature from ancient times up to the American Period. Chapter headings indicate the important elements in the study from the author's view point: II. The Negro in Colonial Literature; III, The Negro Character in Serious Literature before the Civil War; IV, The Sentimental Hero in Chains: The Negro in Anti-slavery Verse; V, The Heroic Fugitive; VI, Uncle Tom and his Compeers; VII, Russell, Page, and the Beginnings of the New Era; VIII, Uncle Remus Arrives; IX, The Contemporaries and Successors of Harris.

Smith, C. Alphonso. "Southern Literary Studies." A collection of literary, biographical and other sketches, with a biographical study by Stringfellow Barr. Chapel Hill. University of North Carolina Press. 1927. 192 p. "Literary and biographical studies and lectures collected from magazines and unpublished manuscripts, on Poe, O. Henry, Joel Chandler Harris, Jefferson and similar subjects." The book contains several allusions to the restraining effect upon the intellectual life of the South of the institution of slavery. Appended to an interesting chapter on Joel Chandler Harris is a brief bibliography of Negro folklore and dialect.

**Turner, Lorenzo Dow.* "Anti-Slavery Sentiment in American Literature Prior to 1865." Washington, D. C. The Association for the Study of Negro Life and History. 1929. viii, 188 p. The study is divided into five definite periods. Each period is discussed on the various grounds of objection to slavery—moral and religious, social and economic, political and sentimental. An extensive bibliography of the literature covered in the study is a valuable part of the appendix.

Poetry

Benet, Stephen Vincent. "John Brown's Body." Garden City, N. Y. Doubleday, Doran & Company. 1928. 377 p. Stephen Vincent Benet, as no one since Walt Whitman, seems to have captured what he calls the "American Muse." Out of "John Brown's Body" springs the causes and effects of the Civil War in a way that no history can produce them. The Negro is there, but merely as an excuse for men to spend tremendous emotional force, that must find periodic expression.

**Cullen, Countee.* "The Ballad of the Brown Girl." New York. Harper & Brothers. 1927. 11 p. "Color." New York, London. Harper & Brothers. 1925. 108 p. "Copper Sun." New York, London. Harper & Brothers. 1928. 89 p. Mr. Cullen's first book, "Color" is a small volume of verse quite orthodox in form and mild in content. The poems are not striking in any way. On the other hand the appearance of a young poet who takes his place by the side of other young American poets and is able to maintain a certain even level of attainment to secure that position is of great significance. Mr. Cullen, thus becomes a pioneer of a sort among Negro writers. "The Ballad of the Brown Girl" and "Copper Sun" fulfil the promise indicated in color.

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*Name is marked with an asterisk where the author is a Negro.

**Cullen, Countee*. "Caroling Dusk." An anthology of verse by Negro poets. New York, London. Harper & Brothers. 1927. xxii, 237 p. Mr. Cullen furnishes the public with what he discriminately labels "An Anthology of Verse by Negro Poets," rather than "An Anthology of Negro Verse," a product of which he believes the American Negro is incapable. The latter designation would apply to verse characterized by some definite form and content that could be pointed to as typically Negro. The volume contains a faithfully representative collection of verse. It is characterized by prettiness rather than by great feeling or profound philosophy. Short sketches of the life of each contributor make interesting reading.

**Cullen, Countee*. "The Black Christ." New York, London, Harper & Brothers. 1929. 111 p. Mr. Cullen has not produced so grave a volume before. This quality adds to its beauty. Of the most pretentious poem "The Black Christ," the publishers say: "The title poem is a narrative of deep religious experience, a mystical latter-day Calvary, re-asserting the wonder of divine love. It tells of a typical southern tragedy, transformed into a triumphant affirmation of the living legend of the Cross." Illustrations are by Charles Cullen.

**Dickerson, Noy Jasper*. "Original Poetry." Bluefield, West Virginia. N. J. Dickerson. 1927. 33 p. This is simply another collection of poems in pamphlet form, thirty-one in number, dealing with subjects ranging from "Creation" to "The Weather Prophet."

**Edmonds, Randolph*. "Shades and Shadows." Boston. Meador Publishing Company. 1930. 171. p. This book contains six stories written in the form of drama. They are fanciful, having been drawn from the author's imagination, rather than from real life experiences. They are written for reading, and not to be acted on the stage.

**Harrison, James M*. "Southern Sunbeams." A book of poems. Richmond, Virginia. The St. Luke Press. 1926. 100 p. A book of poems on varied subjects together with a short sketch of the author's life. Many of the poems are in dialect dealing solely with Negro life.

**Hill, Leslie Pinckney*. "Toussaint L'Ouverture." A dramatic history. Boston. The Christopher Publishing Company. Mr. Hill has undertaken a serious task and done it worthily. He has presented in blank verse and in dramatic form the important period of Toussaint L'Ouverture's leadership in Haiti. It is not surprising to find the piece a bit of the insistent propaganda that Negro Americans are expressing today.

**Hughes, Langston*. "The Weary Blues." New York. Alfred A. Knopf. 1927. 109 p. "Fine Clothes to the Jew." New York. Alfred A. Knopf. 1927. 89 p. Langston Hughes grips reality to the rhythm of the blues. Doubtless, he has struck an original note. Neither Vachel Lindsay nor Carl Sandburg imprisoned the soul of the Negro or the meter of his life in their syncopated poems. Whether they last or no, these poems have caught the essence of their period.

**Johnson, Georgia Douglas*. "An Autumn Love Cycle." New York. Harold Vinal. 1928. xix, 70 p. It is satisfying to come upon a volume of poems so well presented as Mrs. Johnson's "An Autumn Love Cycle." The poems, however, leave a mature mind grasping for a deeper significance in life than satisfaction of the senses.

**Johnson, James Weldon*. "God's Trombones." Seven Negro sermons in verse. Drawings by Aaron Douglas. New York. Viking Press. 1927. 56 p. There is no volume for which the author deserves more gratitude of the American public, especially the Negro section, than this collection of Negro sermons. The power of the Negro preacher and the saving faith of a people are held for other generations in these moving verses.

**McCorkle, George Washington*. "Poems of Thought and Cheer." Atlanta, Georgia. Scott Brothers. 1930. 24 p. A few simple rhymes of meager content.

******McCorkle, George Washington.* "Poems of Perpetual Memory." Montgomery, Alabama. 1929. 43 p. The author's foreword contains a brief auto-biographical sketch. His verses are simple and characterized by a childlike philosophy.

Milcke, Florence E. "God's White Boy." New Haven, Connecticut. Yale University Press. 1929. 39 p. These poems, eight in number, written for the promotion of peace, deal with the deterioration which takes place in other races at the touch of the white man. The last poem, "Paternoster" is a plea to God to return, for "the white boy, with gifts supreme has broken all his brothers . . . and now turns and rends himself." It seems all in vain, however, for why ask God to return when in the first poem God gave "the white boy a kindly belt sheltered by kindly winds," while God's four other sons, yellow, red, brown, and black were sent to roam where they would? If one is given a good start in a race, it seems to be the most likely thing that he will come out winner in the end.

**Wiggins, Bernice Love.* "Tuneful Tales." El Paso, Texas. 1925. 174 p. Verses, race conscious and not, in dialect and not, of no great importance in content or form.

**Wilkinson, Henry B.* "Shady-Rest." New York. Grafton Press. 1928. 69 p. This small volume contains poems on various subjects, which seem to be personal experiences of the poet. Several deal with the World War.

**Witherspoon, James William.* "A. Breath of the Muse." A volume of poetic browsings containing several prose writings. Columbia, South Carolina. Hampton Publishing Company. 1927. 132 p. A collection of verses and of short prose expressions.

**Wright, Charlotte Ruth.* "The Poems of Phillis Wheatley." Philadelphia. The Wrights. 1930. xii, 104 p. This is quite an interesting collection of the poems of Phillis Wheatley, first poet of her race in America. The volume is doubly interesting because it is a collection of a very young woman who was a slave, edited by a very young woman of the same race, a college graduate. The poems of Phillis Wheatley have already been evaluated and their merit established.

The Drama

Connelly, Marc. "The Green Pastures." New York. Farrar & Rinehart, Incorporated. 1929. xvi, 173 p. The author states in the preface that " 'The Green Pastures' is an attempt to present certain aspects of a living religion in the terms of its believers, many of whom cannot even read the book, which is the treasure house of their faith; and have adapted the contents of the Bible to the consistencies of their everyday lives." The impression which one gets from reading this play is that of naivete and simplicity, though it is most unusual to meet Moses, Aaron, Gabriel and God as though they were persons in everyday life and participants in a fish fry. Then to have God puffing a cigar and keeping an office with angel char-women to clean it up, does draw rather heavily on one's imagination. Some of the Negroes of New Orleans may look forward to the kind of heaven as is typified by "The Green Pastures," but the majority of Negroes look forward to the same kind of heaven as all other believers in the Christian faith. They plan to "lay down their burdens down by the river side." However, the unusualness of the play is intriguing.

Green, Paul. "In Aunt Mahaly's Cabin." A Negro melodrama in one act. New York, London. S. French. 1925. 35 p. "Lonesome Road." Six plays for the Negro theatre. New York. Robert M. McBride & Company. 1926. xx, 217 p. "The Field God" and "In Abraham's Bosom." New York. Robert M. McBride & Company. 1927. 317 p. Paul Green is the first dramatist to seize upon the wealth of tragedy in the life of the Negro and the poor white of the South and consistently wring success from his efforts. Of these two groups of plays, perhaps, the best known is "In Abraham's Bosom."

**Locke, Alain and Gregory, Montgomery,* editors. "Plays of Negro Life." A source-book of native American drama. New York, London. Harper & Brothers. 1927. 430 p. A collection of twenty plays about Negroes by white and Negro playwrights with a chronology of the Negro theatre and a bibliography of Negro drama. The volume is an indication of the possibilities of Negro life and of Negro actors in the making of American drama.

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*Name is marked with an asterisk where the author is a Negro.

**Richardson, Willis.* "Plays and pageants from the Life of the Negro." Washington, D. C. The Associated Publishers. x, 373 p. A collection of plays and pageants written by Negro authors with subject matter suitable for young people of school age is as unique as it must be welcome. The simplicity of treatment and the variety of subject as well as the way in which the volume is printed and illustrated go to make up an excellent volume. Titles are as follows: Plays: "Sacrifice," Thelma Myrtle Duncan; "Antar of Araby," Maud Cuney Hare; "Ti Yette," John Matheus; "Graven Images" and "Riding the Goat," May Miller; "The Black Horseman," "The King's Dilemma," "The House of Sham," Willis Richardson. Pageants: "Two Races," Inez M. Burke; "Out of the Dark," Dorothy C. Quinn; "The Light of Women," Frances Gunner; "Ethiopia at the Bar of Justice," Edward J. McCoo.

Music and Art

ART

Covarrubias, Miguel. "Negro Drawings." New York, London. Alfred A. Knopf. 1927. 78 p. With an excessive amount of "giggling" Covarrubias caricatures some interesting representatives of Negro life in Harlem. The artist takes his subjects from street scenes and cabaret life and invests them with a reality which indicates fine workmanship. The drawings (in three dimensions) seem closely akin to the wood carving of the primitive African.

Dewey, John; Barnes, Albert C.; Duermeyer, Laurence; Munro, Thomas; Guillaume, Paul; Mullen, Mary and Mazie, Violeltte de. "Art and Education." Philadelphia. Barnes Foundation Press. 1929. x, 349 p. "Art and Education" has been published in answer to a demand for information about the purposes, activities and educational program of the Barnes Foundation. Most of the articles are taken from the "Journal of the Barnes Foundation," a periodical which ceased when its utility seemed at an end. It is largely a treatise on modern art and its interpretation.

Guillaume, Paul and Munro, Thomas. "Primitive Negro Sculpture." New York. Harcourt, Brace & Company. 1926. 134 p. "Primitive Negro Sculpture" tries to bring the reader into an understanding and appreciation of this art through an analysis of the primitive mind and of the creations of that mind. Abundant illustrations show the distinctive characteristics of this expression. The influence of African art on modern art is emphasized. The authors write: "After catching the spell of its vigorous and seducive rhythms, no artist can return to academic banalities."

Hardy, Georges. "L'Art Negre. L'Art Animiste Des Noirs D'Afrique." Paris. Henri Laurens, Editeur. 1927. 168 p. The author claims that African art is essentially religious and that as such animism chiefly dictates the form it assumes. Negro art is the slave of an environment, which is tyrannous in its nature. It is limited by the power of natural environment, by the force of tradition (which for example restricts artists to one caste) and by isolation of its creators. The art of Africa differs in different geographical areas. The expression, as is intimated by the previous statement is determined by environment and the author explains how climate and topography affect it. In conclusion, he states his belief that the creative forces of Negro art have scarcely begun to be developed. Much more can be expected, given the proper opportunity.

Perier, Gaston-Denys. "Negreries et Curiosities Congolaise." Bruxelles. L'Eglantine. 1930. 122 p. This is quite an unusual book written by an author who is familiar with the life of the Negro in the Congo and also with phases of Negro life in America. We have here most interesting discussions of what the colonial spirit is, of colonial humor, literature, painting, sculpture, Negro art and Negro music. Under poetry the works of Langston Hughes and Countee Cullen are stressed. Each topic is well illustrated with photographs and clever drawings. The greater part of the book illustrates the artistic side of the life of the African in the Congo.

MUSIC

Allen, William Francis; Ware, Charles Pickford and Garrison, Lucy McKim. "Slave Songs of the United States." New York. Peter Smith. 1929. xliv, 115 p. This collection is reprinted from an 1867 edition. It contains 136 songs, most of them recorded by the editors as colored people sang them in their presence. The introduction contains historic data of interest. The volume is divided into sections containing songs from: Part I. South Eastern Slave States, including South Carolina, Georgia and the Sea Islands; Part II. Northern Seaboard Slave States, including Delaware, Maryland, Virginia and North Carolina; Part III. Inland Slave States, including Tennessee, Arkansas and the Mississippi River; Part IV. Gulf States, including Florida and Louisiana; Miscellaneous.

**Ballanta—(Taylor), N. G. J.* "Saint Helena Spirituals." Recorded and transcribed at Penn Normal Industrial School. St. Helena Island, Beaufort County, South Carolina. New York. G. Schirmer. 1925. viii, 93 p. The unique features of this volume are: (1) It contains 103 spirituals in versions believed not to have been published hitherto; (2) An attempt to explain thoroughly the nature of African music and how it differs from European music in rhythm, melody and form; (3) The analysis of the relationship between African music and American Negro music. Mr. Ballanta—(Taylor) is a native African, well trained in European music.

Cohen, Lily Young. "Lost Spirituals." New York. Walter Neale. 1928. xix, 143 p. Lily Young Cohen attempts to save a passing culture and an almost lost figure—the old Negro—in this combination of reminiscences and Negro songs. The main subject of the book is the Charleston Negro who is lauded as only the dead are praised. Thirty-six illustrations by Kenneth Pointer aid in imprisoning the escaping spirit of past days.

*Fisher, William Arms; Gaul, Harvey B.; *Johnson, J. Rosamond and Manney, Charleston Fonteyn.* "Ten Negro Spirituals." Boston. O. Ditson Company. 1925. 32 p. "Deep River"; "Every Time I Feel the Spirit"; "Goin' to Shout"; "I'm a Rolling"; "Little Wheel a-turning in My Heart"; "Nobody Knows the Trouble I see"; "Ride on, King Jesus"; "Sometimes I Feel Like a Motherless Child"; "Steal Away"; "Swing Low Sweet Chariot."

Guion, David W. "Five Imaginary Early Louisiana Songs of Slavery." Words by Marie Lussi. New York. G. Schirmer. 1929. "In Galam," 7 p.; "De Massus An' De Missus," 7 p.; "Voodoo," 7 p.; "Mam'selle Marie," 5 p.

**Handy, W. C.* "Blues: An Anthology." New York. Albert and Charles Boni. 1926. 180 p. From cover to cover this volume is unique. The drawings by Covarrubias, the introduction by Abbe Niles, the songs, themselves, have caught the essence of abandom and energy of the Negro folksong of which the blues is one expression. Included in the volume is a "variegated list of folk-songs, all drawn from the memory of W. C. Handy, intended to show the blues in their natural surroundings."

**Jessye, Eva A.* "My Spirituals." New York. Robbins-Engel. 1928. 81 p. A collection of seventeen songs collected in and about Coffeyville, Kansas. Sixteen of these songs are reported not to have been published before.

**Johnson, James Weldon.* "Book of American Negro Spirituals; edited with an introduction; musical arrangement by J. Rosamond Johnson; additional numbers by Lawrence Brown." New York. Viking Press. 1925. 187 p. "The Second Book of Negro Spirituals. Musical arrangement by J. Rosamond Johnson." New York. Viking Press. 1926. 189 p. These two volumes are significant in that their very appearance recognizes a new period of race consciousness and of appreciation for things "Negro." The "spirituals" have no little part in bringing in this time. The first of these volumes contains a more complete discourse on the origin and development, the form and the meaning of Negro spirituals than Mr. Johnson has before given to the public in writing. Among the interesting matters discussed in the preface to the second volume are: Why Negro folk songs are so varied. What are the future possibilities for creating new songs? What effect have the spirituals had and how may they still influence American music? The music for all of the one hundred-two songs has been arranged to retain the original melodies, rhythms and harmonies.

Kennedy, R. Emmett. "Mellows." A chronicle of unknown singers. New York. Albert & Charles Boni. 1925.

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183 p. "Mellow," according to the author, "is the word used for melody by some Louisianians and by this term their devotional songs are called." This collection of folk songs, spirituals, street cries and work songs is given in dialect and accompanied by music intended to give some idea of the harmonies produced by the singers. A unique feature of the book is the presentation of the person with whom the song is associated in the mind of the writer, along with the words and music.

Metfessel, Milton. "Phonophotography in Folk Music. American Negro Songs in New Notation." Chapel Hill, North Carolina. University of North Carolina Press. 1928. x, 181 p. Here a more reliable and satisfactory method of recording music accurately, than has previously been employed, is explained, and its use in preserving primitive forms of music illustrated in the recording of Negro folk songs. By using the phonophotographic technique the author claims: "It has been possible to notate all the twists, quavers, trills, breaks in the voice, quick slurs, erratic tempo, and other features so often a part of folk singing."

Niles, John J. "Old Songs Hymnal." Words and melodies from the State of Georgia. Collected by Dorothy G. Bolton. New York, London. Century Company. 1929. x, 187 p.

This is a collection of old church songs familiar in the section from which they are drawn and sung in most of the churches. Some of them are Negro spirituals and all of them bear the imprint of the intense emotional element which has characterized southern religious observances.

Niles, John J. "Seven Negro Exaltations" as sung by Marion Kerby and John J. Niles. New York. G. Schirmer. 1929. 15 p. Mr. Niles who places a high estimate upon Negro music, records seven of the less common of Negro songs; "Does You Call Dat Religion?" "The Story of Norah," "Poor Mourner," "Hold On!" "Trip to Raleigh," "My Little Black Star," "Wide, Deep Troubled Water."

Niles, John J. "Singing Soldiers." New York & London. Charles Scribner's Sons. 1927. xii, 171 p. This volume is dedicated to the American Negro soldiers who made this writing possible. Niles stimulated by a collection of songs for French soldiers decided to borrow the idea. He found songs rather infrequent and colorless until he ran into a group of Negro soldiers. These men had brought their street songs and folk music up-to-date. The songs range from "blues" to "spirituals." Accompanied by origins, explanations, descriptions and bright backgrounds they are an addition to music history of the Negro.

Odum, Howard W. and Johnson, Guy B. "Negro Workaday Songs." Chapel Hill. University of North Carolina Press. 1926. xii, 278 p. "Negro Workaday Songs" is the third volume of a series of folk background studies of which "The Negro and His Songs" was the first and "Folk Beliefs of the Southern Negro" was the second. The songs are intended to give a picture of lower class Negro life and to present the attitudes toward that life and the philosophy of the laboring man.

Odum, Howard W. and Johnson, Guy B. "The Negro and His Songs in the South." Chapel Hill. University of North Carolina Press. 1925. vii, 306 p. This volume is the first of a series of folk songs of the Negro intended as "simply a part of the story of the Negro." There is an introductory chapter introducing the "Singer and His Song," followed by separate chapters discussing religious, social and work songs, each accompanied by a chapter of examples.

Osgood, Henry. "So This Is Jazz." Boston. Little, Brown Company. 1926. viii, 258 p. There are researches into the origin, the development and the expression of jazz. It must be admitted that the record of what he has found is not monotonous. In fact, it has somewhat the effect of "jazz" itself upon the reader. The main items with which the volume deals are: "The definition and the origin of jazz; piano jazz, orchestra jazz, the persons who made jazz for modern American, and what the critics say about them and their music."

Scarborough, Dorothy. "On the Trail of Negro Folk Songs." Cambridge. Harvard University Press. 1925. 289 p. About two hundred secular songs of the Negro are linked together with the story of how the author discovered and captured them.

One chapter is devoted to: "The Negro's Part in Transmitting the Traditional Songs and Ballads." The songs themselves are divided into the following groups: Negro Ballads, Dance-Songs or "Reels," Children's Game Songs, Lullabies, Songs about Animals, Work Songs, Railroad Songs, Blues.

White, Newman I. "American Negro Folk-Songs." Cambridge. Harvard University Press. 1928. ix, 501 p. This book is a distinct contribution to the growing collection of "Negro Folk-Songs" in that the over eight hundred songs assembled here represent most of the southern states and every type of Negro folk song. Full annotations and its connection with other published songs. The titles of the 12 chapters into which the book is divided are as follows: "The Negro Song in General," "Religious Songs," "Upstart Crows—The Reaction from Religion," "Social Songs—Dance and Banjo," "Social Songs — Narrative Songs and Ballads," "Songs about Animals," "Work Songs—Gang Laborers," "Rural Labor," "General and Miscellaneous Labor," "Songs about Women," "Recent Events," "The Seamier Side," "Race-Consciousness," "Blues and Miscellaneous Songs." There are also appendices in which are listed: "Specimens of Tunes," Specimens of Negro Ballads and Related Songs," "Specimens of Spiritual Songs and Camp-Meeting Songs of the White People," "Specimens of Songs from the Old Ministrel Books," and "Specimens of Songs from Ante-Bellum Novels, Travel Books, Slave Autobiographies, etc."

**Williams, Charles H.* "Cotton Needs Pickin'." Characteristic Negro Folk Dances. Norfolk, Virginia. The Guide Publishing Company. 1928. 24 p. This is a group of eight characteristic Negro folk dances prepared by the physical director of Hampton Institute to encourage the use of Negro songs and dances for educational use in schools. They are very attractively presented with the accompanying music and with photographs to illustrate the steps and formations.

Folklore

Adams, Edward C. L. "Congaree Sketches. Scenes from Negro Life in the Swamps of the Congaree, and Tales by Tad and Scip of Heaven and Hell with Other Miscellany." Chapel Hill. University of North Carolina Press. 1927. vii, 116 p. "Nigger to Nigger." New York, London. Charles Scribner's Sons. 1928. xii, 270 p. These are sketches in the dialect of the Negroes of the Congaree swamps of South Carolina. They embody the humor, the philosophy of the Negro who is close to the soil, who is courageous in talk because he has little to lose, whose imagination is rich because it has to supply much that reality refuses.

Beckwith, Martha Warren. "Black Roadways. A Study of Jamaican Folk Life." Chapel Hill. University of North Carolina Press. 1929. xvii, 243 p. A new and unique account of the inhabitants of one of the islands of the Carribean is this simple account of the life of the Jamaican Negro. Everyday customs, religious beliefs, and superstitions, folk art are the interesting matters with which the book deals.

Berry, Erick. "Girls in Africa." New York. Macmillan Company. 1928. 128 p. Intimate stories of African girls, well told. Splendid stories for children.

Berry, Erick. "Black Folk Tales. Retold from the Haussa of Northern Nigeria, West Africa." With illustrations by the author. New York, London. Harper & Brothers. 1928. x, 80 p. These folk tales of the Haussa people are well told and illustrated. Through this channel one can gain some knowledge of the intelligence and high imagination of a small group of Africans.

Bradford, Roark. "Ol' King David an' the Philistine Boys." New York and London. Harper & Brothers. 1930. vi, 227 p. This is a book of short stories based on Bible stories such as: Daniel in the Lion's den, Esther and Haman, Ruth and Boaz, Jonah and the whale, the parable of the Good Samaritan, etc. They are simply written in Negro dialect, and have been paraphrased and modernized. The style is that of "Green Pastures." They are quite comical and would furnish an hour or two of entertainment.

Bradford, Roark. "Ol' Man Adam an' His Chillun." Being the tales they tell about the time when the Lord walked the earth like a Natural Man. New York, London. Harper & Brothers. 1928. 264 p. The Negro origin of this group of stories is unmistakable. Borne in upon the Negro reader is the fact that the white man having exploited the labor of the Negro without limit, is now digging deep into the precious mine of his thinking. It is farcical that now the white man sets down a permanent record of the rich mind of the Negro, a fact he has so heartily denied. It is still the South that reaps the profits from what the Negro creates.

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Bianco, Margery. "Little Black Stories for White Children." Translated from the French by Margery Bianco. New York. Payson & Clarke. 1929. 138 p. As attractive a book of stories as little white children could wish has been compiled by Blaise Cendrars from the folklore of little African children. The illustrations are fascinating. The volume is not as remarkable as "The African Saga," but it can scarcely be surpassed in its class.

Cendrars, Blaise. "The African Saga." Translated from L'Anthologie Negre by Margery Bianco with an introduction by Arthur B. Spingarn. New York. Payson & Clarke. 1927. 378 p. This group of writings is representative of the traditional literature of Africa. The stories have been collected from missionaries and explorers who brought them to Europe. They run the gamut of poetry, philosophy and science. "And so in this anthology we have not only a record of the wit and wisdom of Africa, but the soul of a people, which may be judged by the criteria of pure letters. In this translation, English readers have opportunity to appraise Africa's contribution to the literature of the world."

**Chestnutt, Charles Wadell.* "The Conjure Woman." Boston, New York. Houghton Mifflin Company. 1927. vii, 229 p. New edition. First edition in 1899. "The Conjure Woman," the earliest of Charles Chestnutt's novels is important for its place in time among writings by and about Negroes, for its literary worth and for its significance in the field of folklore. It is more a collection of folktales than it is a novel. This edition is published more than a quarter of a century after the book's first appearance.

Entwistle, Mary and Harris, Elizabeth. "African Stories and Studies for Primary Children." New York. Friendship Press. 1928. 138 p. *Schwab, Jewel Huelster.* "In the African Bush: A Course for Junior Boys and Girls." New York. Friendship Press. 1928. viii, 130 p. These two books contain a number of stories based on African life, suggestions for worship services, plans for handwork and for dramatization and African projects. The stories are well told, the notes are ample and material is well adapted for use in schools; secular and religious.

Hearn, Lafcadio. "Creole Sketches." Edited by Charles Woodward Huston. Boston, New York. Houghton Mifflin Company. 1924. xv, 201 p. This volume is largely made up of selections from Lafcadio Hearn's "Creole Sketches" which appeared in the "Item" 1878 to 1880. Several of the group deal with the Negro of New Orleans. Negro street calls, Negro peddlers of clothes poles, Creole servant girls come under the author's eye and pen. Creole cookery and herb medicine is the subject of one discussion. A review of Mr. Cable's "The Grandissimes" containing curious chapters on Voodooism, is worth mentioning.

Hoffman, Carl Von. "Jungle Gods." New York. Henry Holt & Company. 1929. xxiv, 286 p. The scene of "Jungle Gods" is in Equatorial Africa and Rhodesia. The volume is a record of customs of the peoples of this section told for the most part in connection with incidents in the current life of these groups. At times the author attempts to interpret the basis of thinking and acting of these primitive people. Considerable attention is given to the matter of witchcraft. There is a chapter of animal stories and folklore.

Johnson, Guy B. "John Henry, Tracking Down a Negro Legend." Chapel Hill. University of North Carolina Press. 1929. 155 p. The author recounts the fascinating adventure of tracking down a tradition. Whether John Henry is man or myth the student is unable to conclude, but he can say that he "is a vivid, fascinating, tragic legend."

McKenzie, Jean Kenyon. "African Clearings." Boston, New York. Houghton Mifflin Company. 1924. x, 270 p. Essays gathered during Miss Mackenzie's sojourn in Southern Cameroon, West Africa. Miss Mackenzie writes with a gifted and a sympathetic pen of the life, customs, and genius of her African friends.

**Pickens, William.* "American Aesop, Negro and Other Humor." Boston. The Jordan & Moore Press. 1926. xx, 183 p. Most of the book is devoted to humorous stories about Negroes. Mr. Pickens recommends humor as an ingredient of lectures in an introduction called "Humor and Speech."

Puckett, Newbell Niles. "Folk Beliefs of the Southern Negro." Chapel Hill. University of North Carolina Press. 1926. xiv, 644 p. An interesting and valuable collection of folk beliefs with a background of their possible origin and transmission.

Sale, John B. "The Tree Named John." Chapel Hill. University of North Carolina Press. 1929. xii, 151 p. Negro folklore told as incidents in plantation life experienced by the author as a child. It makes interesting reading as well as a valuable contribution to knowledge in its realm.

Seabrook, W. S. "The Magic Island." New York. Harcourt Brace & Company. 1929. 336 p. The effort in this volume is to describe Haiti from the view point of the anthropologist. In order to present life from this angle the writer is obliged to enter into the life of the people and the book gives the impression that he has succeeded. Although 'voodooism' has been touched upon in some of the other books about Haiti it is discussed more thoroughly in Magic Island than in any other of the recent publications.

Stoney, Samuel Gaillard and Shelby, Gertrude Mathews. "Black Genesis. A Chronicle." New York. Macmillan Company. 1930. xix, 192 p. Here is another collection of Negro folk tales taken this time from the mouths of the Gullah Negroes of the Carolina low country. The stories are introduced by a chapter outlining the origin of the Gullah tongue, tracing words from their African and European sources and interpreting the dialect. They deal with subjects familiar to the reader of Negro folklore. Among them "creation" is a popular theme, which would suggest that "Ol' Man Adam and His Chillun" had a great deal to do with the appearance of this volume as well as with the dramatization of Negro versions of Bible stories in "Green Pastures."

Novels and Stories Dealing with Slavery, the Civil War, and Reconstruction

Banks, Polan. "Black Ivory." New York, London. Harper & Brothers. 1926. 305 p. An American historical romance of Louisiana between 1810 and 1816. The title "Black Ivory" alludes to the slave trade, but only a few slaves and a quadroon are mentioned in the novel.

Campbell, T. Bowyer. "Old Miss." A novel. Boston. New York. Houghton Mifflin Company. 1929. 302 p. Here is a picture of the "plantation" which holds the reader from beginning to end. Read in conjunction with U. B. Phillips "American Negro Slavery," and his "Life and Labor in the Old South" the life that is described may be taken as authentic. It is no wonder that the gentlemen of the South would fight to maintain it nor that the slaves would be loyal to such a situation.

Fluker, Anne and Winfred. "Confed'ric Gol'." Macon, Georgia. J. W. Burke Company. 1926. xii, 140 p. Recollections of the Civil War in dialect as told by the body servant of a confederate soldier.

"In Dixie Land." Stories of the Reconstruction Era. By Southern Writers. New York. The Purdy Press. 1926. xxi, 226 p. Fifteen poems, stories and sketches give a picture of southern life during the reconstruction period. As most of these have their setting on the plantation that familiar figure, the plantation Negro, is not omitted. Negro dialect is conspicuous throughout and several Negro folk tales are imbedded in one of the plantation pictures.

Jesse, F. Tennyson. "Moonraker or the Female Pirate and her Friends." New York. Alfred A. Knopf. 1927. xi, 226 p. A young English boy driven to adventure by the prophecy of a witch, runs away to sea in the brig "Piksie" sailing for the West Indies. En route his ship is captured by a pirate and the boy taken captive. Later the pirate ship destroys a

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French vessel taking with the loot a brave Frenchman, Monsieur Raoul a member of "The Friends of the Blacks" and a son of the one time master of Toussaint L'Ouverture. Monsieur Raoul persuades the pirate captain to aid him in reaching Toussaint whom he wishes to warn of the treachery of the French. The story of the futile attempt of the young Frenchman includes many interesting details of the life of Haiti and its black hero.

Mackenzie, Jean Kenyon. "The Trader's Wife." New York. Coward-McCann, Inc. 1930. 158 p. Miss Mackenzie has painted an unusual portrait of what the inner life of a trader's wife may be. The setting is Africa and the time that of the slave trade. The disintegration of a mind under the knowledge of terrible neglect of other human beings is a universal theme, but the author is very successful in using it again as she describes the tragic dissolution of the trader's wife as she watches slaves starve to death in a barracoon.

Marquand, J. P. "The Black Cargo." New York. Charles Scribner's Sons. 1925. 270 p. This novel is mainly concerned with the psychological significance of life in a pioneer community. The element of concern to the Negro, the slave trade, is incidental to the important theme—the personality of a desperate character. It may be inferred, if the novelist speaks knowingly, that only a desperate gambler could make a slave trader.

Morrow, Honore Willsie. "Forever Free." New York. William Morrow & Company. 1927. 405 p. "With Malice Toward None." New York. William Morrow & Company. 1928. 342 p. Two historical novels of the Civil War built around the fascinating figure of Abraham Lincoln. Aside from the issue of slavery which is a pivot on which most of the characters turn in the story, the Negro personages who appear on these pages are of interest to the Negro reader and those who like to read about the Negro. Jinny, a Negro slave, and Lizzie Keckley, free Negro seamstress, play significant parts in "Forever Free," and Frederick Douglas is of importance as a character in "With Malice Toward None."

Scott, Evelyn. "Migrations. An Arabesque in Histories." New York. Albert & Charles Boni. 1927. 337 p. This is a moving picture of American life as it yields to the economic and social pressure of a disintegrating institution—slavery. The author presents unusual glimpses of the minds of both blacks and whites as they attempt to adjust their physical and spiritual needs to altered economic conditions and to changed public opinion. It is interesting to find that the novelist discovered an intelligence and a morality in the Negro slave that the sociologists have often failed to find.

Scott, Evelyn. "The Wave." New York. Jonathan Cape & Harrison Smith. 1929. 625 p. A panoramic presentation of causes and incidents of the Civil War in fiction form. In some ways it is a masterpiece, for instance, in the analysis of mental reactions to the war by people variously involved. It is a valuable document for throwing light on phenomena which are directly involved with the economic and social implications of slavery and emancipation.

Whitman, Willson. "Contradance." Indianapolis, Indiana. Bobbs-Merrill Company. 350 p. 1930. It is the story of New Orleans during the early 19th century, depicting the life of a youthful Scotchman of stern puritanic parentage who began his career at the age of twenty in that city. Baffled in his love for Micaela, a Creole girl; and in his love for Elizabeth, who takes the veil; in his ambitions for his brother, who throws his lot with an outcast and dies ignobly; in his plans for freeing the slaves by allowing them to purchase themselves over a period of fourteen years; John McDonough finally found fulfilment by leaving a will by which children of all castes and creeds in New Orleans and Baltimore might attain free education. It is a very human story enlivened by names, places and events with which one is familiar.

Novels and Stories Dealing with Race Mixtures

Azevedo, Aluizio. "A Brazilian Tenement." Translated from the Portugese by Harry W. Brown. New York. Robert M. McBride & Company. 1926. viii, 320 p. To secure an accurate picture of life, the disinterested pen of the novelist is not a source to be scorned. Thus, we have in "A Brazilian Tenement" a picture of life in the slums of a South American city. In this story of laborers and prostitutes we also learn something of the South American attitude toward the immigrant and the mulatto.

Bodenheim, Maxwell. "Ninth Avenue." New York. Boni & Liveright. 1926. 267 p. Out of a "Ninth Avenue" family emerges Blanche Palmer groping for something better than the usual cashier in a restaurant or marceller in a beauty parlor finds. Her persistent search for a mate who will help her towards fulfilment is rewarded near the end of the story. After she has fallen in love with a man who approaches her ideals, she finds he is a Negro. The simplicity with which she analyzes the situation and makes her choice makes amends to the reader for the sordid account of bootlegging, prize fighting and prostitution which goes before.

Caspary, Vera. "The White Girl." New York. J. H. Sears & Company. 1929. 305 p. The story of an extremely self-conscious mulatto, a white girl in appearance, but hampered by Negro relatives and by a few drops of Negro blood in her veins. The usual desires imputed to such a creature are emphasized by the author. "The White Girl" is thwarted to despair in her attempts to gain a white man.

**DuBois, W. E. B.* "Dark Princess." New York. Harcourt Brace & Company. 1928. 311 p. The story of a young Negro, whom racial discrimination prevents from securing a hospital interneship with the result that his career is ruined. In despair and revolt, he flees America and in Berlin meets the Dark Princess, a beautiful woman of noble birth from India. With his love for the Dark Princess as a thread the author weaves a plot into which are brought in a more or less conglomerate manner, all phases of the race problem in the United States.

**Fauset, Jessie Redmon.* "Plum Bun." New York. Frederick A. Stokes Company. 1929. 382 p. The author emphasizes two things in this work: (1) The discriminations practiced against Negroes in public places of which numerous instances are given: (2) The advantages and disadvantages of "passing" for white. Two of the chief characters in the book are "passing." They become intimately acquainted, in fact lovers, but it is only after a long period of time that the fact of "passing" is revealed to each other.

Garnett, David. "The Sailor's Return." New York. Alfred A. Knopf. 1925. 189 p. The tragic story of an African princess whose life is completely spoiled when her husband, an English sailor, attempts to transplant her in a rural village in England.

Glenn, Isa. "A Short History of Julia." New York and London. Alfred A. Knopf. 1930. 318 p. This is a story of the old South, written after the manner of the usual story of mistress and the old family servants. All of the old beliefs and fancies are touched on: Negroes have good teeth; colored girls are made differently from white girls; colored people steal; they are fanatically religious; morality is a question of the color of the skin. Julia grows up in an atmosphere of illusions, finally being rudely awakened to the facts of life by the death of old Breckenridge who leaves half his fortune to his colored mistress.

Haldeman-Julius, Marcet and E. "Violence." New York. Simon and Schuster. 1929. 374 p. That disregard for human life is at the basis of lynching in the South is the theme of this book which is more a study in psychology than it is a bonafide novel. It starts out with the killing of a white man by a white minister and the subsequent acquittal of the murder. The position, in the community, of the Negro is illustrated by the life of a Negro family of mixed blood, mixed aspirations and mixed morals. The story culminates with the lynching of a Negro for rape of which he is innocent and the electrocution of the sixteen year old son of the Negro family for rape and murder of a white girl.

Harding, Alfred. "Tropical Fruit." New York. Duffield & Company. 1928. 365 p. The white man succumbs to the tropics is a theme often employed by the dramatist and novelist. The scene for this particular failure of a white man to resist disintegrating climate and frontier morals is in Cuba. Negro workmen labor for the oil company with whom Morse Harrison, an idealistic young American, is employed and mulatto women contribute to his failure to sustain his ideals.

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*Name is marked with an asterisk where the author is a Negro.

Hyman, Esther. "Study in Bronze." New York. Henry Holt & Company. 1928. 317 p. Taking advantage of the immense popularity of the Negro in literature, the author gives us the life of a West Indian mulatto woman born of a Negro mother by a white father. Quite accidentally the father discovers he has a daughter and assumes responsibility for her life. Half English and half Jamaican, half white and half Negro she shares the uncertain confusion of life attributed to such creatures.

**Johnson, James Weldon*. "The Autobiography of an Ex-Colored Man." With an introduction by Carl Van Vechten. New York, London. Alfred A. Knopf. 1927. 211 p. Second edition. The first edition of this remarkable document was published by Sherman, French & Company in Boston in 1912. Mr. Johnson chose a fortunate vehicle to carry his impressions of Negro life for, as Van Vechten says in his introduction to this edition, "the author has not so much written an autobiography of a man who 'passes' as a composite autobiography of the Negro race in the United States in modern times." By it Mr. Johnson has earned an important place in the understanding of Negro psychology, as an exponent of race consciousness as well as an important position among able writers on Negro life.

**Larsen, Nella*. "Passing." New York, London. Alfred A. Knopf. 1929. 216 p. A second novel by the author of "Quicksand." Miss Larsen utilizes the theme of the person who once thoroughly absorbed by the white world yearns piteously for the thing from which he has escaped. The novel is interesting, but rather unreal in that the lives of the characters seem to move only in an interracial conflict.

**Larsen, Nella*. "Quicksand." New York, London. Alfred A. Knopf. 1928. 302 p. "Quicksands" is the story of an extremely self-conscious mulatto, half Scandinavian and half Negro. Her yearning for something vague which she calls "happiness" leads her to and fro in the earth and the slight pictures of her life in a Negro school, Harlem, Copenhagen and finally a small town in Alabama are chiefly a background for showing a violent struggle between her Nordic and Negro blood. She finally yields to the stronger urge—the primitive—and is completely submerged by the quicksands of ignorance, emotionalism and gross sensuality, that characterize (in the mind of the author) the life of the Negro masses.

Millin, Sarah Gertrude. "An Artist in the Family." New York. Boni & Liveright. 1928. 281 p. This novel deals primarily with a family situation in South Africa in which there is one member tempermentally unable to fit into the family pattern. As a device to illustrate (or perhaps to exaggerate) the complete irregularity of this son, the author makes the artist fraternize with two American Negroes who are at the head of an African school. The whites (including the artist) suffer all the so-called instinctive repulsions of the whites and the blacks commit the stereotyped sins of the newspaper picture book, mythical Negro. As would be expected the book ends on a deeply tragic note.

Millin, Sarah Gertrude. "God's Stepchildren." New York. Boni & Liveright. 1924. 319 p. The Reverend Andrew Flood coming into South Africa, in 1821, is baffled by the sophistication of the Hottentots to whom he brings the gospel. In a desperate attempt to understand them, he marries one of them. Thereby, he makes tragedy for himself and for four generations of half-castes that result from this mating.

Millin, Sarah Gertrude. "The Coming of the Lord." New York. Horace Liveright. 1928. 284 p. This novel bristles with the race clash in South Africa. It tells particularly of prejudice against a Jew around whom the story is built, but it reaches its climax in the massacre of a group of native religious fanatics that have succeeded in using scraps of African and western philosophy is building up a way of thinking and of living for a new situation. The fate of the educated African is symbolized by the attitudes and treatment of a native physician.

Mocatta, Frances. "The Forbidden Woman." New York. G. Howard Watt. 1928. 317 p. Another novel picturing the struggle of white and Negro blood in almost white women.

Plomer, William. "Turbott Wolfe." New York. Harcourt, Brace & Company. 1926. 244 p. This story coming out of South Africa tolls the death knell of white civilization. The author voices his reasons for believing the end is in sight through the medium of Turbott Wolfe, a trader who brings an artist's conception to bear on the drudgery of trading in Africa. The social, economic and political stress between whites and blacks in Africa is woven skilfully into the cloth of the novel.

Southon, Arthur E. "A Yellow Napoleon." A Romance of West Africa. New York, Chicago. Fleming H. Revell Company. 1926. viii, 253 p. A fanciful story interweaving love of savage for savage and white for white into an ordinary novel. The main character in the story, a half breed, is built upon the old myth of the dual nature of mixed bloods and the superiority that the lightest drop of white blood bestows upon the savage.

**Schuyler, George S.* "Black No More." "Being an account of the strange and wonderful workings of science in the land of the free. A. D. 1933-1940." New York. The Macaulay Company. 1931. 250 p. This is a new departure for the literature on the most popular as well as most aggravating subject in America. The story of the book is merely incidental to the main theme which is the discovery by Dr. Crookman, a Negro scientist, of a serum which bleaches black skin white, turns thick lips thin and makes kinky hair straight. It is a caustic satire on white as well as black people. Throughout the book leaders appear, who are easily recognized from their characterization. The irony of the whole matter lies in the fact that after all the Negroes in America have undergone his scientific process, they are so white, whiter even than many of the Nordics, that whites and blacks alike begin using Egyptienne stain to give a light brown tinge to the pigment of the skin, thus solving for all time, in one great big stroke, the vexatious problem.

Stanley, Marie. "Gulf Stream." New York. Coward-McCann. 1930. 304 p. This is a story sympathetically told and almost real. It is gripping and interest holding. It deals with the old problem of amalgamation in an entirely new way. The leading characters are admirable. One lives with them, one feels with them, one understands them. Adele, a sensitive mulatto girl; Delia, Adele's near-white daughter; Bezelia, a half breed courtesan; each in her own way faces her problems and solves them. Adele, a child of circumstances, is entirely vindicated not through her own wishes or desires, but through those of her daughter, who is magnificent when she chooses to attend a Negro college and marry a black man, though almost white, thus wrecking her mother's plans for her rather than become a white man's mistress. Adele —"I don't know what has happened to you; what those people you have been with have taught you. I ought never to have let you go." Delia— "They've taught me honesty; they've taught me truth, and not pretend to be white when I am not. They've taught me not to be ashamed."

Sutherland, Joan. "Challenge." New York, London. Harper & Brothers. 1926. 421 p. This is rather a melodramatic story of a world traveller, a student and exponent of Nordic superiority, a man of the world of royal European birth who, escaping from the thralls of a passionate love through the death of one woman, finds an even tranquil happiness in the devotion of another. The character that interests us is one Paul, a young American engaged to the sister of the second woman. The winsomeness and peculiarities of this young man are quite explainable when not only the reader, but the persons most vitally concerned discover that Paul is the son of the great prince by a woman whom he did not know was colored when he spent a few hours with her in South Carolina. The writer disposes of Paul in a most orthodox manner by leaving him in a monastery with the intent of redeeming Africa and saving his white friends.

Tinker, Edward Larocque. "Toucoutou." New York. Dodd, Mead & Company. 1928. 312 p. Although the setting and the characters may be different, the end of the play is always tragic when fate brings white and black together. So the writers would have us believe. In "Toucoutou," it is no different. The story begins when a white planter in Santo Domingo takes his mulatto slave as mistress. Toucoutou, the offspring of this union is white enough to be white, but all her efforts fail. She is happily married in New Orleans but her blood destroys her.

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*Name is marked with an asterisk where the author is a Negro.

Vechten, Carl Van. "Nigger Heaven." New York, London. Alfred A. Knopf. 1926. 286 p. About "Nigger Heaven" there has been no end of comment. Mr. Van Vechten, in this volume, exploits the information he has secured through the friendship of intellectual Negroes. In evaluating the novel, it is only fair to turn back to his other writings. From the perspective such a knowledge gives, one could hardly expect more of Van Vechten than he gives in "Nigger Heaven." The novel is really a caricature of the "society" Negro. It is entertaining, but we might be less of what we are and more of what we want to be if we would take seriously the contempt with which Mr. Van Vechten wrote "Nigger Heaven."

Wall, Evans. "The No-Nation Girl." New York, London. The Century Company. 1929. 316 p. A new author employs the old theme of the terrible conflict between white and black blood in the familiar hybrid of the southern states. From the point of view of a story the work is exceedingly interesting. The book is one of the best of its kind for holding the interest. However, it is full of the faulty generalizations on race as its very premise indicates.

Waugh, Alec. "Hot Countries." New York. The Literary Guild. 1930. viii, 304 p. This travel story, in style and quality, cannot be said to distinguish itself from the others of its kind that interminably flow from the publishers. It describes life the author has witnessed in Tahiti, La Martinique, Siam, Ceylon, the New Hebrides and Haiti. One of the interesting features of the book is the author's unrelenting contempt for the Negro. Mr. Waugh's estimate of the human race seems to be that human sensibilities exist in inverse ratio to the amount of skin pigmentation.

**White, Walter F.* "Flight." New York. Alfred A. Knopf. 1926. 300 p. In a conventional novel, Mr. White discusses the race problem. The story is of a beautiful octoroon who in the process of industrialization of the South is rooted out of her native New Orleans. She moves troubulously through a dusky middle class world until to escape its attacks she is forced to "pass." She marries a white man. Finally, she frees her spirit by returning to the dark world she has deserted. Although the author selected a subject pregnant with possibilities his handling has not been wholly convincing.

Wilson, Romer E. "Latterday Symphony." New York. Alfred A. Knopf. 1927. 124 p. In this ultra modern story, a Negro is introduced to furnish a contrast for a highly civilized Anglo-Saxon. Although the Negro is a mere foil, it is significant that he is the most surely controlled of all the characters. But the book is to entertain, not to furnish a moral.

Wylie, I. A. R. "Black Harvest." New York. George Doran Company. 1926. 318 p. The more one reads of fiction or supposed fact or even truth about the Negro, the more significant the black becomes. In this piece of fiction, an author of vast imagination produces a Negro of giant dimensions, offspring of a black French soldier and a German prostitute during the confusion following the World War. The Negro becomes a German in everything but color and finally, virtually holds the world in his hand through the power of his pen and the genius of his organizing ability. With such a mammoth outlook the end is all the more ludicrous. Is it the fear of the white man that the Negro may mate with his blood, or is it just the degeneracy of Negro blood that is the undoing of the hero?

Novels and Stories of the Present Dealing with Lower Class Negroes

Anderson, Sherwood. "Dark Laughter." New York. Boni & Liveright. 1925. 319 p. A story of post-World War life in the Middle West with Negroes as a part of its background.

Bethea, Jack. "Cotton. A Novel." Boston, New York. Houghton Mifflin Company. 1928. 316 p. The novel gives a description of raising cotton in the black belt. A white man, plantation reared, but successful in the textile industry, returns home to grow cotton for his employer and to put cotton raising on the same basis as industry. The man who has profited most by the old system of credit becomes his enemy from the beginning. The favorable reaction of the Negro to a new force in the community, the use of the Negro as a tool for the white plantation owner are important elements in the development of the story.

Bradford, Roark. "This Side of Jordan." New York, London. Harper & Brothers. 1929. 255 p. Mr. Bradford is a skilful story teller. He follows in the footsteps of Mrs. Peterkin in his sympathetic interpretation of the plantation Negro. In fact, it looks as if the southern white man is going to exploit this rich mine of Negro peasant life while the Negro who is able to record it is struggling for the status that economic power will bring.

Campbell, T. Bowyer. "Black Sadie." A Novel. Boston, New York. Houghton Mifflin Company. 1928. 303 p. "Black Sadie" is unendurably unreal. The author snatches the heroine from a southern background and passes her swiftly through an apprenticeship of white people and to life that fits her for overwhelming success as an artist's model and as a night club star. Neither the story nor the way it is told furnish an excuse for such a novel.

Clark, Emily. "Stuffed Peacocks." New York, London. Alfred A. Knopf. 1927. 228 p. Miss Clark has caught the spirit of an all but lost culture and with mere words imprisoned it—its picturesqueness intact. As southern culture rests squarely upon the backs of Negro slaves and servants, black men and women occupy bold places in the fabric of these sketches of Virginia. The essential beauty, dignity and wisdom of the Negroes are disclosed in: "Chocolate Sponge," "Caste in Copper," "Jungle Dusk." Some will disapprove of the terminology as well as of the interpretation of the Negro by the author but no one can deny that the book is interesting.

Cobb, Irvin S. "All Aboard. A Saga of the Romantic River." New York. Cosmopolitan Book Corporation. 1927. viii, 338 p. Negro characteristics are used as comic pieces in this account of a passing romantic era of the Tennessee Channel and the river's banks and islands.

Cohen, Octavus Roy. "Bigger and Blacker." Boston. Little, Brown & Company. 1925. 313 p. Short stories of Negro life in Birmingham in Mr. Cohen's usual vein.

**Fisher, Rudolph.* "The Walls of Jericho." New York, London. Alfred A. Knopf. 1928. 307 p. Using the love story of a piano mover and a lady's maid as the string, Mr. Fisher adds varied glimpses of Negro life like beads to make a Harlem necklace. The novel does not achieve the high mark made by Mr. Fisher's short stories. Nevertheless, it is a valuable interpretation of Negro life quite different from anything that has been done.

**Gordon, Taylor.* "Born to Be." New York. Covici-Freide. 1929. xviii, 235 p. Taylor Gordon, the well known singing partner of Rosamond Johnson, sets down crudely, but engagingly the exciting life of a person who is born black, born poor, born on the frontier, but yet born to be. . . Taylor Gordon with all these handicaps eats with royalty before he is forty. The author is detached in his narrative of his life which makes his observations on the race problem, and on the opportunities of an ambitious Negro both readable and understandable.

Heyward, DuBose. "Mamba's Daughters." Garden City, New York. Doubleday, Doran & Company. 1929. 311 p. Mr. Heyward's second novel of Negro life is not as powerful as his first, "Porgy." Nevertheless, the volume stands in the front rank of American documents on the subject both from a literary and a sociological standpoint. The ability of the Negro to make his disadvantages serve him is a major theme of the novel. It is a book which once begun can scarcely be put down until it is completed.

Heyward, Dubose. "Porgy." New York. George H. Doran Company. 1925. 196 p. This story based on Negro life in "Catfish Row," a Negro section of Charleston, South Carolina, is written by a white Charlestonian. The scene of the story and some of the characters are well known to persons acquainted with the city. Certainly, no more stirringly beautiful writing has emerged out of the avalanche of books on the Negro of today.

**Hughes, Langston.* "Not Without Laughter." New York. London. Alfred A. Knopf. 1930. viii, 324 p. This is Mr. Hughes' first novel. It is a story with a mid-western setting, a novel of the Negroes of Staunton, Kansas. It is a portrayal of life that rings genuine and sincere, thereby convincing the reader of its reality. It is a story of three generations of the Williams family. Each has created its own philosophy of life. Aunt Hagar, of the first generation; Annjee, Tempy, Harriet of the second generation; and finally Sandy, around whom the story resolves. There is propaganda without being obstrusive and a naive simplicity that is arresting and refreshing.

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*Name is marked with an asterisk where the author is a Negro.

Kennedy, R. Emmet. "Black Cameos." New York. Albert & Charles Boni. 1924. xxv, 210 p. These are stories, songs, poems of Negro life in southern Louisiana featuring Negro dialect and Negro wit. In a lengthy introduction, the author explains his approach, his theories and his appreciation of these contributions to the rapidly accumulating mass of literature on the Negro.

Kennedy, R. Emmet. "Gritny People." New York. Dodd, Mead & Company. 1927. 250 p. The homely pleasures, the griefs, the superstitions and fears, the domestic and social life of a small community of Negroes in Louisiana, near New Orleans are recorded in dialect in this volume. The characters assemble at Aunt Susan Smiley's cook shop to eat and tell stories and it is only after this introduction that the reader goes back into their everyday experiences.

Kennedy, R. Emmet. "Red Bean Row." New York. Dodd, Mead & Company. 1929. 297 p. In each succeeding book by Emmet Kennedy about the Louisiana Negroes, a closer woven story and a finer interpretation of life is achieved. "Red Bean Row" is a segregated Negro residential section where plain black working people live. Black and white southerners know its counterpart well. The prime interest in the story, for the analytical mind, is the way the simple life of these people revolves around a more complex core of white civilization.

**Lipscomb, Harry F.* "The Prince of Washington Square." New York. Frederick A. Stokes Company. 1925. ix, 180 p. One of the leading characters in this comic story of "Washington Square," is "Rastus," a Negro butler who handles successfully whatever situation that confronts him.

Macfall, Haldane. "The Wooing of Jezebel Pettyfer." New York. Alfred A. Knopf. 1925. 369 p. A fascinating story of rather free and adventurous natives of the Barbadoes is held between the covers of this book. Among the interesting features are accounts of the superstitious practices of the natives.

**McKay, Claude.* "Banjo. A Story Without a Plot." New York, London. Harper & Brothers. 1929. 325 p. Claude McKay has written a second novel very similar to "Home to Harlem" only the scene is shifted to Marseilles and the characters are the riff-raff of a port. Banjo, the main character, is the counterpart of Jake of "Home to Harlem." Ray, the intellectual, returns recognizing the easy unmorality of Jake in Banjo. Aspects of the world-wide race problem receive consideration at the hands of the "unthinking blacks."

**McKay, Claude.* "Home to Harlem." New York, London. Harper & Brothers. 1928. 340 p. This is a story of "Low-life" in Harlem. The hero, Jake, is a West Indian, who enjoys cabarets, gin, prostitutes; but who is incapable of becoming sullied by them. In spite of its utter realism, applied to a life which the reading public disclaim, the characters are immensely superior in purpose and sturdiness to those of Carl Van Vechten's in "Nigger Heaven."

Millen, Gilmore. "Sweet Man." New York. The Viking Press. 1930. 299 p. Realistic stories of Negro life grow bolder. "Sweet Man" is constructed around the theme of the attraction between white and black. The novel moves progressively through life on the plantation, life in small urban communities to that in a large city, with a large Negro population. It gives an apparently faithful picture of the various reactions of the Negro to the white world to which he must adapt himself.

Morand, Paul. "Black Magic." Translated from the French by Hamish Miles. Illustrated by Aaron Douglas. New York. The Viking Press. 1929. vi, 218 p. As grotesque as some of the drawings of Michael Covarrubias are these word caricatures of Negroes of the U. S. A., the West Indies and Africa. The writer is relentless in his composite representation of a being beset with a jazz mania and absolute faith in the black magic (voodooism) and always and eternally infected with a germ of savagery, which lies dormant awaiting the slightest pretext for reactivation.

Odum, Howard W. "Rainbow Round My Shoulder." "The Trail of Black Ulysses." Indianapolis. Bobbs-Merrill Company. 1928. 323 p. Instead of making new books on Negro dialect and folk songs, Mr. Odum attempts to record these passing vestiges of isolated communities in the form of a story. This one is of a black hobo. The method is not to be spurned, but it is to be hoped that the words of a black Ulysses will not be applied wholesale to the racial group he represents.

Peterkin, Julia. "Black April." Indianapolis. Bobbs-Merrill Company. 1927. 316 p. The language, the customs and the philosophy of the Negroes of an isolated sea-bound community of South Carolina are preserved in this loose jointed story that can hardly be called a novel. Perhaps no one has made the reading public understand quite so well as the struggle of the Negro "peasant" with the soil. The virulent physical life, the place of supernatural aid, the homely qualities of people who live in such an environment are no different fundamentally in Europe, Africa or America.

Peterkin, Julia. "Scarlet Sister Mary." Indianapolis. Bobbs-Merrill Co. 1928. 345 p. This is Mrs. Peterkins' second novel. It is better strung together than "Black April," but lacks the vividness and wealth of information contained in her first volume. It concerns the attempt of Sister Mary to develop a satisfactory love life.

Quick, Herbert and Edward. "Mississippi Steamboatin', A History of Steamboating on the Mississippi and Its Tributaries." New York. Henry Holt & Company. 1926. xiv, 339 p. The "Negro" enters in a chapter in this record called "The People of the Boats." Negroes supplanted white labor on the boats because of their cheerfulness and cheapness. Slaves were conveyed also. A group of Negro songs illustrate their cheerfulness as music makers.

Saxon, Lyle. "Fabulous New Orleans." New York, London. The Century Company. 1929. 330 p. In this volume, no figure is more dramatic, nor for that matter as fabulous as the Negro. The Negro quarters of New Orleans, the Negro part in the Mardi Gras; the ravishing charm of the quadroon, and her place in a dominantly white world, voodooism as practiced in the United States—without these the book would be diluted. Apart from these vehicles, the Negro travels through the pages indispensable to the life of yesterday and today in New Orleans.

Synder, Howard. "Earth-Born," A novel of the plantation. New York, London. The Century Company. 1929. 264 p. The unique feature of this novel of the plantation is that it introduces the Negro owner of a plantation and features none but Negro parts. The superstition, the sensuality and the bestiality of the Negro characters is not different from that revealed in the other recent plantation stories. The novel takes on a sensational aspect and lacks the portrayal of simple, humane and lovable qualities with which Mrs. Peterkin so ably endowed many of her characters.

**Thurman, Wallace.* "The Blacker the Berry." A novel of Negro life. New York. Macaulay Company. 1929. 262 p. Mr. Thurman uses in his novel "The Blacker the Berry," the popular theory of the universal contempt for the black girl by the Negro man. The theme is a fertile one for a story, but Mr. Thurman has not mastered the art of writing sufficiently to give reality to his characters. The material he has used is extremely sordid and the novel belongs in the category of the experiments of black and white writers who realize the richness of Negro life, but have not been altogether successful in appropriating its resources.

Vergani, Orio. "Poor Nigger." Indianapolis. Bobbs-Merrill Company. 1930. 306 p. This is essentially a story of the prize ring, of a native African youth, Siki, the Senegalese, snatched from his native environment and placed in the midst of a complex life. He meets entirely new experiences, but is unable to grasp the meaning of them, unable to adjust himself to new conditions. The scenes move easily from African jungle to French Mediterranean ports, Paris, New York. Made into a successful prize fighter yet unable to grasp what glory, fame to victory mean, this child of nature is finally crushed by civilization. It is a simple story, sympathetically told.

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*Name is marked with an asterisk where the author is a Negro.

Wasson, Ben. "The Devil Beats His Wife." New York. Harcourt, Brace & Company. 1929 p. Another novel that depends on a Negro character for its chief interest. Aunt Ann, a slavery relic—a black mammy—holds the secret of her white mistress' surrender to a "Yankee" in her master's absence. Her intense hatred is focused not on the faithlessness itself nor on the child of an impulsive surrender, but on the odium of their "Yankee" source. Upon this paradox the plot swings.

Waldron, Eric. "Tropic Death." New York. Boni & Liveright. 1926. 283 p. A group of ten stories, vivid blotches of color from Panama and the West Indies. The tales are told in the modern fashion of James Joyce and Waldo Frank. Streams of consciousness reveal the troubled mind of the native striving to gain contentment in the midst of utter poverty, stark struggle with the soil, stifling ignorance, the former of color prejudice and a changing culture.

Young, Eleanor G. R. "Anastasia Arrives." New York. George Sully & Company. 1929. 146 p. As the old Negro servant passes, more than one white author tries to entrap the character in the pages of a book. Anastasia is just another lovable black person who is perfect in her role of servant and friend.

History and Biography

HISTORY

**Brown, Mrs. S. Joe.* "The History of the Order of the Eastern Star Among Colored People." Des Moines, Iowa. 1925. 88 p. A foreword by J. C. Scott, international grand patron of the order, designates this small volume as the most complete, concise and authentic history of the order and the official statement adopted by the International Conference of Grand Chapters. It contains a statistical report and a directory for the entire country.

Catterall, Helen Tunnicliff, editor. "Judicial Cases Concerning American Slavery and the Negro." Volume I. Cases from the Courts of England, Virginia, West Virginia and Kentucky. Washington. Carnegie Institution of Washington. Publication No. 374. Papers of the Department of Historical Research. 1926. xiv, 508 p. Volume I. is the first of "a series of volumes into which shall be drawn off the historical materials concerning American slavery and the Negro that are to be found imbedded in the published volume of judicial reports." This work is especially valuable for the light which it throws upon the social conditions surrounding slavery and the back-ground out of which much of the law respecting slavery developed.

Coulter, E. Merton. "The Civil War and Readjustment in Kentucky." Chapel Hill. University of North Carolina Press. 1926. viii, 468 p. The record of what happened in each state prior to, during and just after the Civil War is very valuable in yielding an understanding of the intense individualism of each political unit. The source materials for this study have been carefully examined. The significance of the slavery issue, the effect of emancipation on the Negro and his subordination during reconstruction all assume important places in the discussion.

Coulter, E. Merton. "College Life in the Old South." New York. Macmillan Company. 1928. ix, 381 p. Professor of history, University of Georgia. Mr. Coulter writes with great care and in minute detail of the establishment, the development and the usefulness of the University of Georgia. His historic comments on the Negro, however, are comic and not intended to create admiration for the yearning of the ex-slave for education.

Cowley, Malcolm, editor. "Adventures of an African Slaver." Being a true account of the life of Captain Theodore Canot, Trader in Gold, Ivory, and Slaves on the Coast of Guinea: His own story as told in the year 1854 to Brantz Mayer. Now edited with an introduction by Malcolm Cowley. New York. Albert & Charles Boni. 1928. Third printing. xxi, 376 p. The interpretation of African life and customs is essentially old-fashioned—before the days of modern anthropology and social psychology. The book has literary merit that will insure its circulation and as a human document it adds much to the unexplored history of the slave trade. One understands the slaver better as well as the trade itself.

Donnan, Elizabeth. "Documents Illustrative of the History of the Slave Trade to America." Vol. I. 1441-1700. Washington. Carnegie Institution of Washington. 1930. 495 p. This study is to consist of three volumes. Two are yet to come from the press. The documents are in the original except where liberties had to be taken for clarification. Volume I deals with the traffic in slaves from the time it became a part of European commerce until the end of the 17th century. The outstanding topics illustrated by the materials in this first volume are: "The beginnings of African exploitation, the friction of European powers in Africa, the development of great commercial companies for the control of the traffic, the struggle for Spanish-American markets, the methods of trade, and its effect on English policy in the West Indies."

Fleming, Walter L. "The Freedmen's Savings Bank. A Chapter in the Economic History of the Negro Race." Chapel Hill. University of North Carolina Press. 1927. x, 170 p. This little volume is one of the Vanderbilt University studies. It gives a brief, but clear statement of the economic situation of the Negro at the close of the Civil War, the origin, function and development of the Freedmen's Savings Bank together with an analysis of its weak and strong points. The appendix contains the laws providing for the bank and a statement of dividends and payments. The author's estimate of the institution is that it was a vast "moral as well as financial" promise to the Negro.

**Gordon, Asa H.* "Sketches of Negro Life and History in South Carolina." W. B. Conkey Company. 1929. ix, 280 p. The book opens with the part that the slave's toil played in the building up of a successful state and the part of the black played in securing his freedom. There are interesting chapters on "The Negro in Business in South Carolina," "The Negro Farmer in South Carolina," and "The New Negro Challenges the Old Order."

Glass, Major E. L. N., editor. "The History of the Tenth Cavalry, 1866-1921." Tuscon, Arizona. Acme Printing Company. 1921. 141 p. "This volume contains the history of the Tenth Cavalry from its organization to present date (1921), so far as can be gleaned from reports, records and personal recollections."

Harmon, George. "Aspects of Slavery and Expansion, 1848-60." 1. Douglas and the Compromise of 1850. 2. Buchanan's Betrayal of Walker. Institute of Research. Circular No. 29. The Studies in Humanities, No. 6. Lehigh University Publications. Vol. III. Jl.1929. No. 7. Bethlehem, Pa. Lehigh University. 95 p. In the first section of this publication Professor Harmon submits evidence from current sources to show that Stephen A. Douglas rather than Henry Clay was the author of the Compromise of 1850. The second-part contains the story of the betrayal of Robert J. Walker, of Mississippi, in his attempt to allow Kansas to make her own decision as to whether she should enter the union slave or free.

Heywood, Chester D. "Negro Combat Troops in the World War." Worcester, Massachusetts. Commonwealth Press. 1928. 310 p. Captain Heywood has written a live account of the 371st Infantry, the first provisional Infantry Regiment (colored) organized at Camp Jackson, Columbia, South Carolina, August 31, 1917. For the white officers, Captain Heywood expresses the grave doubt which not only they, but the public felt as to what degree of proficiency colored drafted men would reach as combat troops. It was not long before these fears had been turned into pride. The regiment's official citation from Petain Marshal of France contains this statement: "The 371st R. I. U. S. has shown during its engagement the very best qualities of bravery and audacity which are characteristic of shock troops." The book is valuable not only as a testimonial to Negro bravery and patriotism, but also for the light it throws on the attitudes of whites and Negroes toward each other.

The Journal of an African Slaver, 1782-1792, with an introductory note by George A. Plimpton. Worcester, Massachusetts. The American Antiquarian Society. 1930. 19 p. This is a very interesting and valuable book as it reproduces photographically copies of a diary in which a detailed account of his experiences and expenditures when going to an uncivilized country and purchasing slaves by barter is given by the slave trader. The author is unknown, but is presumed to be a South Carolinian who made trips to Africa.

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*Name is marked with an asterisk where the author is a Negro.

Manning, Joseph Columbus. "Fade-out of Populism." New York. T. A. Hebbons. 1928. 147 p. "From Five to Twenty-Five." New York. T. A. Hebbons. 1929. 89 p. These two books give an account of the political situation in Alabama 1890-1900 by a leader in the populist party. The writer presents interesting facts on the fight between masses and aristocracy in which the slogan of "white supremacy" arose merely to defeat the vote of the large majority of farmers and artisans.

**Marshall, Harriet Gibbs.* "The Story of Haiti." Boston. Christopher Publishing House. 1930. 177 p. This is a history of the Haitian people from the discovery of the island by Christopher Columbus to the present day. In it one becomes familiar with characters who have had a part in making the present day republic. This book is divided into three parts. Part one deals with the conquests of the island by the Spanish, the French and the various revolutions. Part two deals with the rulers of the island from the period of Dessalines to the presidency of Louis Borno, including the American occupation, and part three consists of the appendix, which deals with such topics as: "The Act of Independence," treaties and proclamations, a list of Haitian music, a list of Haitian literature, and the work of the American occupation, etc.

McKay, Martha Nicholson. "When the Tide Turned in the Civil War." Indianapolis. The Hollenbeck Press. 1929. 66 p. About the time of the unveiling of the Shaw monument in Boston (1897), the author who was the wife of a captain in the Union Army wrote this glowing tribute to Colonel Robert Gould Shaw and his regiment, the 54th Massachusetts, who were the subjects of this memorial. Although the account is very brief, it is unusual in quality of writing and in historic value. Mrs. McKay's theme is that the fate of the war turned on the introduction of Negro soldiers and that it was this first regiment that broke down prejudice in the North against black soldiers.

Nankivell, John H. "History of the Twenty-Fifth Infantry, 1869-1926." Denver, Colorado. The Smith-Brooks Printing Company. 1927. xvii, 212 p. This accurate but brief account of the achievements of the Twenty-fifth regiment is compiled from official records, personal recollections and reports. Chapter I is a sketch of "The Colored Soldier in the Service of the United States prior to 1866."

Owen, Nicholas. "Journal of a Slave Dealer. 'A View of Some Remarkable Incidents in the Life of Nicholas Owen on the Coast of Africa and America from the year 1746 to the year 1757.'" Edited with an introduction by Eveline Martin. Boston, New York. Houghton Mifflin Company. 1930. 120 p. This journal covers twelve years of the travels of the author during which he visited England, Portugal, the West Indies, Philadelphia, Rhode Island, the Cape Verde Islands, the Azores, the Canaries and the Guinea Coast. Owen finally settled down as a resident of Guinea. What he has to say of Africa, its people, the trade, plants and animals is interesting and valuable.

Phillips, Ulrich Bonnell. "Life and Labor in the Old South." Boston. Little, Brown & Company. 1929. xix, 375 p. For this study the author received the prize of $2,500, offered in 1928 by the publishers for the best unpublished work on American History. It is the first of a group intended to give the history of the South. Mainly through intimate glimpses of life obtained from diaries, personal accounts and similar documents. It attempts to give an understanding of the culture of the section and the time with which it is concerned.

Ragatz, Lowell Joseph. "The Fall of the Planter Class in the British Caribbean, 1763-1833. A Study in Social and Economic History." New York, London. The Century Company. 1928. xiv, 520 p. "The Fall of the Planter Class in the British Caribbean, 1763-1833" gives in detail some aspects of life in the British Indies, 1763-1833. The facts have been collected from many sources and are of a nature that may be read with ease. The Negro as an essential part of the plantation is a prominent subject. There are discussions of the slave trade, slave insurrections, the abolition movement, treatment of the slaves and their final emancipation. The study is a valuable one in that it supplements with its economic data, other books written from a different point of view.

Randall, James G. "Constitutional Problems under Lincoln." New York, London. D. Appleton & Company. 1926. xviii, 580 p. This book is in answer to the question: "Can executive efficiency be maintained amid a crisis and constitutional government be still preserved?" Chapter XV, "Steps toward Emancipation" and Chapter XVI, "Emancipation Completed" deal with "questions of governmental power and authority which the subject involves." Other chapters deal with problems relating to the Negro such as were involved in the recruitment of soldiers and the Confiscation Acts.

Simpkins, Francis Butler. "The Tillman Movement in South Carolina." Durham, North Carolina. Duke University Press. 1926. ix, 274 p. Benjamin Ryan Tillman's activities are more easily understood after reading this analysis of his background and the contemporary situation. His violent attack against the Negro in which he spurned no weapon, however low, was but a part of a passion to secure social and economic importance for the poor white farmer.

*_Taylor, Alrutheus Ambush._ "The Negro in the Reconstruction of Virginia." Washington. The Association for the Study of Negro Life and History. 1926. iv, 300 p. This is an important addition to the history of the Negro in America. The author has previously prepared "The Negro in South Carolina During the Reconstruction." Together, he claims, the two treatises give "a fair picture of the role played by the Negro at that time throughout the country."

*_Thomas, Edgar Garfield._ "The African Baptist Church of North America." Savannah, Georgia. Privately printed. 1925. 144 p. A short sketch of the establishment in 1788 of the First African Baptist Church of Savannah and its life under its successive pastors.

*_Thoms, Adah B._ "Pathfinders. A History of the Progress of Colored Graduate Nurses." New York. Kay Printing House. 1929. xvi, 240 p. Mrs. Thoms' record of the accomplishments of the Negro nursing profession is a valuable addition to the history of the occupational advancement of the Negro. The chapter headings reflect the scope of the book. Some significant titles are: Famous Schools and Their Graduates, The Colored Red Cross Nurse in the World War, The Development of Colored Health Centers. The Appendix contains a list of Colored Schools of Nursing prepared by the Hospital Library and Service Bureau and a Census of Negro Public Health Nurses.

Van Duesen, John G. "Economic Bases of Disunion in South Carolina." New York. Columbia University Press. London. P. S. King & Son. 1928. 360 p. This volume discusses the importance of factors other than slavery as causes of the American Civil War.

Vogel, Claude L. "The Capuchins in French Louisiana (1722-1766)." Francisan Studies, No. 8. New York. Joseph F. Wagner. 1928. xxvi, 201 p. A narrative of the part played by "The Capuchin Order" in the settlement and development of Louisiana. References are made to Negroes on pages 14, 15, 20, 25 and 67.

*_Wesley, Charles H._ "The History of Alpha Phi Alpha. A Development in Negro College Life." Washington. Howard University Press. 1929. xix, 294 p. In this book the author has endeavored to present the main facts about the history of the oldest Greek letter fraternity for Negro college men. The narrative is of interest to students of Negro history.

*_Woodson, Carter G._ "The Mind of the Negro as Reflected in Letters Written During the Crisis 1800-1860." Washington. The Association for the Study of Negro Life and History. 1926. xxxii, 672 p. Mr. Woodson has collected this large group of letters and presented them as an index of the culture and the spirit of the Negro of this period. The letters are in four groups. 1. Letters to the American Colonization Society; 2. Letters to Anti-slavery Workers and Agencies; 3. Letters

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*Name is marked with an asterisk where the author is a Negro.

Largely Personal or Private; 4. Miscellaneous Letters.

**Woodson, Carter G.* "The Negro in Our History." Washington. The Associated Publishers. 1927. 4th edition. (Revised and enlarged.) xxx, 616 p. New material contributes greatly to the value of this already well known volume.

BIOGRAPHY

Andrews, Marietta Minnigerode. "Memoirs of a Poor Relation; Being the Story of a Post-War Southern Girl and Her Battle With Destiny." New York. E. P. Dutton & Company. 1927. xiv, 455 p. This autobiography deals with the events which happened during the lifetime of one of the descendants of a family which belongs to the famous F. F. V.'s of Virginia. The family tree goes back to the first progenitor, a Roman soldier ennobled by Charlemagne in the wars against the Saxons. One meets through the pages historical characters who moved in and out of the author's life. Of particular interest are the accounts given of the colored servants with whom the author came into intimate contact, the itinerant colored preacher, Aunt Kitty, Willy, and Mammy Lizzie. The author's father was the oldest child of a family of eight. Of aristocratic tastes, but not the means of satisfying them, his children became "poor relations" who stayed around at the homes of relatives financially better off.

**Bragg, George F., Jr.* "Men of Maryland." Baltimore. Church Advocate Press. Revised edition. 1925. 160 p. This small volume contains brief biographical sketches of Negro men and women born in Maryland together with introductory historical notes of Maryland Negroes.

**Brawley, Benjamin Griffith.* "Doctor Dillard of the Jeanes Fund." New York. Fleming H. Revell Company. 1930. 151 p. Mr. Brawley has permitted Dr. Dillard to speak to a great extent concerning his own life and work. Perhaps the most significant chapter in the volume is the chapter entitled, "Citizen of the World," for only a man of broad vision, of wide interests and sympathies could make his influence felt in Europe, Asia, Africa as well as America, especially when he is championing the cause of an underprivileged group.

To have one's life and work so inextricably woven together that it is impossible to give the history of one without also relating the history of the other, as is the case of Dr. Dillard's connection with the Jeanes Foundation and the Slater Fund shows that he has made a most distinctive contribution. Born of slave holding ancestry in the aristocratic South, it is most significant that Dr. Dillard has given his best effort to the education of the Southern Negro.

**Bullock, Ralph W.* "In Spite of Handicaps. Brief Biographical Sketches with Discussion Outlines of Outstanding Negroes now Living Who Are Achieving Distinction in Various Lines of Endeavor." New York. Association Press. 1927. 140 p. This is one of the many simple texts now being prepared for religious organizations with the purpose of improving race relations.

**Dabney, Wendell P.* "Cincinnati's Colored Citizens. Historical, Sociological and Biographical." Cincinnati. Dabney Publishing Company. 1926. 440 p. "Cincinnati's Colored Citizens" is a compilation of accounts of events and persons that bear upon the life of the Negro in that city. The book contains a chapter on institutions and biographical sketches which is a vertiable who's who and directory of the city. Although the volume is lacking in unity, it is very valuable in the general understanding it yields of Cincinnati's past and present.

**Dabney, Wendell P.* "Maggie L. Walker and the Independent Order of Saint Luke." Cincinnati. The Dabney Publishing Company. 1927. 137 p. A short biographical sketch of Maggie L. Walker of Richmond, Virginia, the first and only Negro woman president of a bank. Mrs. Walker is also the secretary-treasurer of the Independent Order of Saint Luke.

**Dean, Captain Harry.* "The Pedro Gorino. The Adventures of a Negro Sea-Captain in Africa and on the Seven Seas in His Attempts to Found an Ethiopian Empire." An autobiographical narrative. Written with the assistance of Sterling North. Boston, New York. Houghton Mifflin Company. 1929. xiv, 262 p. The great-great grandfather of Harry Dean was Said Kafu, an African who saved the life of McKinnon Paige, a pirate wrecked off the northwest coast of

Africa. Paige persuaded the young African to seek adventure with him. The two settled in New England and in time the African became the head of a line of world travellers: pioneers in spiritual as well as physical adventures. Paul Cuffee, the son of Sam Cuffee (Said Kafu) was the first Negro to petition the powers that be in regard to slavery. John Cuffee, his son, was imprisoned while on his way to teach in a secret school for Negroes in South Carolina. Susan, the only child of John Cuffee, married John Dean, son of a family from Quata, Morocco and of these two Harry Dean was born November 20, 1864. It is with Harry Dean's attempt to save Africa from the imperialists that this autobiography concerns itself. The story is fascinating.

**Fauset, Arthur Huff*. "For Freedom: A Biographical Story of the American Negro." Philadelphia. Franklin Publishing & Supply Company. 1927. 200 p. A group of sketches of Negro men and women with an introduction concerning the slave trade. These short biographies are arranged in chronological sequence and tied together by fundamental relationships. They are told in simple but charming language so that altogether they form a splendid child's history of the Negro in America.

Gollock, Georgina A. "Sons of Africa." New York. Friendship Press. 1928. viii, 241 p. Miss Gollock attempts to create favorable opinion towards Africa by telling stories of its great men. Eight lives are pictured: Askia, Ossai Tutu Kwamina, Bishop Crowther, Tshaka, Moshesh, Khama, Sir Apolo Kagwa and J. E. Kwegyir Aggrey. "Lives of Eminent Africans." London. Longmans, Green & Company. 1928. viii 152 p. This is a supplementary reader for use in senior grades and in training colleges in Africa.

Holden, Raymond. "Abraham Lincoln. The Politician and the Man." New York. Minton Balch & Company. 1929. 309 p. The author denudes Abraham Lincoln of his heroism and leaves him less than an ordinary creature. Whipped by increasing failure he achieves merely to compensate for his humiliation. About the Negro and slavery the interpretation is that Lincoln never held any deep personal interest in slavery. When and only when it had become a political measure did it touch his interests. This example is typical of the way all of the Lincoln's attitudes are treated in this volume.

Hunting, Harold B. "Pioneers of Goodwill." New York. Friendship Press. 1929. xii, 142 p. A group of biographical sketches of American pioneers in religion and education is contained in this volume. They are well written and quite suitable for children. Among the characters portrayed are: Samuel Chapman Armstrong, founder and first principal of Hampton Institute and Lucy Laney, founder and present principal of Haines Institute, Augusta, Georgia.

Jamieson, Annie Straith. "William King. Friend and Champion of Slaves." Toronto. Missions of Evangelism. 1927. 209 p. A narrative of the events that led up to the founding, in Southern Canada, by an Irish abolitionist, of a colony of Negroes called Elgin Settlement.

Jervey, Theodore D. "The Slave Trade, Slavery and Color." Columbia, South Carolina. The State Company. 1925. vi, 344 p. "The Slave Trade" is a conglomerate assemblage of facts and arguments in regard to the Negro as a slave and as a freeman. The main ideas which the author tries to set forth are: 1. That the South and particularly South Carolina was hampered by slavery. South Carolina attempted to throw off this disadvantage as far back as the revolutionary period. 2. That in many cases the attitude of the Southern leaders towards slavery was more humanitarian than that of Northern leaders. 3. That slavery was justifiable because of its advantage to the African slave. 4. That diffusion of the Negro population is desirable.

**Merritt, Raleigh H.* "From Captivity to Fame or the Life of George Washington Carver." Boston, Meador Publishing Company. 1929. 198 p. The author furnishes a sketch of Mr. Carver's life emphasizing his discoveries of the possibilities of native products such as the peanut and the sweet potato. In addition, a supplement contains testimonials to the scientist's achievement, collections of recipes and menus for using the products his work has produced, and instructions on farming. The book testifies to the practical value of Mr. Carver's activities. It leaves much to be desired in the way of biography, but it is excellent as a handbook for the farmer's wife.

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*Name is marked with an asterisk where the author is a Negro.

Nightingale, E. G.; Balmer, W. T. "King's Servants: A Book of Biographies." London. The Atlantis Press. 1927. ix, 133 p. The authors present pictures of great men whom they characterize "World Servants." Booker T. Washington, Samuel Adjai Crowther, and J. E. Kwegyir Aggrey are included along with Christopher Columbus, Joseph Lister, Louis Pasteur and John Wesley.

Ovington, Mary White. "Portraits in Color." New York. Viking Press. 1927. x, 241 p. After a quarter century's contact with Negroes Miss Ovington shares her appraisal of important Negroes with the reading public. As would be expected, the portraits she sketches are idealistic. Notwithstanding this, she has captured the high lights of her subjects and has presented them in a way that invites reading to the end. She has selected twenty subjects: James Weldon Johnson, Marcus Garvey, Max Yergan, Mordecai W. Johnson, Lucy Laney, Robert Russa Moton, W. E. Burghardt DuBois, Scipio Africanus Jones, Walter White, Robert S. Abbott, Maggie L. Walker, Eugene Kinckle Jones, Louis Wright, Ernest E. Just, George Washington Carver, Janie Porter Barrett, Langston Hughes, Paul Robeson, Meta Vaux Warrick Fuller and Roland Hayes.

Vandercook, John W. "Black Majesty. The Life of Christophe King of Haiti." With drawings by Mahlon Blaine. New York, London. Harper & Brothers. 1928. x, 207 p. "Black Majesty" is a sympathetic version of how Henry Christophe, black slave, waiter and soldier finally became king of Haiti.

**Robeson, Eslanda Goode.* "Paul Robeson, Negro." New York, London. Harper & Brothers. 1930. 178 p. Mrs. Robeson has given to the public the high spots of her husband's life, which include his boyhood, college days and his career. It is quite intimately written and though entirely laudatory, one gets a glimpse into the inner life of scholar, athlete, actor, musician. The profuse photographic illustrations are a very interesting part of the biography.

Smith, Edwin W. "Aggrey of Africa. A Study in Black and White." New York. Doubleday, Doran & Company. 1929. xii, 292. This is not only an interesting biography, but an important study in race relationships as well. The story with its wealth of material on Africa and America creates the impression of a noble black man in the toils of Western civilization. The tragic ending is as fitting as if this were a novel rather than an authentic account of Mr. Aggrey's life.

Waxman, Percy. "The Black Napoleon." The story of Toussaint L'Ouverture. New York. Harcourt, Brace and Company. 1931. 298 p. In this book the author gives most graphically and interestingly the story of Toussaint L'Ouverture. Though worthy of admiration, but not always appreciated, the reader is made to see this famous character in an entirely new light and to realize to what heights he actually rose through his love for equality and freedom. The historical background of the volume adds color as well as authenticity.

Winston, Robert W. "Andrew Johnson. Plebeian and Patriot." New York. Henry Holt & Company. 1928. xvi, 549 p. Andrew Johnson was prepared by a life of struggle to become a friend of the oppressed. In spite of this, his attitudes were rather inconsistent. He was "an apostle of equality" but "an advocate of slavery." In fact, he owned nine slaves. The philosophy behind his position as well as the events influencing it together with much of political interest are included in this carefully written biography.

**Woodson, Carter G.* "Negro Orators and Their Orations." Washington. The Associated Publishers. 1925. xi, 711 p. "Negro Orators and Their Orations" is not so important for its examples of orations as for the light it throws on public opinion in the period of which the orators spoke. The addresses collected here represent three periods: (1) The period of agitation for the abolition of slavery, (2) The period of reconstruction, and (3) The period since reconstruction.

Economic and Social Conditions

Boyd, William Kenneth. "The Story of Durham: City of the New South."

Durham. Duke University Press. 1925. xi, 345 p. This story of Durham told by a professor of history in Duke University contains a chapter filled with pride of the progress which the Negro has made and of his contribution to the upbuilding of Durham.

"Capital Punishment in North Carolina." The North Carolina State Board of Charities and Public Welfare. Raleigh. 1929. 173 p. "The purpose of this study is to discuss the infliction of the death penalty in North Carolina, particularly during the 19 years since the electric chair was established as the means of executing capital offenders in this state." Crime has been analyzed on the basis of color. A chapter on lynching and mob violence is included and there are case histories of Negro as well as white prisoners.

Carpenter, Niles. "Nationality, Color and Economic Opportunity in the City of Buffalo." Buffalo, N. Y. Published under the direction of the committee on Publications, on The Roswell Park Publication Fund of the University of Buffalo. 1927. 99 p. The conclusions arrived at by this comparison of various ethnic and color groups in occupations in Buffalo are that striking differences in economic experiences exist among different groups and that of all the groups the Negro is at the greatest disadvantage.

Dublin, Louis I. "Health and Wealth, A Survey of the Economics of World Health." New York, London. Harper & Brothers. 1928. xiv, 361 p. This collection of addresses upon health problems is significant for the future of the Negro. The conservation of Negro life is sensitive to the same social, economic and scientific factors that affect death rates among other peoples. The death rate of the American Negro today is similar to that of the whites in the United States thirty years ago and is comparable to that exhibited by many European countries just prior to the World War.

Feldman, Herman. "Racial Factors in American Industry." New York, London. Harper & Brothers. 1931. xiv, 318 p. Part one is a study of the legislation, public attitudes and national policies which provide setting for discriminations in industry against various racial groups in America; i. e., Negroes, Japanese and Chinese, Filipinos, Mexicans and Indians and immigrants from Europe such as the Italians, Slavs, and Jews, especially as to fixing their status and environment in the community and determining their work and pay. Part two outlines a program to remedy the conditions of industrial prejudice. It is a significant volume in the present turmoil of industrial conditions.

Fry, Luther C. "The U. S. Looks At Its Churches." New York. Institute of Social and Religious Research. 1930. xiv, 183 p. The government, every ten years, takes a census of its religious bodies just as it does of its population. Taking these census figures as a basis, Mr. Fry has interpreted the facts discovered in a most interesting and valuable manner. Much of the material that was not made public by the Census Bureau was made available to the author and he has incorporated it in this publication. One looks with new respect upon the religious organizations of the country. Many pet theories are exploded, as for example: that the church has a peculiar hold upon the Negro temperament; that the ratio of church membership to population is greater in rural than in urban centers; that the church membership of the country as a whole is decreasing. The book is also valuable because there is throughout a consistent comparison of the data of Negro churches with that of white churches. The tables which form the appendix enhance the value of the study.

**Green, Lorenzo J. and *Woodson, Carter G.* "The Negro Wage Earner." Washington. The Association for the Study of Negro Life and History, Inc. 1930. xiii, 388 p. In this work a survey of the Negro in the various occupations is given. The data presented are based mainly upon Census Reports on occupations, especially from 1890 to 1920. An interesting chapter, however, on "Occupations Prior to Emancipation" gives valuable information on the Negro as a worker, both in the North and the South, before the Civil War. Tables in this chapter give the occupations of Negroes in Boston, New York, Philadelphia, Cincinnati, Columbus, Ohio, and Savannah, Georgia. In the summary of the study it is pointed out that

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"The most outstanding tendency of the Negro in occupations since 1890 has been the movement from those employments with which the Negro was most intimately connected during the slave and reconstruction periods—agricultural pursuits and domestic and personal services—into the industrial field."

**Harmon, J. H., Jr., *Lindsay, Arnett G. and *Woodson, Carter G.* "The Negro as a Business Man." Washington. The Association for the Study of Negro Life and History. 1929. 111 p. This study comprises three sections: (1) The Negro as a Local Business Man by Mr. Harmon; (2) The Negro in Banking by Mr. Lindsay, and (3) Insurance Business among Negroes by Mr. Woodson. Mr. Woodson, in a brief preface, claims for this treatise no exclusive treatment of the situation of the Negro in business, but rather a by-product of other studies pertaining to the Negro.

Hoffman, Frederick L. "Suicide Problems." New York. Prudential Press. 1929. 270 p. This is a collection of articles reprinted with an introduction by the author. The comparatively low suicide rate among Negroes and the prophecy by the writer that this rate is likely to increase as the Negro assimilates American culture is of interest. The volume adds a valuable collection of data to the literature on the subject.

**Jones, William Henry.* "Recreation and Amusement among Negroes in Washington, D. C." Washington. Howard University Press. 1927. 216 p. This is a record of a survey of recreation and amusement facilities in Washington, D. C. The major part of the volume is more of an exemplified directory than anything else. A section dealing with the consequences of inadequate recreational and amusement facilities contains chapters on "Negroes Who Pass for White," and "Pathological Forms of Recreation." The publication is the first of a series in urban sociology promised by Howard University.

**Jones, William Henry.* "The Housing of Negroes in Washington, D. C." A Study in Human Ecology. An investigation made under the auspices of the Interracial Committee of the Washington Federation of Churches. Washington. Howard University Press. 1929. 192 p. The data submitted in this volume are well selected and presented. A chapter on the history of the Negro housing problem in Washington sheds light on the present situation. Other chapters deal with distribution of Negro population, characteristics of Negro communities, and Negro homes, the organizations of the Negro home and home ownership and tenancy.

Kennedy, Louise Venable. "The Negro Peasant Turns Cityward." New York. Columbia University Press. 1930. 270 p. This is a study of the effects of the great Negro migration to northern cities in recent years. The study is valuable because it not only summarizes much of the material that is available concerning the subject, but it also endeavors to evaluate it and to point out the causes of the movement. Some of the topics treated are the characteristics of recent Negro migrations, economic and social effects of migration, race contacts involved in industrialization, housing, social maladjustment, vital statistics, and health, etc.

Knight, Charles Louis. "Negro Housing in Certain Virginia Cities." Publications of the University of Virginia. Phelps Stokes Fellowship Papers, No. 8. Richmond. The William Byrd Press. 1927. 158 p. The report presents a cross-section picture of the housing and living conditions among Negroes in Richmond, Lynchburg and Charlottesville, Virginia. The study points out the deplorable conditions of Negro housing and makes an appeal for the betterment of conditions.

Kuhlman, Augustus Frederick. "A Guide to Material on Crime and Criminal Justice." A classified and annotated union catalog of books, monographs, pamphlets and of periodical articles relating to criminology, the administration of criminal justice, criminal law, police, judicial organization, criminal procedure, punishment, institutional treatment of offenders in prisons, jails and reformatories, pardon, parole, probation, the juvenile court and crime prevention. Prepared by Augustus Frederick Kuhlman for the Committee on Survey of Research on Crime and Criminal Justice of the Social Science Research Council. New York. H. W. Wilson Company. 1929. 633 p. "The object in preparing and publishing

this union catalog has been two-fold. First, to index, describe, and classify as completely as possible, existing material on crime and criminal justice in the United States in a single volume; and second, to show by means of the Union List Library symbols, libraries in which the research student may gain access to this material." There are three sections dealing with the Negro in particular: the Negro and crime, the Negro and justice, and the Negro and the administration of criminal justice. Materials on lynching are listed under the headings: statistics of, bibliography, history of, general, causes of, anti-lynching pleas, anti-lynching legislation, cases of.

**Perkins, A. E.* "Who's Who in Colored Louisiana." Baton Rouge, Louisiana. Douglas Loan Company, Inc. 1930. 155 p. This volume treats mainly with the present progress of the race in Louisiana. There is, however, brief mention of some of the materials dealing with the historical background of the Negro such as epochal events and dates in Louisiana history; insurrections, riots and massacres; state officers and legislation in colored Louisiana, etc. For a publication of its type and size, it is rather well organized and assembled.

Pinchbeck, Raymond B. "The Virginia Negro Artisan and Tradesman." Publications of the University of Virginia Phelps-Stokes Fellowship Papers. No. 7. Richmond. The William Byrd Press. 1926. 146 p. Mr. Pinchbeck's study emphasizes the following facts: (1) the early influences which encouraged development of Negro artisans; (2) the monopoly of mechanical trades by Negro mechanics in Virginia prior to the Civil War; (3) the psychological and economic handicaps to the persistence of this advantage after emancipation, and (4) the need of education of individuals and groups in order to restore a balance in the distribution of whites and blacks in the skilled trades.

Reed, Ruth. "Negro Illegitimacy in New York City." New York. Columbia University Press. 1926. 136 p. An analysis of 500 case records secured from New York social service agencies, which, in the course of other duties, render service to unmarried Negro mothers and their infants.

**Reid, Ira DeA.* "Negro Membership in American Labor Unions." The Department of Research and Investigations of The National Urban League. New York. 1930. 175 p. This study enables one to obtain a fair estimate of the status of the Negro workers in the American labor movement. It gives the extent to which Negro workers are organized and their experiences within and without the unions, the attitude of unions toward receiving Negro members, the number of Negroes in each union, qualifications for membership and basis for admission. In fact, the study presents a picture of the Negro and organized labor in America from 1866 to 1929.

**Robb, Frederick H. H.* "The Book of Achievement—The World Over, Featuring the Negro in Chicago, 1779-1929." Chicago. The Washington Intercollegiate Club of Chicago and International Negro Student Alliance. 1929. 312 p. The author states, "The Book of Achievement" is an attempt to broadcast to the foremost institutions of the world, the possibilities of the Negro, as well as give an inkling of his meritorious past." The purpose of the book is worthy, but there seems to be very little organization or discrimination in the selection of the materials used. It is well illustrated.

Sibley, Elbridge. "Differential Mortality in Tennessee, 1917-1928." Nashville, Tennessee. Fisk University Press. 1930. 152 p. This volume represents the first or exploratory phase of a comprehensive program for the comparative study of the health of Negroes and whites in Tennessee. It deals specifically with the mortality of the two races and makes no pretense to summarize what has already been learned elsewhere about the general subject. The objectives which it sets out to reach, namely, to present basic general tables covering the mortality of the two races during the years 1917-1928 and to appraise the possibility of drawing conclusions from these data have been achieved. It is the difference between the races rather than absolute data with which the book deals. The very fact that the author starts out with the assumption of incomplete data, plus his training and experience as a statistician lends to the soundness of his conclusions.

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*Name is marked with an asterisk where the author is a Negro.

The volume presents the most comprehensive study yet made of the comparative causes of mortality among the white and colored population of a southern state.

*Spero, Sterling D. and *Harris, Abram L.* "The Black Worker: The Negro and the Labor Movement." New York. Columbia University Press. 1931. x, 509 p. This book deals with the Negro in his relation to the American Labor Movement. An effort is made to describe and analyze the result of the study of this movement, namely, "the relation of the dominant section of the working class to the segregated circumscribed and discriminated Negro minority." (This study of the "Black Worker" was carried on under a grant of the Columbia University Council for Research in the Social Sciences. It is a valuable study and presents a large amount of information on the Negro in the Labor Movement. A considerable amount of the facts presented, however, had already been set forth in Wesley's "Negro Labor in the United States," and Reid's "Negro Membership in American Labor Unions."

Steiner, Jesse F. and Brown, Roy M. "The North Carolina Chain Gang, A Study of County Convicts Road Work." Chapel Hill. University of North Carolina Press. 1927. viii, 194 p. This is one of a series of studies of the Negro intended to comprise a comprehensive study of the Negro in the South, projected by the Institute for Research in Social Science of the University of North Carolina. The conclusions reached through this examination of the facts are: that the system has proved generally unsatisfactory but that it has possibilities both for the state and the individual if administered properly.

United States Department of Labor. Bulletin of the Women's Bureau, No. 70. "Negro Women in Industry in 15 States." Washington. Government Printing Office. 1929. 74. p. The data on which this pamphlet is based was assembled in studies made in the following states in the years indicated: Alabama, 1922; Arkansas, 1922; Georgia, 1920-21; Illinois, 1924; Indiana, 1918; Iowa, 1920; Kansas; 1920; Kentucky, 1921; Mississippi, 1925; Missouri, 1922; New Jersey, 1922; Ohio, 1922; South Carolina, 1921-22; Tennessee, 1925; Virginia, 1919-1920. The report gives information on 12,184 Negro women in newer manufacturing industries as to type of industry, hours, extent of time work and piece work, earnings, and age distribution, marital condition and other factors with regard to the workers.

Vance, Rupert B. "Human Factors in Cotton Culture, A Study in the Social Geography of the American South." Chapel Hill. University of North Carolina Press. 1929. vii, 346 p. "This volume is planned as a part of a series of studies in the regional South undertaken by the Institute for Research in Social Science at the University of North Carolina. Taking for their general subject the southern regional field, they attempt to set forth the culture peculiar to the American South in terms of its conditioning by natural environment." The dilemma of the small farmer, especially the Negro farmer in the South is shown.

**Wesley, Charles H.* "Negro Labor in the United States, 1850-1925." A study in American Economic History New York. Vanguard Press. 1927. xiii, 343 p. Mr. Wesley brings together in one volume information from wide sources on Negro labor. The most valuable contribution which the book makes is to call attention to the need of further collection and organization of material in this field in such a way as to more clearly bring out its relation to the whole American historical setting.

**White, Walter F.* "Rope and Faggot. A Biography of Judge Lynch." New York, London. Alfred A. Knopf. 1929. xiii, 272 p. Mr. White's book is a popular review of lynching rather than a comprehensive analysis and an original interpretation of the phenomena. It is extremely useful to have data culled from so many sources, organized and assembled conveniently in one volume. The author attempts to relate lynching to religion, to sex, to racial factors such as intelligence and biological differences but particularly to the economic situation. An appendix gives a statistical account of lynching since 1882.

**Woodson, Carter G.* "The Rural Negro." Washington, D. C. The Association for the Study of Negro Life and History. 1930. xvi, 265 p. Mr.

Woodson discusses all phases of the life of the rural Negro—health, tenancy, peonage, industry and trade, recreation and amusement, religion, schools, etc. The material is interesting reading, but there is not much information or data here that might not be found in easily accessible sources. There, too, seems to be adherence to many of the old ideas concerning the attitude of Negroes and whites; for example, that southern whites believe labor is not dignified and thus leave open to the Negro positions closed to him in the North and West. White people have gone and are still going into all types of occupations and are coming more and more in competition with Negro labor. The book seems, too, to be based a very great deal upon opinion rather than real scientific investigation. The author very much pities "those unfortunate people." Copious illustrations are a feature of the publication.

Woofter, T. J., Jr., "Black Yeomanry." Life on St. Helena Island. New York. Henry Holt & Company. 1930. 291 p. St. Helena, a small island off the coast of South Carolina, has furnished in the last few years much material and interest as an area for sociological study, as it is one of the few places in the United States which has had preserved to it something of the life of the Negro before his transportation as a slave to America. There is here also a rich field for study as the population of the island is almost entirely Negro due to the fact that during the Civil War the island was abandoned by the wealthy plantation owners, who fled upon the appearance of the Union fleet. These people never returned, thus leaving the island to their slaves and the Federal army. Mr. Woofter and his associates have portrayed the history of this community as its customs, traditions, and institutions bear upon conditions in the community as it exists today. These specialists each living for a while on the island collected data on songs and stories, agriculture, health, education, play, religion, etc.

Woofter, T. J., Jr. "Negro Problems in Cities." Garden City. Doubleday, Doran & Company. 1928. xiii, 284 p. Mr. Woofter directed the study reported in this volume. It consists of four parts: Part I. Neighborhoods, T. J. Woofter; Part II. Housing, Madge Headley; Part III. Schools, W. A. Daniel; Part IV. Recreation, Henry J. McGuinn. Sixteen cities were visited and six from whom material was available were used in the analysis. Although the data presented give no great encouragement to the reader, yet the writers seem optimistic in their outlook for the future.

Education

Cooke, Dennis Hargrove. "The White Superintendent and the Negro Schools in North Carolina." Nashville, Tennessee George Peabody College for Teachers. 1930. xi. 176 p. This is a report of the findings of an investigation made by the author for the purpose of answering such questions as: 1. What has been the historical development of public schools for Negroes in North Carolina. 2. What was the status of public education for Negroes in North Carolina in 1928-29. 3. What activities do the superintendents carry on in organizing, administering and supervising the Negro schools. 4. Is there any relation between these activities and the factors which constituted the status of the Negro schools in 1928-29. 5. What is the superintendent's philosophy of Negro education. 6. Does his theory and practice of Negro education coincide. The findings by the author are both enlightening and informing.

Drews, Christopher F. "Half a Century of Lutheranism among Our Colored People, 1877-1927." St. Louis, Missouri. 1927. 111 p. A brief account of the educational and religious work of the Lutherans in the United States. It contains sketches of the outstanding whites and Negroes that have been connected with the church since it began missionary work with the Negro and lists of missions, schools and churches in the South.

Jones, Lance G. E. "Negro Schools in the Southern States." Oxford. Clarendon Press. 1928. 160 p. British students and travelers in America have become interested in the value of methods of Negro education in the South for the development of the vast Negro population of the British Empire. It is to meet the need in England for some authentic statement regarding Negro education that this book is written. This very brief account of Negro education is valuable because it has been made by a disinterested but competent individual. The first chapter contains a candid and discriminating analysis of the main tendencies and the philosophy upon which the educational system for Negroes has been built.

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*Name is marked with an asterisk where the author is a Negro.

Jones, Thomas Jesse. "Essentials of Civilization." A Study in Social Values. New York. Henry Holt & Company. 1929. xxvii, 267 p. Mr. Jones has found in the study and analysis of the lives of primitive peoples an answer to some of the problems of civilization. The essentials of primitive society are: (1) health and sanitation; (2) appreciation and use of environment, material and human; (3) effective development of the home and the household; (4) the transfer of racial heritage. And the essentials for civilized society are the same declares the author. To bring government, economic systems, educational, religious and philanthropic organizations and art to the development of these essentials is the author's attempt in his remaining pages.

O'Shea, M. V. "A State Educational System at Work." Reports of an investigation of the intellectual and educational progress of pupils in the elementary and high schools and freshmen in the colleges, public and private, of Mississippi, together with recommendations relating to the modification of educational procedure in the state. Bernard B. Jones Fund. 1927. xvi, 368 p. The book is divided into four parts: I. The Scope and Character of the Measurement Program in Mississippi. II. The Classification and Progress of Pupils in the Elementary and High Schools of Mississippi. III. Educational Status of Pupils in the Schools and Higher Institutions of Mississippi. IV. Appendices. Valuable comparisons of white and Negro students are made wherever it is possible. For the Negro teacher and psychologist the volume should be of first interest.

"Report of the Educational Survey of the Virgin Islands." The survey was authorized by the Secretary of the Navy and conducted under the auspices of Hampton and Tuskegee Institutes. Hampton, Virginia. The Press of The Hampton Normal and Agricultural Institute. 1929. 69 p. The report points out that the soil and economic conditions in the Virgin Islands are unfavorable to the best development of the population. As a cure for the ills that beset the inhabitants, (1) it recommends increased emphasis on education as against the present policy of greater support to palliative services such as hospitals, poor relief, etc.; (2) provision for participation in the school government on the part of the islanders; (3) improvement in teaching standards; and (4) the establishment of a school for agricultural and industrial education.

United States Bureau of Education Bulletin. (1928) No. 7. Survey of Negro Colleges and Universities. Washington. Government Printing Office. 1929. vi, 964 p. In 1917, the United States Bureau of Education published a report on Negro education which has contributed greatly to the reconstruction of schools for Negroes since that time. The recent survey is in response to repeated requests to furnish basis for further improvement of Negro education. The report is given by states. Colleges and universities in the following states are included: Alabama, Arkansas, Delaware, Maryland, District of Columbia, Florida, Georgia, Kentucky, Louisiana, Mississippi, Oklahoma, Missouri, North Carolina, Ohio, West Virginia, Pennsylvania, South Carolina, Tennessee, Texas and Virginia. One chapter is given to "Control and Finance" and another to "Educational Services of Colleges." The succeeding chapters take up an analysis of the institutions, state by state. The report on each school is accompanied by conclusions and recommendations which should lead to reorganization and improvements.

Walther, E. Curt. "Suggestions for Teaching the Geography of Africa. Unit studies in professionalized subject matter." Issued by the State Normal School at Townson, Maryland. 1929, 32 p. The pamphlet embodies a carefully thought out plan with a selected bibliography for teaching the geography of Africa to (1) lower grades and (2) upper grades. The objectives of the study is to develop an appreciation of Africa and its resources, including the people.

**Whiting, Helen Adele.* "Booker T. Washington's Contribution to Education." Charlotte, North Carolina.

Mimeograph Press, Klutz Mail Advertising Service. 1929. 160 p. This book is in substance an educator's manual based upon the principles of education as they have been put into practice at Tuskegee Institute. It is of practical value to the administrator of Negro education in the South as well as a fine tribute to Mr. Washington.

**Whiting, Helen Adele*. "Primary Education." Boston. The Christopher Publishing House. 1927. 143 p. Second Edition. A simple and very usable text for the teacher with small facilities. The most modern methods are embodied in a volume that seems to have foreseen all the needs of the teacher of primary grades.

Works, George A. "Texas Educational Survey Report." Volume I. Organization and Administration. Austin, Texas. Texas Educational Survey Commission. 1925. 446 p. In addition to a great deal of information of value to the educator, the book contains an important chapter by Leo M. Favrot on the condition and the needs of Negro education in Texas. Chapter XVI, pp. 246-303.

Books Describing Races and Peoples

Akeley, Mary L. Jobe. "Carl Akeley's Africa. The Account of the Akeley-Eastman-Pomeroy African Hall Expedition of the American Museum of Natural History." New York. Dodd, Mead & Company. 1929. xix, 321 p. Although this work deals primarily with the story of Carl Akeley's last expedition to Africa, and the collection of specimens for the American Museum of Natural History in New York, some mention of the black African creeps in. The book is generously sprinkled with photographs and verbal descriptions of the black men whose knowledge of mysterious Africa make such an expedition possible.

Burkitt, M. C. "South Africa's Past in Stone and Paint." London. Cambridge University Press. 1928. xvi, 184 p. Prehistory deals with the story of humanity before the art of writing was invented. In this study, the author traces the history of South Africa through geologic and archaeologic remnants. Close relationships between Europe and South Africa are claimed by Mr. Burkitt for prehistoric cultures.

Crawley, Ernest. "Studies of Savages and Sex." New York. E. P. Dutton & Company. Edited by Theodore Besterman. 1929. ix, 300 p. Br. Besterman encouraged by the success of his revised edition of Mr. Crawley's "The Mystic Rose," has prepared this volume from some of the famous student's papers previously unpublished in book-form. In the introductory chapter of the book is a contradiction of the popular belief that the Negro through racial inheritance is uncontrollably amorous. Throughout the study may be found frequent allusions to sex life among the Africans.

Dawson, Warren R. "The Custom of Couvade." Manchester. Publications of the University of Manchester. No. CXCIV. Ethnological Series No. IV. 1920. 118 p. "The word 'Couvade' is the name applied to a serious and widespread custom that was known in antiquity, and still survives in many parts of the world. According to this custom, the father of a child, at the time of its birth, takes to his bed and behaves generally as though he, and not his wife, were the mother of the infant. The author's aim has been to bring together from many scattered sources the material for the reconsideration of an interesting problem in anthropology and folk-lore, and for the use of students an extensive bibliography is appended." Chapter III, "The Couvade in Africa," states that definite cases of the custom are rare in Africa. The author is unable to give a definite explanation of the custom.

De La Rue, Sidney. "The Land of the Pepper Bird. Liberia." New York & London. G. P. Putnam's Sons. The Knickerbocker Press. 1930. xii, 330 p. Many accounts of African life and customs appear in these days when every possibility is exploited for new material for publication. However, this book recommends itself because it treats of Liberia, a country that has not been so popular as other sections of Africa among writers. Aside from its literary interest and its sociological value, the book is useful as a guide book to travelers in Liberia. The customs of the people, a history of the republic, a critique of education, and estimate of the economic condition of the country enter into what seems to be a substantial picture of this area. Mr. De la Rue spent a number of years as financial adviser to Liberia.

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*Name is marked with an asterisk where the author is a Negro.

De Prorok, Byron Khun. "Mysterious Sahara. The Land of Gold, of Sand and of Ruin." Chicago. The Reilly & Lee Company. 1929. xx, 348 p. "Mysterious Sahara" is the account of explorations in the land which separates black Africa and white Africa. Among the peoples upon whom the expeditions came are: The Cave Dwellers and Troglodytes of the desert; the Tauregs, a group upon which the writer looks with respect and whom he classifies as non-Negroid; and the Siwans, "Children of the Dark," "beyond question the most degenerate people in all the world."

Driberg, J. H. "People of the Small Arrow." With drawings by Pearl Binder. New York. Payson & Clarke, Ltd. 1930. 338 p. J. H. Driberg was the first European to live among the Didinga, the East-African people who take their name from the miniature arrows which they use. This volume is a loosely woven story of the ways of this tribe. How the Didinga act under stress of famine, drought and war, how they look upon love and child-bearing, their superstitions and their ceremonies are some of the interesting things well told.

Flandrau, Grace. "Then I Saw the Congo." New York. Harcourt, Brace & Company. 1929. x, 308 p. The author goes in search of primitive people in order to present something novel to jaded movie audiences. She selects the Mangbetus because they seem to have been neglected by the hosts of African travelers, writers and photographers. It is evident that Miss Flandrau enjoys her subject. She does not claim a scientific interest in Africa, but her human interest is obvious and her account adds something of knowledge of the mysteries of the dark continent.

Glanville, Ernest. "The Hunter. A Story of Bushman Life." With illustrations by J. Abbey. New York. Harcourt, Brace & Company. 1926. 320 p. This is an account of the life of the nomads, the Bushmen. Their customs, their arts and crafts, their fierce struggles with wild beasts and other tribes are strung loosely on the frail story of a Bushman family.

Guide, Andre. "Travels in the Congo." Translated from the French by Dorothy Bussy. New York. Alfred A. Knopf. 1929. 374 p. An account of the author's travels in the Congo with infrequent but opinionated comments on the methods of imperialism and the life of the natives.

Hastings, A. C. G. "Gone Native." New York. The Macaulay Company. 1929. 319 p. A common-place story of official life in Mantiland, Africa. The author gives the impression that the natives are intelligent, peaceful people, but that they are not very well understood by the government officials.

Londres, Albert. "A Very Naked People." The romance and tragedy of French Africa. Translated by Sylvia Stuart Hatch. New York. Horace Liveright. 1929. 267 p. This is the story of the author's trip through the French Soudan, the High Volta, the Ivory Coast, Togoland, Dahomey and the Congo. The customs and habits of the natives are described. An important part of the book deals with the conflict of primitive culture with modern civilization and the charges that in many places there is inhumanity in the French treatment of the blacks.

Malinowski, Bronislaw. "Crime and Custom in Savage Society." New York. Harcourt, Brace & Company. London. Kegan Paul, Trench, Trubner & Company. 1926. xii, 132 p. This is a first hand story of "Crime and Custom" among the natives of northwest Melanesia. It presents a new point of view concerning the role of the individual in primitive societies. This study brings out the fact that the individual in primitive society, instead of being completely dominated by his group so that he implicitly obeys the commands of his community, its traditions, its public opinion, its demands with a slavish, fascinated passive obedience, may, and often does, manipulate the law and customs of his group for his own ends and to his own advantages just as is done by an individual in modern society.

Malinowski, Bronislaw. "Myth in Primitive Psychology." New York. W. W. Norton & Company. 1926. 94 p. This is the first volume in "The New Science Series" which will present the latest scientific trends and discoveries in a series of books written by leading scientists or their close associates." The discussion of "Myth in Primitive Psychology" is based on the examination of a typical Melanesian culture. The author concludes that the myth is an important cultural force, that it is of literary significance and that it is of value in relation to modern culture.

Malinowski, Bronislaw. "The Sexual Life of Savages in North-Western Melanesia." An ethnographic account of courtship, marriage and family life among the natives of the Trobriand Islands, British New Guinea. New York. Horace Liveright. London. George Routledge & Sons. 1929. 2 V. This book is valuable because of the information it gives concerning a phase of the social life of primitive peoples, which, because of sex taboos, has been veiled in mystery. "The Sexual Life of Savages" is the first full scientific and reliable account of the sexual life of a primitive people which has appeared in any language. It contains a description of the psychology of the erotic life and love making, and a detailed statement of the forms of orgiastic license.

Philogene, Raymond. "The Island of Mauritius." Port-Louis, Mauritius. The General Printing and Stationery Company. 1928. v, 74 p. A chapter with the title "Racial and Political" defines the status of the colored inhabitants of the island.

Powys, Llewelyn. "Black Laughter." New York. Harcourt, Brace & Company. 1924. x, 216 p. Mr. Powys gave in "Ebony and Ivory" startling but highly perfected stories of black and white life in Africa. Of "Black Laughter," he says, "my desire has been to suppress any stylistic quality so that the rank crude savor of the skin, so to speak, of this sinister continent might express itself to the reader unmitigated by any but the faintest literary effects."

Puleston, Fred. "African Drums." New York. Farrar & Rinehart. 1930. xiv, 318 p. The author, a physician living in Florida, is stimulated by "Trader Horn" to recount his adventures as a young man in Africa. His materials cover a wide range of experiences and observations and are correspondingly interesting. However, the authenticity of his facts and certainly of his interpretations are to be doubted as a period of almost forty years having elapsed since the author experienced them. Among his chapters are: "Native Marriage and Birth Customs," "Witch Doctors," "Native Diseases," "A Reply to Missionaries."

Sibley, James L. and Westermann, D. "Liberia—Old and New. A Study of its Social and Economic Background with Possibilities of Development." Garden City, New York. Doubleday, Doran & Company. 1928. xviii, 317 p. This is an account of the history, present physical, economic and political situation in Liberia accompanied by a description of the social organization and life of the natives and a statement of needs and future possibilities. The data on native customs and ethnic backgrounds are contributed by Dr. Westermann of the University of Berlin.

"Singer, Carolina and Baldridge, Cyrus Le Roy. "White Africans and Black." New York. W. W. Norton & Company. 1929. 120 p. A more handsome volume than this well made, generously illustrated and sympathetically told travel story of Africa, south of the Sahara, has not been considered for this section of the Negro Year Book. It can be recommended to all lovers of beauty. Aside from that, the information it affords is not to be despised.

Smith, Grafton Eliot. "The Migrations of Early Culture. A Story of the Significance of the Geographical Distribution of the Practice of Mummification as Evidence of the Migration of Peoples and the Spread of Certain Customs and Beliefs." Manchester. Manchester University Press. 1929. vii, 154 p. The author traces the migration of "heliolithic" culture, a highly complex culture developed in Egypt between 4000 B. C. and 900 B. C. throughout both the eastern and western hemispheres. In its transference it was profoundly modified by East African influences.

Streeter, Daniel W. "Denatured Africa." New York, London. G. P. Putnam's Sons. 1926. 338 p. This is a travel story of a hunting expedition in Africa. The natives are only incidental to the running account of travel, in which the author indulges with obvious enjoyment. A quotation or two will best express Mr. Street's impression of the Africans: "Three jumps ahead of the Pithecanthropus Erectus expressed their anthropological status" were the waiters at a dinner in Nairobi. Of the inhabitants of the Rift Valley he remarks: "They represented the negation of civilization. They had no history. No minutes of the last meeting had ever been kept."

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*Name is marked with an asterisk where the author is a Negro.

Vandercook, John W. "Tom-Tom." New York, London. Harper & Brothers. 1926. xvi, 258 p. A description of the jungle civilization of the Blacks of Surinam in an attempt to prove the equality of the way of life of these people with that of other peoples. The South American Guianas, colonized by Europeans during the seventeenth century, on account of their tropical climate and rich soil furnished a good situation for the development of slavery. The cruelties and limitations of slavery resulted in the escape of the Negroes to the jungle. There the background of African jungle life enabled them to wage a victorious war against the white plantation owners as well as the more persistent jungle life. The Bush Negroes protected by the jungle, and a part of it, have built up a rounded life; a social structure, arts and crafts, religion and music, and underlying all an adequate philosophy of life.

Williams, Joseph J. "Hebrewisms of West Africa." New York. The Dial Press. 1930. viii, 443 p. This is an attempt to trace certain cultural elements which are found among some tribes of Africa, especially the Ashanti, to the ancient Jews. There are many customs which are common to both such as religious dances, use of "Amen," marriage rites, use of wine, uncleanliness after child-birth, the patriarchal system and Ashanti loan words of apparent Hebrew origin. The author states as his reason for believing in this Jewish transfusion the fact that a Jewish element is to be found in the parent-stock of the Ashanti, which element has every indication of being lineally connected with the Hebrews of pre-Babylonian days, presumably through the refugees in Egypt, who diffused their culture through long centuries from the Nile to the Niger.

Books Discussing Race Differences and Race Characteristics

Boas, Franz. "Anthropology and Modern Life." New York. W. W. Norton Company. 1928. vii, 246 p. In a rather succint discussion, Dr. Boas makes the following significant statements: 1. "If we wish to discuss racial traits, we have to recognize that a great diversity of these occurs in every race and that they are inherited not racially, but in family lines." 2. "It does not matter from which point of view we consider culture, its forms are not dependent on race." 3. "The forces that bring about changes are active in the individuals composing the social group, not in the abstract culture."

Cox, Ernest Sevier. "Let My People Go." Richmond, Virginia. The White American Society. 1925. 34 p. A small pamphlet which states that only two solutions are possible for the race problem: amalgamation or segregation. The author advocates separation as the most satisfactory remedy for both white and black.

Cox, Ernest Sevier. "The South's Part in Mongrelizing the Nation." Richmond, Virginia. The White American Society. 1926. 111 p. A plea for racial purity based upon the belief that it is best for both whites and blacks and that the circumstances that promote amalgamation are mainly involved in the economic advantages of a small group of whites.

Curle, J. H. "Our Testing Time. Will the White Race Win Through." New York. George H. Doran Company. 1926. 301 p. This estimate of the world situation as regards races is written by a man who has traveled a thousand miles. Of the Negro he says: "Evolution left them in the lurch, with a restricted cranium." "Evolution does not need the Negro. That his species should be multiplying by millions throughout Africa is a vast futility. But seeing he is there more than ever, we must make the best of him." "The Negro in America is an unsolvable problem to me; he will become a tragedy." In spite of all of this the author loves the Negro. Although this is not a scientific treatise the book has its merits. The author has had a wide experience and possesses a sense of humor which added to a knack of writing lends charm to an otherwise gloomy account.

Davenport, C. B. and Steggerda, Morris and Others. "Race Crossing in Jamaica." Publication No. 395. Paper No. 36 of Department of Genetics.

Washington. Carnegie Institution of Washington. 1929. ix, 516 p. A study of physical traits and mental abilities of 370 adults belonging to the three color groups (black, brown and white) of Jamaica and of 1400 children of the school and the pre-school age distributed among the three groups of the same locality for the purpose of comparing growth and development with the adult condition in the three groups. The measurements are varied and multiple. The study may be criticised (1) for attempting to draw conclusions from such a small sample of individuals; (2) for the use of tests whose validity in establishing inferiority or superiority is questionable, and (3) for drawing conclusions for which the material submitted offers no reasonable basis.

Duncan, Hannibal Gerald. "Race and Population Problems." New York, London, Toronto. Logmans, Green & Company. 1929. xv, 424 p. Here is a general discussion of race origins, race differences and race mixture in connection with the most important problem of population distribution and population control. The book is significant for this combination of material rather than for the advanceing of any new idea.

Estabrook, Arthur H. and McDougle, Ivan E. "Mongrel Virginians, the Win Tribe." Baltimore. The Williams & Wilkins Company. 1926. 205 p. A study of one of the groups of mixed bloods, Indian, Negro, White, scattered throughout the South which has become inbred and isolated as the result of geographical and social conditions. The general conclusion is that the low standard of living and the subnormal intelligence of this group is the result of interracial intermixture.

Hankins, Frank H. "The Racial Basis of Civilization; a Critique of the Nordic Doctrine." New York. Alfred A. Knopf. 1926. x, 384 p. *Hertz, Friedrich.* "Race and Civilization." Translated by A. S. Levetus and W. Entz. New York. Macmillan Company. 1928. xii, 328 p. These two books; one of European, the other of American origin attack the theory of Nordic superiority with vigor. Dr. Hertz's work takes each theory and argument intended to place races in ascending or descending scales according to superior traits and points out the weakness of any such attempt. Among the important conclusions of Mr. Hankins treatise are: that the matter of producing human beings that make for progress is one of eugenics rather than race and that great cultures have been built upon mixed races. The importance of these books in the immigration problem as well as in the Negro problem is considerable.

Garth, Thomas Russell. "Race Psychology." A Study of Racial Mental Differences. New York. McGraw-Hill Company. 1931. xiii, 260 p. The volume contains noteworthy deductions concerning racial and mental differences, such as: "1. Racial differences in mental traits are due to one of two causes—modification or selection. 2. Differences in intelligence of races are explained by the influence of nurture and of selection. 3. A proper ethnic program for unfortunate groups would do much for so-called "inferior peoples" as it does on a small scale for individuals. 4. Esthetic principles are the same for all peoples. 5. There are no racial differences in musical traits. 6. Differences found in races in the results of studies of racial differences in mental traits are due to nurtural factors." Numerous tables and charts lend authenticity and value to this study.

Herskovits, Melville J. "The American Negro." New York. Alfred A. Knopf. 1928. xiv, 92 p. Supporting the theory that the American Negro is "more or less consciously" developing a new racial type. The chapters contain the following discussions of the American Negro: "Chapter I, The Amalgam He Represents; Chapter II, The Physical Type He Is Forming; Chapter III, The Description of His Physical Type; Chapter IV, White Values for Colored Americans; Chapter V, His Significance for the Study of Race."

Kelsey, Carl. "The Physical Basis of Society." New York, London. D. Appleton & Company. 1928. xxii, 526 p. "The theme of this book is the relationship between man and nature, the ways in which man is influenced by the world about him and the ways in which he modifies the world by his activities. It gives a synopsis of modern scientific thought in its bearing on human affairs and the problems of human society." In Chapter III, "Human Geography," is a discussion of the Negro's adaptation to climate. Chapter XIV takes up "Race Differences."

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*Name is marked with an asterisk where the author is a Negro.

Muret, Maurice. "The Twilight of the White Races." New York. Charles Scribner's Sons. 1926. 286 p. A plea for the unity of the white races. The author laments the Great War for its effect on the morale of the white races and its revelation to the colored races of their own strength. He takes the position that the education of the natives of the colonial possessions of the white races has developed a menace to white civilization which threatens its endurance. The book is well written and a review of many points of view on the race problem. M. Muret hopes that the mixing of races, which he feels is inevitable, may produce a culture which exceeds any that have passed.

Peterson, Joseph and Lanier, Lyle H. "Studies in the Comparative Abilities of Whites and Negroes." Serial No. 5. Mental Measurement Monograph. Baltimore. William & Wilkins Company. 1929. vi, 156 p. Part I is "Comparative Tests of Twelve Year Old White and Negro Children" and Part II is "Comparisons of Certain Mental Abilities in White and Negro Adults." The results generally uphold the mental superiority of the white. Where the Negro shows any ability above that of white persons tested, it is attributed to the highly selected character of the Negro group. The fact that Northern Negroes are superior, in response to the tests, to Southern Negroes is given a similar explanation. The studies have been made painstakingly and the record should be valuable to specialists within the field.

Reuter, Edward Byron. "Race Mixture." Studies in Inter-marriage and Miscegenation. New York. McGraw-Hill Book Company. 1931. 224. p. This is a study of the intermixture of different races approached from a sociological rather than a biological point of view. The author concentrates on the intermarriage and intermixture of Negroes and whites in America. Many statements which the author makes, if analyzed carefully, would not bear scientific scrutiny. One hoped in this work for something better than "The Mulatto in the United States." However, much one might decry the mixing of the races, it is a very sweeping statement to say that all mixed blood persons are unadjusted persons, because they have divided loyalties and can only develop a wholesome personality if identified with the social group to which the social definitions consign them.

Sayers, James Denson. "Can the White Race Survive?" Washington, D. C. The Independent Publishing Company. 1929. 255 p. Here is an author who protests that he sees the race problem clearly and in its entirety. He believes that unless the whole intermixture of races that is now going on is curbed that the best of civilization will be destroyed. As a criterion for measuring the value of certain race strains he sets up what he calls the "Intellectual Index." He defines his principle very vaguely in the following words: "Long continued, constructive thinking, planning on engineering work, delicate, patient laboratory endeavor, seeking to unravel and harness dynamic secrets of nature—those qualities are attributes of men with the highest intellectual capacity, and generally such types have large cranial cavities. Those excellent qualities exist in ever lessening degree from the pure white down to the lowest black Negro." The Jew is characterized as the highest being developed. In conclusion the author makes an earnest plea for counteracting amalgamation between pure whites with all races, protesting that all the darker races have been spoiled by the introduction of Negroid infusions.

Shannon, B. D. "The Negro in Washington. A Study in Race Amalgamation." New York. 1930. 332 p. The author has endeavored to make a study of the mulatto as he lives in the City of Washington. One of the main theses is that "the mulatto now dominates the Negro race completely," and "the gravest need of the present time in Negro education is for a well-equipped, well-endowed, well-manned institution for the training of leaders of the race and to which only full blood Negroes shall be admitted." He does not appear to be acquainted with the latest biological and anthropological information with respect to race. Such a problem as the one of race in

America is too big to face with preconceived notions and prejudice. The thinking American public is seeking "a way out" based on scientific investigation and knowledge.

Whipple, Guy Montrose, editor. "The Twenty-Seventh Year Book of the National Society for the Study of Education." Nature and Nurture. Part I. Their Influence Upon Intelligence. Part II. Their Influence Upon Achievement. These volumes attempt to answer the question of "The relative influence of nature and nurture upon human destinies." They do not succeed but contain important highly technical treatises on the problem Chapter XIII, Part I, is a "Comparison of White and Negro Children in the Rational Learning Test," by Joseph Peterson. In Part II, under the heading: "A Summary of Literature on the Determiners of the Intelligence Quotient and the Educational Quotient" is a section on Race Differences.

Books Discussing Race Problems in America

Andrews, Marietta Minnigerode. "My Studio Window. Sketches of the Pageant of Washington Life." New York. E. P. Dutton & Company. 1928. xix, 450 p. Second printing. It is difficult to say whether the author has made the Negro rather conspicuous in her reminiscences because of the exceeding popularity he enjoys just now, or whether age has magnified his significance in the past. At any rate, it would seem to be significant that as the story goes on, the Negro disappears from the pages.

Araquistain, Louis. "La Agonia Antillana El Imperialismo Yanqui en el Mar Caribe. (Impresiones de un viaje a Puerto Rico, Santo Domingo, Haiti y Cuba). Segunda edicion. Madrid. Espaso-Calpe, S. A. 296 p. An authoritative Spanish student and writer expresses here his opinion of the effect of the United States imperialist policy in Porto Rico, Santo Domingo, Haiti and Cuba. As a background to the discussion he describes his visit to American en route to the Caribbean islands and interprets some of the social and political phenomena he observes in the United States and their meaning in regard to these islands. The economic and political situation, the educational system and the future possibilities of each island is discussed separately. Of particular importance does the author consider the American policy of restricting Spanish immigration to these islands. This means the changing from a Spanish to an American culture with its inevitable emphasis on race differences.

**Barrett, Samuel.* "A Plea for Unity Among American Negroes and the Negroes of the World. A book dealing with one of the phases of the Negro problem as it effects the Negroes Themselves." Waterloo, Iowa. 1926. 65 p. A small propagandist pamphlet laying down the reasons the Negro should unite, some of the causes for disunion and advocating some organizations for effecting a union.

Birmingham, Thomas M. C. "Representative Government or a Plea in All States for Fair Elections." Milford, Nebraska. The author. 1925. 74 p. Rev. Birmingham voices a strong plea for fairness in elections as a means of overcoming class and race injustice.

Davis, H. P. "Black Democracy. The Story of Haiti." New York. Lincoln. MacVeagh. The Dial Press. Toronto. Longmans, Green & Company. 1929. xiii, 372 p. The history of the political situation in Haiti from the time of Columbus' first landing on that island is carefully told by the author. From the beginning the story prepares the reader for the logical and necessary occupation of the little country by the United States.

Dowd, Jerome. "The Negro in American Life." New York, London. The Century Company. 1926. xix, 611 p. Professor Dowd, of the University of Oklahoma, has written his view of the American race problem in this volume. After a brief review of the historical background of the Negro, the author launches into a discussion of the Negro since emancipation. The Negro in the South and the Negro in the North are treated in two different sections. Other sections treat of "The Negro in the World War," "Negro Migration," "The Negro in Literature and Art." Almost all of the more than six hundred pages are devoted to the future of the race in a discussion of proposed solutions and the outlook for the future. The book is built around an immense group of quotations which form the foundation for a treatise that is fascinating enough but in so much as the statements lose their meaning in their new environment and give conclusive opinions on subjects that are still controversial, the book can scarcely be regarded as an acceptable representation of its subject: "The Negro in American Life." As a sociological document it is of vast importance in showing the influence upon even the citadels of thought of prejudice against the black man.

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Dublin, Louis I. editor. "Population Problems in the United States and Canada." Boston, New York. Houghton Mifflin Company. Cambridge. The Riverside Press. 1926. xi, 318 p. This volume is "an outgrowth of papers presented at the Eighty-sixth Annual Meeting of the American Statistical Association, December, 1924." The book embraces discussions of: (1) the relationship between population and resources; (2) a rational immigration policy, and (3) a program for the future. As an important element of the population, the Negro appears in many places. The most important chapters from this standpoint are: "Population Growth in the United States," "Population and Agriculture and Racial Composition of the Population."

Fisher, Walter. "Hauptfragen der Amerikakunde. Studien und Aufsatze." Beilefeld und Leipzig. Verlag von Velhagen & Klasing. 1928. 91 p. This little book gives a clear and succint epitome of the colonization of the American continent and the cultural development of the United States. The position of the Negro in this growth and the American attitudes toward him are well outlined.

Gilligan, Francis J. "The Morality of the Color Line. An Examination of the Right and the Wrong of the Discriminations against the Negro in the United States." Washington. Catholic University of America. 1928. x, 222 p. (The discussion of "The Morality of the Color Line," by Rev. Gilligan is a doctor's thesis of the Catholic University of America. This is an able work and a valuable addition to the literature on the race problem.

Guerard, Albert. "Beyond Hatred. The Democratic Ideal in France and America." New York. Charles Scribner's Sons. 1925. xx, 298 p. "This book is a study in comparative democracy. Democracy is obviously not the mere machinery of suffrage, and indefensible proposition that all men were created equal. It is in the author's view, a spirit: the spirit of brotherhood." Part II. is given over to discussing "Democracy and Race." This section ends with the following statement: "Races as well as individuals are to be presumed innocent until they are proved to be guilty; and to the accusations so freely leveled against the colored races and hybrids, a sober mind in the present state of our knowledge, can only return a verdict 'not proven.'" The faint humor and irony of the author add to an already entertaining volume.

Harris, Joseph P. "Registration of Voters in the United States." Institute for Government Research Studies in Administration. Washington. The Brookings Institution. 1929. xviii. 390 p. Administration of registration laws in the South to disfranchise the Negro, pp. 157, 203, 312.

*_Johnson, Charles S._ editor. "Ebony and Topaz. A Collectanea." New York. Opportunity (J. Negro Life). 1927. 164 p. "Ebony and Topaz" is made up of a group of writings attempting to express Negro life and attitudes. It is divided into four parts: The first is concerned with Negro folk-life. The second contains interesting fragments of career and art from the past. The third division is concerned with racial problems and attitudes. The fourth section indicates the direction of Negro attention to self-criticism.

*_Johnson, James Weldon._ "Black Manhattan." New York. Alfred A. Knopf. 1930. xxxiv, 284 p. "Black Manhattan is different from most of the books which have been written about Negroes who live or have lived in New York. Most of them have been fiction. This book of Mr. Johnson's is not fiction, yet it is told in a narrative form. It is not a history, yet it is historical. Beginning with a population of eleven black slaves in the Dutch colony of New Amsterdam back in 1626, the story runs on until it reaches present day life in Harlem. It deals with slavery, the results of the Civil War, struggles against racial prejudice, and the great migration. One gets a true story of the development of music, art, literature, sports, etc., through the portrayal of famous Negro characters. Because of the painstaking research made by the author and his intimate knowledge of Negro life and traditions in New York, this book is both interesting and valuable.

Knight, Melvin M. "The Americans in Santo Domingo." New York. Vanguard Press. 1928. xix, 189 p. This book deals with the occupation of Santo Domingo by the United States as an expression of American imperialism. It gives a narrative of events in the United States that led up to American intervention. It takes the position that the United States entered Santo Domingo in order to increase profits for American investors.

Mallison, George. "Color at Home and Abroad." Boston. The Christopher Publishing House. 1929. 393 p. This is a consideration of the race problem in its international aspects by a white layman. The work is unscientific and poorly organized, but nevertheless both interesting and significant because it represents the point of view of the person of middle ground, tolerant but too little informed. The author believes in the inferiority of the Negro and is convinced that segregation by transportation to Africa is the only solution to the race problem. At the same time he holds firmly the right of the white man to colonize every continent, a right based on the ability of the white man to build civilization.

Merriam, Charles Edward. "Chicago, A More Intimate View of Urban Politics." New York. Macmillan Company. 1929. 305 p. Mr. Merriam sketches "the broad features of this great drama of urban life." In a chapter called "Cross Currents: Race, Religion, Sex," a few paragraphs are devoted to the Negro. The author prophesies a happy outcome to the Negro's political struggle in the Black Belt of Chicago.

Nash, Roy. "The Conquest of Brazil." With eight maps and seventy-seven illustrations. New York. Harcourt, Brace & Company. 1926. xvi, 438 p. A book about Brazil which contains a little of everything about that country from the impelling factors that led, in the 15th and 16th centuries, to the search by Europeans for new land and peoples to exploit to the flora and fauna, and the social conditions of present day Brazil. Altogether, the volume seems to be a call to further conquest. In the second Brazil; The Negro in Africa and the chapter devoted to: The Indian in Portugese in Europe, the author expresses a strong opposition to the doctrine of racial purity. Another section of a chapter is devoted to "The Negro's Contribution." Mr. Nash takes advantage of his opportunity in writing of Brazil to mention his disapproval of the treatment accorded the American Negro.

Nearing, Scott. "Black America." New York. Vanguard Press. 1929. 275 p. A short historical sketch and a brief analysis of the economic and political situation of the Negro in America extensively illustrated with photographs depicting aspects of Negro life; e. g., housing, occupations, social conditions.

Niles, Blair. "Black Haiti," New York, London. G. P. Putnam's sons. 1926. viii, 325 p. A travel story describing Haiti under the American occupation. The interesting story of Haiti's struggle for independence is woven into the account of how the Haitians now live.

Odum, Howard W. "Southern Pioneers in Social Interpretation." Chapel Hill. University of North Carolina Press. 1925. vi, 221 p. That the South is still on the defensive as regards southern culture and leadership is very apparent in this small collection of sketches of South's pioneers. Woodrow Wilson, Walter Hines Page, Charles Brantley Aycock, Seaman Knapp, Joel Chandler Harris are interpreted by individuals especially well suited for such tasks. Monroe N. Work gives a short account of the philosophy of Booker T. Washington and how it behaved in action; the attitude and method of handling the race problem by Booker T. Washington.

Price, Willard. "The Negro Around the World." New York. George H. Doran Company. 1925. 75 p. A book which the jacket describes as impartial and authoritative on examination proves to be a catechism of propaganda for Western Civilization. It paints the African savage in blackest colors and then transfers him to America where touched by the white man, he becomes almost as good as the "American average."

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Reuter, Edward Byron. "The American Race Problem. A Study of the Negro." New York. Thomas Y. Crowell Company. 1927. xii, 448 p. This discussion of the race problem approaches a greater objectivity than the treatment by Dowd in "The Negro in American Life" which preceeded it by a few months. The subject of racial differences receives a fair presentation. A great deal of the text is based upon valid statistical data. On the whole it seems to present an accurate and dependable picture of the situation of the Negro in America.

Robertson, William J. "The Changing South." New York. Boni & Liveright. 1927. 311 p. A popular and therefore rather superficial interpretation of the South since the Civil War is made in these pages. It is a statement of attitudes and conditions of a passing rather than of present period. It is probable that the Southern white woman as well as the Negro disagrees with the author's estimates of situation and tendencies. There are entertaining chapters on "Ku Klux," "The Negro," "White Supremacy," "Neo-Ku-Klux."

Schoell, Franck L. "U. S. A. Du Cote Des Blancs et Du Cote Des Noirs." Paris. Librairie Honore Champion. 1929. 242 p. The author views the United States from the perspective of the traveler with reasonable impartiality towards white and towards black. Two chapters of the book treat specifically of the Negro: one on Chicago's Black Belt and another on Harlem. He writes chiefly of the economic situation of the Negro in Chicago, blaming bad housing for the race riot of 1919 and putting the responsibility upon the whites. Harlem, he considers the mecca of the Negroes of the United States. He traces the idea of the New Negro to two causes; the Great War and the industrialization of the South accompanied by the urbanization of the Negro.

Siegfried, Andre. "America Comes of Age. A French Analysis by Andre Siegfried." Translated from the French by H. H. Hemming and Doris Hemming. New York. Harcourt Brace & Company. 1927. x, 385 p. This penetrating analysis by a French publicist of American civilization is in the nature of an exposure of the psychological foundations of "a materialistic society, organized to produce things rather than people, with output set up as a god." The treatment of the Negro as well as of the immigrant is the inevitable outcome of a nation that over-emphasizes production. The chapter on "The Color Problem" is brief, but rather valuable from the standpoint of reflecting a detached opinion.

Steward, Alexander. "The Dog-Watch Meetings or a Revival on a Tramp Steamer." A story of the extraordinary events which took place during the voyage of a modern tramp steamer. New York. Marshall Brothers. 1926. 240 p. This account includes the observations made by the author on "The color question" when he visits the southern states of America during the voyage.

Stoddard, Lothrop. "Re-forging America." The story of our nationhood. New York, London. Charles Scribner's Sons. 1927. ix, 389 p. Mr. Stoddard's interpretation of "American nationhood" divides itself into three parts: the story of the rise of the splendid nation, the analysis of its decay around the Civil War period and its final triumph over the forces that seem about to destroy its promise. Although the author still fails to be objective in his discussion of race, he adopts a far more liberal attitude towards it than he achieved in "The Rising Tide of Color." He proposes for the solution of America's race problem "bi-racialism—a parallel evolution of white and Negro race-lives, biologically distinct, yet bound together by mutual interests and cooperation amicably for common ends." Mr. Stoddard's point of view is indispensable to any student of the race problem for a thorough understanding of the different attitudes brought to bear upon it.

Welles, Summer. "Naboth's Vineyard. The Dominican Republic 1844-1924." In two volumes. New York. Payson & Clarke. 1928. 1058 p. The author discusses fully the changes in the government of Santo Domingo from the time of the revolt of the blacks in Haiti down to the evacuation of the republic by the military forces of the United States. The two factors which influence this account conspicuously are: the attempts of the black Haitians to become politically effective and the relations between the United and the Dominican Republic. Mr. Wells is frankly intolerant of the black leaders of Haiti and their desire to control the entire island. As regards the policy of the United States toward the republic, the writer's opinion is that it has been for the most part adverse. Not only that but Mr. Wells says in regard to military occupation in the Carribean Republics in general: "Usually the peoples of the Republics where intervention has occurred have soon been brought to realize that the measure adopted by the American authorities conformed solely to the customs, habits and prejudices of the intervening power." The great virtue of the American Occupation seems to have been a fusion of parties and interests which finally will make for a united government.

Whipple, Leon. "The Story of Civil Liberty in the United States." New York. Vanguard Press. American Civil Liberties Union. 1927. x, 386 p. "Whoever has power has civil liberty," is the opening sentence and the final conclusion of this study of civil liberty in the United States. The analysis is presented in the form of a case record grouped about struggles of important minorities, arranged in historical sequences. Chapter V deals with "Race Problems and Civil Liberty."

**Work, Monroe N.* "A Bibliography of the Negro in Africa and America." New York. The H. W. Wilson Company. 1928. xxi, 698 p. The purpose of this bibliography is to furnish an accurate and comprehensive handbook of the titles and authors of valuable books, pamphlets and articles from periodicals on the Negro in Africa and America. These references also furnish sources of information on the various problems created by his presence in these two continents in close proximity to people of other races.

Young, Donald. editor. "The American Negro." Philadelphia. The American Academy of Political and Social Science. 1928. viii, 359 p. Number 229 of The Annals of the American Academy of Political and Social Science, Volume CXXXX. November, 1928. This volume of the Annals is devoted entirely to a discussion of the Negro. It is divided into seven parts: Part I. Race Relations. Part II. The Negro as an Element in the Population of the United States. Part III. The Legal Status of the Negro. Part IV. The Economic Achievement of the Negro. Part V. The Mental Ability and Achievement of the Negro. Part VI. Organizations for Social Betterment. Part VII. Race Relations in Other Lands. It is an important addition to the literature relating to the Negro.

Books Discussing Race Relations

"The Commission on the Church and Race Relations of the Federal Council of the Churches and the Commission on Interracial Cooperation. What Was Said and Done at the First National Interracial Conference. Held under the auspices of the Commission on the Church and Race Relations of the Federal Council of the Churches and the Commission on Interracial Cooperation, Cincinnati, Ohio, March 25-27, 1927." New York. Commission on the Church and Race Relations, Federal Council of Churches of Christ in America. 1926. vii, 192 p. This report is made up of "carefully sifted material from open forum discussions of more than two hundred persons about equally divided between the two races from scattered communities of nineteen states." It deals with race relations as they involve publicity, health, housing, social agencies, churches, industry, courts and schools.

Gillard, John T. "The Catholic Church and the American Negro." Baltimore. St. Joseph's Society Press. 1929. 324 p. This is a sociological study being "an investigation of the past and present activities of the Catholics in behalf of the 12,000,000 Negroes in the United States with an examination of the difficulties that affect the work of the colored missions." Because of the scarcity of information concerning the Negro and Catholicism this volume is indeed welcome. The book faces squarely the problems of the Catholic Church and its work among Negroes in America—religious, social, and economic. A very interesting phase of the book is the treatment given to mixed marriages; education; welfare work; and the effect which the World War and the resultant migration of the Negro from the South to the

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North has had on the increase or decrease in church membership.

**Griggs, Sutton E.* "Cooperative Natures and Social Education. A Philosophy of Civic Life." Memphis, Tennessee. The National Public Welfare League. 1929. vii, 94 p. This small book is notable in that, though written by a Negro leader, it does not deal with the race problem. It is a sort of handbook for social education. The author makes a worthy attempt to outline a course of social behavior based on human nature.

"The Inquiry. All Colors. A Study Outline on Woman's Part in Race Relations." New York. Distributed by The Woman's Press and Association Press. 1926. vi, 153 p. This small book is intended to promote better racial understanding by provoking discussion through questions and through pertinent illustrations of existing conditions. It includes important references to valuable controversies on the problems raised.

**Johnson, Charles S.* "The Negro in American Civilization. A Study of Negro Life and Race Relations in the Light of Social Research." New York. Henry Holt & Company. 1930. xiv, 538 p. This volume which has as its purpose: "To construct a reasonably faithful contemporary picture of Negro life and relationships with the white race in the United States," is the product of the National Interracial Conference. The story of how this organization came into existence and of what its procedure was is told in the section on Interracial Cooperation. The main subjects with which it deals are: industry, agriculture, health, housing, recreation, education, law observance citizenship, and race relations. Part One consists of chapters presenting the facts concerning these phases of Negro life; Part Two is the discussion of the same matter. The discussion is in part formal by such writers and sociologists as: Niles Carpenter, Louis Dublin, Raymond Pearl, Thorsten Sellin, W. E. B. DuBois and Herbert Miller. This volume is an important addition to the literature on the race problem.

**King, Willis J.* "The Negro in American Life. An Elective Course for Young People on Christian Race Relationships." New York, Cincinnati. The Methodist Book Concern. 1926. 154 p. Here the church focuses its attention upon the problem of races in an attempt to promote better understanding between races. It attempts first to examine the racial status of the Negro, then to produce a change of attitude on the part of the student by imparting information on the contribution of the Negro to American Civilization and calling attention to the social conditions under which he lives.

Lasker, Bruno. "The Inquiry. Race Attitudes in Children." New York. Henry Holt & Company. 1929. xvi, 394 p. Mr. Lasker has written a voluminous, but rather tedious work on the psychology of race prejudice in children. It employs the usual technique of the inquiry, basing its conclusions on accumulated stories interpreted in the light of modern psychology. It is a very hopeful volume and is to be especially commended for its emphasis on a remedy for unworthy racial attitudes. The book consists of four sections. Part I. "What Race Attitudes Do Children Have?" Part II. "How Are Race Attitudes Acquired?" Part III. "How Are Race Attitudes Taught?" and Part IV. "How May Race Attitudes Be Modified?"

Leiper, Henry Smith. "Blind Spots. Experiments in the Self-Cure of Race Prejudice." New York. Friendship Press. 1929. 143 p. A very simply written but effective manual for mission study.

Mims, Edwin. "The Advancing South. Stories of Progress and Reaction." Garden City, New York. Doubleday, Page & Company. 1926. xviii, 319 p. Professor Mims contends that the industrial revolution in the South is accompanied by an intellectual liberation as well. Among the evidences of this change he cites the changing attitude toward the Negro. This alteration of view is mentioned in a chapter called "Colleges Under Fire" but is treated more fully in an entire chapter "The Ebbing Tide of Color."

**Moton, Robert Russa.* "What The Negro Thinks." Garden City, New York. Doubleday, Doran & Company. 1929. vii, 267 p. For the first time a Negro attempts to set forth in a comprehensive way, the attitudes and the conclusions which his group has formed in regard to the situation in which it finds itself. Writers, in the past, have embodied their interpretations of black thought in fiction or have expressed individual opinions or race sentiment on some subject. Here we have an attempt to cover the whole field of things that affect the Negro. It is significant of our times—that such an outspoken expression of opinion may be made. This volume is one of the very few notable additions to the literature on the race problem.

Woofter, T. J., Jr., "The Basis of Racial Adjustment." Boston. Ginn & Company. 1925. viii, 258 p. The Commission on Interracial Cooperation is responsible for this "effort to give the authentic facts concerning the different phases of Negro life in the United States today." It deals with the usual elements involved in any study of Negro life: population, health, economic situation, crime, politics, religion adding little to the information already available. The value of the volume lies in the greater distribution of facts which its publication entails.

Books Discussing Problems in Africa

COLONIAL GOVERNMENTS AND PROBLEMS OF RACES

Buell, Raymond Leslie. "The Native Problem in Africa." New York. Macmillan Company. 1928. 2 v. These volumes are encyclopedias of events and conditions in Africa. Each section of the Continent is taken alone. A brief history of the coming of the white man and the appropriation of the land is given as a basis of understanding the native labor situation. The author spent only a year in Africa. He merely used this year of observation as a means of interpreting the vast amount of material he has gathered from every conceivable source. This has made it possible to present an objective view of the labor problem in Africa. Volume I deals with South Africa, Basutoland, the Rhodesias and Nyasaland, Kenya, Tanganyika Territory, Uganda, Nigeria, the Gold Coast, Sierra Leone and French West Africa. In Volume II the discussion of West Africa is completed, followed by the story of French Equatorial Africa, the French Mandates, the Belgian Congo and Liberia.

Burns, A. C., "History of Nigeria." London. George Allen & Unwin. 1929. 360 p. This work is a history of the extending of British rule from the coast to the far interior of Nigeria and "is designed to give to those who are interested in Nigeria, and particularly to such as are resident in the country, whether as missionaries, traders or officials, a short account of the history of its people and of their relations with the British Government."

Chollet, C. "Problemes de Races et de Couleurs. Le Conflit-La Reconciliation." Paris. Societe des Missions Evangeliques. 1929. 348 p. In a general way, this French writer has tried to review the problem of race from a world standpoint. He discusses such questions as: Is race superiority apparent or real? Is intermarriage desirable? Is a reconciliation between the races possible? The author has considered in this examination, not only the broad divisions of races, but also national groups interested in self-determination such as the Turks, the Arabs and the Egyptians. The parts that religion, that politics, that economic problems play in the general race problem are separately reviewed by the author. Such a systematic presentation is well worth reading.

"East Africa in Transition." Being a Review of the Principles and Proposals of the Commission on Closer Union of the Dependencies in Eastern and Central Africa. With a preface by Lord Lugard. London. Student Christian Movement. 1929. xii, 83 p. The review treats briefly of the nature of the territory and its inhabitants and the problems that have arisen out of the conflict of native and immigrant. The final chapter sets forth recommendations for changes in the government which it is thought would improve the general condition in East Africa.

"Forced Labour." Report and Draft Questionnaire. International Labour Conference. Twelfth session. Geneva. 1929. International Labour Office. 1929. 320 p. At the Thirty-Seventh Session of the International Labour Conference, the Governing Body decided to place upon the Agenda of the general conference of the organization in 1929, the question of forced labour. This volume is the report prepared by a special committee ap-

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*Name is marked with an asterisk where the author is a Negro.

pointed to study the situation. It may be briefly outlined by chapter headings: International discussions and decisions on forced labour; classification of the purposes for which recourse is had to forced labour; the law and practice with regard to forced labour for general public purposes, for local purposes, for private employers and to indirect compulsion; opinions on the value and effects of forced labour and on the necessity of its regulation and principles underlying the regulation of forced labour. The facts are given for all sections of the world in which forced labour exists and the volume is, therefore, of extraordinary value.

Gregory, J. W. "The Menace of Colour." A study of the difficulties due to the association of white and colored races, with an account of measures proposed for their solution and special reference to white colonization in the tropics. Philadelphia. J. B. Lippincott Company. 1925. 264 p. "The Menace of Colour" is from the pen of a professor of geology in the University of Glasgow. It is an examination of population problems and the attendant race problems that the pressure of population brings. The treatise gives a liberal, but necessarily limited analysis of the attitude of races towards each other the world over. In conclusion the author says, "The future progress of mankind requires the continued cooperation of all races and nations; and their harmonious combinations will be more profitably secured through the conference of individuals than by association in mass."

Guggisberg, Sir Gordon and Fraser, A. G. "The Future of the Negro. Some chapters in the development of a Race." London. Student Christian Movement. 1929. 152 p. This book deals with some phases of the development of the Negro race in the United States of America and in Africa. The first two parts of the book: "The Development of the American Negro" and "The Education of the African Peoples" are by Sir Gordon Guggisberg, late governor of the Gold Coast. The Third part, "Notes on West African Education," is by that well known educator, Mr. A. G. Fraser, principal of Prince of Wales College, Achimota, Gold Coast. The purpose of the book is to indicate "the ability of the African races to absorb for their own benefit, and that of humanity generally, the teachings of the West."

Harris, John H. "Slavery or 'Sacred Trust?' " With an appendix giving the complete text of the mandates (with the exception of repetition clauses) conferred upon the Mandatory Powers by the League of Nations. London. Williams & Norgate. 1926. xii, 195 p. This is a brief, but authoritative statement of slavery and exploitation in its world-wide expression in modern times. Mr. Gilbert Murray in a preface to the work states that the book deals with "one of the great problems of the coming century; the relations of those people who are advanced to those who are backward."

Jabavu, D. D. T. "The Segregation Fallacy and Other Papers." A native view of some South African Interracial problems. Alice, C. P., South Africa. Lovedale Institutional Press. 1928. vii, 137 p. This is a collection of essays previously published and listed as follows: The Segregation Fallacy, Hertzogian Segregation versus the Cape Native Policy, White Students and Black Students, The Disfranchisement of the Cape Native, Some Aspects of the Native Bill, the Financial Strangulation of Native Education, Native Unrest, Cross Roads of Native Policy, The Bantu and the Gospel, Christian Mission and the Bantu. The author is himself a Bantu. He presents a lucid analysis of the general situation of the native in South Africa and a fine plea for interracial cooperation.

Lea, Allen. "The White Man at the Cross Roads in South Africa." Cape Town. Methodist Book Depot and Publishing House. 1925. 27 p. This pamphlet discusses the problems of South Africa from the better race relations standpoint. The writer takes up the factors in the South African situation upon which, in his opinion, the future welfare of both whites and blacks depend (such as segregation and the land question) and discusses them with candor and sympathy.

Macmillan, William Miller. "Bantu, Boer, and Briton. The Making of South African Native Problem." London. Faber & Gwyer. 1928. xii, 328 p. A very careful history of the rise of the native problem has been made by the author. In it the reader will find not only a narrative of events leading up to the present situation, but a careful description of the native peoples involved in it. The author takes the position that the insistence of the officials in using the methods of the past will be fatal to a peaceful settlement of the race problem and recommends a policy that takes the point of view that in dealing with the natives one is dealing with a human being.

Macmillan, William Miller. "Complex South Africa." London. Faber and Faber. 1930. 293 p. This volume discusses the social and economic problems growing out of the relationship of the various races, in South Africa. These problems, which are complex in that they are complicated, involved, not easily explained, have been discussed by many writers; but that they are a "complex" in that they act on the mind so as to dominate the individual consciously or unconsciously has not been treated so widely. The book is divided into four parts: Part I, Past and Present; Part II, The Poor Whites; Part III, The Natives; and Part IV, White and Black. The appendix contains tables showing "Native land in the Union of South Africa."

Michel, Albin, "Terre D'Ebene. La Traite des Noirs." Paris. 1929. 268 p. The author from first hand information acquired as a disinterested traveler in French Colonial Africa indicts France's policy among her black subjects. He charges the French with exploiting these peoples through their labor in mines, on railroads and as carriers; in their employment in the army, and in taxation which reduces many of them to the status of peons. On the other hand, he blames the blacks for their lack of responsibility and their ignorance which makes their exploitation relatively easy.

Oldham, J. H. "White and Black in Africa. A Critical Examination of the Rhodes Lectures of General Smuts." London, New York, Toronto. Longmans, Green & Company. 1930. vi, 74 p. Mr. Oldham disagrees with General Smuts' statements that some of the land at the disposal of the natives is adequate, that the characteristics of black and white are as different as a superficial observation would indicate and that white settlement is advancing the economic and cultural interests of the native. The author then proposes that a fundamental economic and educational policy should be promoted if the interests of the African continent are to be assured.

Olivier, Lord. "White Capital and Coloured Labour." London. Leonard & Virginia Woolf at the Hogarth Press. 1929. 348 p. New Edition, rewritten and revised. The general aim of this book is to examine the results of associations between whites and the colored peoples whose lands and labor the former have felt justified in using. A chapter is devoted to the writer's point of view in regard to race. The African in America and Africa is the labor group brought under analysis. The Negro reader will, no doubt, take exception to some of the writer's opinions, but will find the information both interesting and valuable.

Perier, Gaston-Denys. "Notes de Litterature Coloniale." Panorama Litteraire de la Colonisation Belge. Bruxelles. Libraire Albert Dewit. 1930. 54 p. The author has assembled notes on the principal literary works which have been inspired by conditions in the Belgian possessions in Africa. It is really a narration of colonial literature, divided into two parts. The first part deals with contributions made by Belgian authors. The second part deals with foreign writers; that is, English, American, Danish, Dutch, French, Swiss and Swedish, who have in their works of travel or novels or other writings described life in the Belgian colonies, and their black and white population. There is appended a comprehensive list of works cited.

Phillips, Ray E. "The Bantu Are Coming. Phase of South Africa's Race Problem." London. Student Christian Movement Press. 1930. 238 p. The author is in charge of the Christian social service work of the American Zulu Mission in Johannesburg. The presentation which he gives of phases of the race problem in South Africa is clear cut, seemingly unprejudiced, and written understandingly and in a pleasing style. The problem as he states it is a complex one, for it involves whites, natives, colored, East Indians, and "poor whites." It is intricate because it includes wages, land, housing, recreation and legislation, especially the irritating "Pass laws." The author states that the white people in South Africa want two basic things—first, a civilized life; and second, racial purity. "These underlie and promote the insistence upon the political dominance by the whites." It seems, however, that the natives want the same thing, that is, the good things of civilization and a better future for their children. They do not have the slightest desire for inter-marriage, believing that their standards for beauty are far superior to those of the white man. This is altogether an interesting as well as informing book.

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*Name is marked with an asterisk where the author is a Negro.

Smith, Edwin W. "The Shrine of a People's Soul." London. Edinburgh House Press. 1929. 208 p. "Every language," says the author, "is a temple in which the soul of the people who speak it is enshrined." Learning a language totally unknown becomes an adventure under the pen of Dr. Smith. The book is interesting to the general reader, but invaluable to the embryonic missionary.

Smuts, J. C. "Africa and Some World Problems Including the Rhodes Memorial Lectures Delivered in Michaelmas Term." 1929. Oxford. At the Clarendon Press. 1930. 184 p. Two chapters of this book: "African Settlement" and "Native Policy in Africa" are especially interesting because they embody General Smuts' conception of what will promote the highest development of the continent of Africa. This program advocates: (1) Increase in white settlement of Africa; (2) parallel development of white and blacks in segregated areas. The author justifies his position on the grounds that land is plentiful and that the natives are not being deprived of necessary territory for their advancement and that white civilization is a necessity for the African.

Stauffer, Milton, editor. "Thinking with Africa. Chapters by a Group of Nationals Interpreting the Christian Movement." New York. Missionary Education Movement of the United States and Canada. 1927. xvii, 184 p. This is a brief discussion of the culture, the political and the social problems of Africa by educators and missionaries by Africans (native), British South Africans, Englishmen and Americans (one white and one Negro.) The facts are not new but are assembled here for the purpose of aiding in the extension of Christianity in Africa.

PROBLEMS OF MISSIONS

Allegret, E. "Le Probleme Missionaire del'heure actuelle." Pages documentaires No. 1. Paris. Societe des Missions Evangeliques. 1929. 24 p. The author conceives that one of the major problems of the missionary today is the controlling of universal race hate. The causes according to his view are moral and the cure likewise must be in the morals of the peoples concerned.

"*The Jerusalem Meeting of the International Missionary Council.*" March 24, April 8, 1928. New York. International Missionary Council. London. 1928. 8 V. These volumes constitute a report of the proceedings of the Jerusalem Conference. Volume IV, "The Christian Mission in the Light of Race Conflict," is of particular interest to the student of the Negro, both in Africa and America. In Volumes II, V and VI on "Religious Education," "The Christian Mission in Relation to Industrial Problems" and "The Christian Mission in Relation to Rural Problems," respectively, some attempt is made to outline the various situations as they exist in Africa. The whole group of articles is important in the interpretation of Christian philosophy which may be brought to bear on present questions regarding the race.

Lea, Allen. "The Native Separatist Church Movement in South Africa." Cape Town, Johannesburg. Juta & Company. 84 p. A short treatise on the origin, nature and rationale of the successionist movement among native churches in South Africa. The author concludes that the tendency towards multiplication of church denominations and groups may be partly due to "a divisive racial characteristic" but more to an "awakening desire for self-realization."

Missionary Society of the Wesleyan Methodist Church of South Africa. "The Forty-Eighth Annual Report of the Missionary Society of the Wesleyan Methodist Church of South Africa." East London. Standard Printing Company. 1930. 265 p. This is the 48th annual report of the Missionary Society of the Wesleyan

Methodist Church of South Africa. It contains a brief sketch of what the Wesleyan Church is doing in South Africa among the white, colored and native populations for their evangelization. There is also a detailed sketch of the circuit work among the various types of population. The greater part of the report, however, is taken up with the list of contributions to the sustentation and mission funds.

PART SEVEN

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DIVISION XLVII

NATIONAL ORGANIZATIONS

Educational Organizations

THE AMERICAN NEGRO ACADEMY. Organized March 5, 1897.
President, Arthur A. Schomburg, 105 Kosciusko St., Brooklyn, N. Y.
Seecretary, Robert A. Pelham, Washington, D. C.
NATIONAL ASSOCIATION OF TEACHERS IN COLORED SCHOOLS. Organized 1904.
President, Miss F. C. Williams, Valena C. Jones School, New Orleans, La.
Secretary, W. W. Sanders, Charleston, W. Va.
NATIONAL ASSOCIATION OF COLLEGES FOR NEGRO YOUTH. Organized 1913.
President, Dean D. O. W. Holmes, Howard University, Washington, D. C.
Secretary, Dean J. T. Cater, Talladega College, Talladega, Ala.
NATIONAL FEDERATION OF COLORED COLLEGE WOMEN.
President, Miss Juanita P. Howard.
Secretary, Miss Sadie I. Daniels, Washington, D. C.
ALPHA PHI ALPHA FRATERNITY. Organized at Cornell University, March, 1907.
President, Dr. B. A. Rose, Dayton, O.
Secretary, J. B. Evans, Atlanta, Ga.
CHI DELTA MU FRATERNITY. Organized at Howard University, 1913.
Medical.
KAPPA ALPHA PSI FRATERNITY. Organized at Indiana University, 1911.
Grand Polemarch, A. M. Shearin, Durham, N. C.
Grand Keeper of Records and Exchequer, J. E. Wilkins, Chicago, Ill.
OMEGA PSI PHI FRATERNITY. Organized at Howard University, 1911.
Grand Basileus, M. W. Bullock, Boston, Mass.
Grand Keeper of Records and Seals, W. H. Mazyck, Washington, D. C.
PHI BETA SIGMA FRATERNITY. Organized Howard University, January 9, 1914.
President, A. W. Mitchell, 417 E. 47th Street, Chicago, Ill.
Secretary-Treasurer, A. A. Austin, 167 W. 145th St., New York City.
ALPHA KAPPA ALPHA SORORITY. Organized at Howard University, 1908.
Supreme Basileus, Mrs. M. Bousfield, Chicago, Ill.
Grammateus, Miss Gladys Pullum, Kansas City, Mo.
DELTA SIGMA THETA SORORITY. Organized at Howard University, 1913.
President, Mrs. Anna J. Thompson, Washington, D. C.
Secretary, Miss Grace I. Woodson, Wilberforce, O.
KAPPA GAMMA KAPPA SORORITY. Organized in New York City, 1913.
RHO PSI PHI SORORITY. Women in Medical Profession.
SIGMA GAMMA RHO SORORITY.
Grand Basileus, Mrs. F. O'Bannon, Louisville, Ky.
Grammateus, Miss N. Pettiford, Terre Haute, Ind.
ZETA PHI BETA SORORITY. Organized at Howard University.
Grand Basileus, Mrs. F. R. Givens.
Grammateus, Miss E. Z. Graves, Richmond, Va.

Organizations for Economic Advancement

NATIONAL NEGRO BUSINESS LEAGUE. Organized 1900.
President, R. R. Moton, Tuskegee Institute, Ala.
Honorary President, J. C. Napier, Nashville, Tenn.
Secretary, A. L. Holsey, 141 W. 41st St., New York City.

Organizations for Professional Advancement

NATIONAL NEGRO INSURANCE ASSOCIATION.
President, J. L. Webb, Hot Springs, Ark.
Secretary, C. E. Steward, Supreme Liberty Life, Chicago, Ill.
NATIONAL NEGRO BANKERS' ASSOCIATION.
President R. R. Wright, Philadelphia, Pa.
Secretary, M. C. Martin, Danville, Va.
INDEPENDENT NATIONAL FUNERAL DIRECTORS' ASSOCIATION.
President, G. W. Saffell, Shelbyville, Ky.
Secretary, R. R. Reed, Chicago, Ill.
NATIONAL TAILORS' ASSOCIATION. Organized 1920.
President, C. Wherton, Richmond, Va.
Secretary, M. K. Tyson, Burlington, N. C.
NATIONAL BEAUTY CULTURIST LEAGUE.
President, Mme. Gold S. Morgan Young, 432 Beale Ave., Memphis, Tenn.
Secretary, Mme. Edna L. Weston, 334 N. Tennessee Ave., Atlantic City, N. J.
ASSOCIATION OF COLORED RAILWAY TRAINMEN.
President, H. O. Gair, Baton Rouge, La.
Secretary, C. A. Askew, Memphis, Tenn.
NATIONAL ASSOCIATION OF HEAD WAITERS.
President, Ralph W. Rowland, Cleveland, O.
Secretary, Norman Dunlap, New York City.
BROTHERHOOD OF SLEEPING CAR PORTERS.
President, A. Philip Randolph, 239 W. 136th St., New York City.
Secretary, A. L. Trotten.

PULLMAN PORTERS' BENEVOLENT ASSOCIATION OF AMERICA.
General Chairman, Perry Parker, Pullman Building, Chicago, Ill.
Secretary, E. M. Graham, Birmingham, Ala.
BROTHERHOOD OF DINING CAR EMPLOYEES.
Grand President, R. B. Lemus, 200 W. 139th St., New York City.
General Secretary-Treasurer, H. D. A. Clark, 501 Morris Ave., The Bronx, New York City.
NATIONAL TECHNICAL ASSOCIATION.
President, C. S. Duke, Chicago, Ill.
Secretary, E. R. Welch, Howard University, Washington, D. C.
NATIONAL ALLIANCE OF POSTAL EMPLOYEES. Organized 1913.
President, H. L. Wilson, St. Louis, Mo.
Secretary, Sidney M. Jackson, 1216 T St., N. W., Washington, D. C.
NATIONAL MEDICAL ASSOCIATION. Organized 1895.
President, P. M. Murray, 2588 7th Ave., New York City.
Secretary, W. G. Alexander, Orange, N. J.
NATIONAL ASSOCIATION OF COLORED GRADUATE NURSES. Organized 1908.
President, Miss Ludie L. Avery, Memphis, Tenn.
Secretary, Mrs. Daisy Dickens, Chicago, Ill.
NATIONAL HOSPITAL ASSOCIATION.
President, H. M. Green, M. D., Knoxville, Tenn.
Secretary, John A. Kenney, M. D., Newark, N. J.
NATIONAL NEGRO BAR ASSOCIATION.
President, R. P. Alexander, Philadelphia, Pa.
Secretary, C. W. Lawrence, Chicago, Ill.
NATIONAL NEGRO PRESS ASSOCIATION.
President, B. J. Davis, Atlanta, Georgia.
Secretary, H. A. Boyd, National Baptist Publishing Board, Nashville, Tenn.
NATIONAL ASSOCIATION NEGRO MUSICIANS.
President, Lillian Lemon, Indianapolis, Ind.
Secretary, J. Wesley Jones, Chicago, Ill.

Organizations for Political Advancement

NATIONAL EQUAL RIGHTS LEAGUE. Organized 1910.
President, M. W. Spencer, Washington, D. C.
Secretary, W. M. Trotter, Boston, Mass.

Organizations in the Interest of Women

INTERNATIONAL COUNCIL WOMEN OF THE DARKER RACES.
President, Mrs. Addie W. Dickerson, Philadelphia, Pa.
NATIONAL ASSOCIATION OF COLORED WOMEN. Organized 1896.
President, Mrs. Sallie W. Stewart, 900 Lincoln Ave., Evansville, Ind.
Secretary, Mrs. Minnie M. Scott, 1112 O St., N. W., Washington, D. C.

Organizations for the General Advancement of the Negro

NATIONAL HEALTH CIRCLE FOR COLORED PEOPLE, INC.
President, J. E. Moorland.
Secretary, Miss Belle Davis, Penn Terminal Building, 370 Seventh Ave., New York City.
THE UNIVERSAL NEGRO IMPROVEMENT ASSOCIATION.
President, Marcus Garvey, Kingston, Jamaica, B. W. I.
THE NATIONAL ASSOCIATION FOR THE ADVANCEMENT OF COLORED PEOPLE.
Organized 1909.
President, J. E. Spingarn, New York City.
Secretary, W. F. White, 69 Fifth Ave., New York City.
NATIONAL URBAN LEAGUE (For Social Service Among Negroes), 1133 Broadway, New York City. Organized October 1911, by the Merger of the Committee for Improving the Industrial Conditions of the Negroes in New York, on Urban Conditions and the National League for the Protection of Colored Women.
Executive Secretary, Eugene Kinckle Jones, New York City.
Industrial Secretary, T. Arnold Hill, New York City.
Southern Field Secretary, Jesse O. Thomas, 239 Auburn Ave., Atlanta, Ga.

DIVISION XLVIII

FRATERNAL ORGANIZATIONS

Secret societies among Negroes may be roughly divided into two classes: the old line societies, such as Masons, the Odd Fellows, and the Knights of Pythias, and the benevolent secret societies, such as the True Reformers, the Grand United Order of Galilean Fishermen and the National Order of Mosaic Templars.

There are over sixty secret and fraternal organizations among Negroes in the United States of a more or less national scope. It is estimated that they have a total membership of about [illegible]. Large sums of money have come into the treasuries of the various secret organizations. The Knights of Pythias have collected over $[illegible] for endowment. There is over $100,000 in the Grand Lodge treasury. A considerable part of the money collected by the orders has been permanently invested.

It is estimated that the Masons have about $[illegible] worth of property; the Odd Fellows, $[illegible]; and the Pythians, $[illegible]. It is probable that altogether the Negro secret societies in the United States own over $20,000,000 worth of property. The Odd Fellows have in New Orleans a building that cost $[illegible], and in Atlanta and Philadelphia, buildings that have cost $[illegible] each. In Indianapolis, New Orleans and Chicago, Knights of Pythias own buildings each worth from $[illegible] to $[illegible]. The Negro secret societies are giving attention to the improvement of the health of their members. The Supreme Lodge of the Knights of Pythias has erected a sanitarium at Hot Springs, Arkansas; the Mosaic Templars and other societies have established health bureaus.

MASONS.

Number of Negro Grand Lodges in the United States, [illegible]. The oldest one is the Prince Hall Grand Lodge of Massachusetts, organized in [illegible]. The first colored lodge was the African Lodge, No. [illegible]. Its warrant was granted from England, September [illegible], 17[illegible], to Prince Hall of Boston, a man of exceptional ability, and formed other colored Masons. The number of Negro Masons in the United States is about [illegible]; Royal Arch, [illegible]; Knights Templar, [illegible]; Nobles of the Mystic Shrine, [illegible]; Ancient Accepted Scottish Rite Masons, [illegible].

[illegible] Club.

Officers:

President, William [illegible], 33°, [illegible] South Park Ave., Chicago, Ill.

Secretary, James A. Jackson, 33°, Department of Commerce, Washington, D. C.

This is an organization of Prince Hall Masons formed to meet the difficulties that newsmen and other travelers who were members of the craft [illegible] from their home lodges, and the lack of maintaining connections [illegible]. [illegible] the Masons of the community in which they happened to be must be [illegible] of the [illegible] of the order.

In 1922 James A. Jackson, after assembling five others authorizing the use of their names, [illegible] Masons, some traveling and others whose interests or business gave them occasion to meet the travelers, approached the different Masonic bodies convening in Washington, and with the assistance of Grand Master [illegible] Parker launched the [illegible] with Bro. King, 33°, as president.

Since then the organization has grown to more than [illegible] members and has proven to be a valuable instrument of contact between the profession and [illegible]. It has also become a valuable adjunct in the fight against clandestine Masonry.

Imperial Council Ancient Egyptian Arabic Order of Nobles of The Mystic Shrine.

Only York Rite Masons who have reached the Knights Templar degree or Scottish Rite Masons who have reached the degree of Sublime Princes of the Royal Secret of the 32nd degree are eligible for membership in the Mystic Shrine.

Officers:

Imperial Potentate, Harry [illegible], New York City.

Imperial Recorder, [illegible] H. Williams, [illegible], Jersey City, N. J.

Ancient and Accepted Scottish Rite Masons.

Officers of Northern Jurisdiction:

Most Puissant Sovereign Grand Commander, [illegible] Thomas, Indianapolis, Ind.

Secretary General, [illegible] Bishop, Wilmington, Del.

Officers of Southern Jurisdiction:

Most Puissant Sovereign Grand Commander, William W. Allen, Baltimore, Md.

Secretary General, James T. [illegible], [illegible] Eleventh St., N. W., Washington, D. C.

International Conference Knights Templar.

Officers:

President, Albert B. Lee, Champaign, Ill.

Secretary, William H. Perry, [illegible] W. Chestnut St., Louisville, Ky.

Royal Arch Masons.

Officers:

President, W. T. [illegible], New York City.

Secretary, James O. [illegible], Washington, D. C.

Ancient York Rite Masons.

Officers of National Grand Lodge of Free and Accepted York Rite Masons.

National Grand Secretary, [illegible] J. Simmons, Atlanta, Ga.

Grand Masters Association, A. F. & A. Masons.

Officers:

President, W. T. Wood, Birmingham, Ala.

Secretary, T. B. [illegible], Nashville, Tenn.

ODD FELLOWS.

Peter Ogden was the founder of the Order of Odd Fellows among Negroes in the United States. He had joined the Grand United Order of Odd Fellows of England, and secured a charter for the first Negro Lodge, Philomethean No. 646, of New York, which was set up March 1, 1843.

Negro Odd Fellows in America are under the jurisdiction of England and are regularly represented in the general meetings of the Order. Membership is over 300,000.

Grand Master, E. H. Morris, 219 S. Dearborn St., Chicago, Ill.
Grand Secretary, James F. Needham, Twelfth and Spruce Sts., Philadelphia, Pa.

KNIGHTS OF PYTHIAS OF NORTH AMERICA, SOUTH AMERICA, EUROPE, ASIA, AFRICA AND AUSTRALIA.

Colored Order was organized in Washington, D. C., February 19, 1864.
The membership is over 250,000.
The Uniform Rank has over 400 companies, and over 25,000 members.
Supreme Chancellor, S. W. Green, 226 South Robertson St., New Orleans, La.
Supreme Keeper of Records and Seals, Dr. E. E. Underwood, Frankfort, Ky.

KNIGHTS OF PYTHIAS (EASTERN AND WESTERN HEMISPHERE.)

Meets biennially.
Supreme Chancellor, W. Ashbie Hawkins, Baltimore, Md.
Supreme Keeper of Records and Seals, G. E. Gordon, Boston, Mass.

SUPREME CIRCLE OF BENEVOLENCE.

Supreme Ruler, J. H. Watson, Albany, Ga.
Secretary-Treasurer, Rev. W. F. Satterwhite, Albany, Ga.

IMPROVED BENEVOLENCE AND PROTECTIVE ORDER OF ELKS OF THE WORLD.

Organized by B. F. Howard at Cincinnati, June 10, 1899. Has 400 lodges and over 100,000 members. Assets, $1,500,000.
Grand Exalted Ruler, J. Finley Wilson, Washington, D. C.
Grand Secretary, J. E. Kelley, Birmingham, Ala.

AMERICAN WOODMEN.

Membership, 100,000; assets, $1,000,000.
Supreme Commander, E. W. D. Abner, Denver, Col.
Supreme Clerk, L. H. Lightner, Denver, Col.

UNITED ORDER OF TRUE REFORMERS.

Organized 1881, Headquarters at Richmond, Va.
Grand Worthy Master, Lee Trent, Richmond, Va.
Grand Worthy Secretary, Mrs. L. L. Steward, Richmond, Va.

WOODMEN OF UNION. Organized 1915, 20,000 members.
Supreme President, E. A. Kendall, Hot Springs, Ark.
Supreme Custodian, J. L. Webb, Box 672, Hot Springs, Ark.

GRAND UNITED ORDER OF FISHERMEN OF GALILEE. Organized 1856.
National Grand Master, Thomas W. Turner, New York City.
National Grand Recorder, Nettie C. Holland, New York City.

GRAND UNITED ORDER OF GALILEAN FISHERMAN. Organized at Baltimore, Md., 1865.
Supreme Ruler, J. P. Evans, Baltimore, Md.
Secretary, J. B. Lee, Washington, D. C.

UNITED BROTHERS OF FRIENDSHIP AND SISTERS OF THE MYSTERIOUS TEN.

Organized 1854. Chartered by Legislature of Kentucky, 1861.
First Charted regulary constituted Negro Society South of the Ohio River.
National Grand Master, H. C. Russell, Frankfort, Ky.
National Grand Secretary, H. C. McGruder, Texas.

THE ST. JOSEPH'S AID SOCIETY. Organized 1896. Members 100,000.
Supreme Chief, T. H. B. Walker, 1150 Darwin St., Jacksonville, Fla.
Supreme Secretary, Scott Bartlett

ANCIENT ORDER OF THE CHILDREN OF ISRAEL OF NORTH AMERICA.
Right Worthy Father of Israel, A. A. Miller, Norfolk, Va.

UNITED ORDER OF GOOD SHEPHERDS. Organized 1906.
Supreme Grand President, G. W. Chandler, Montgomery, Ala.
Supreme Grand Secretary, Mrs. S. L. Duncan, Montgomery, Ala.

GRAND UNITED ORDER OF TENTS OF J. R. GIDDINGS AND JOLLIFEE UNION.
President and Secretary, Mrs. Adaline M. Ward, Norfolk, Va.

INDEPENDENT ORDER OF J. R. GIDDINGS AND JOLLIFEE UNION.

Organized, Boston, 1919.
Senior Matron, Mrs. Mary Johnson, Lakewood, N. J.
Worthy Grand Secretary and Organizer, Mrs. Bessie Waddell, 681 Shawmut Ave., Boston, Mass.

ROYAL KNIGHTS OF KING DAVID. Organized, 1884, at Durham, N. C., 26,000 members.
Supreme Grand Master, J. L. Pearson, Durham, N. C.
Supreme Grand Scribe, W. G. Pearson, Durham, N. C.

IMPROVED BENEVOLENT ORDER OF REINDEER. Organized 1922.
Grand Dictator, J. C. Johnson, Atlantic City, N. J.
Grand Secretary, John M. Stout, Newark, N. J.

GOOD SAMARITANS AND DAUGHTERS OF SAMARIA.
R. W. N. G. Chief, W. H. Brown, Bristol, Tenn.
National Secretary, Mrs. E. P. Diggs, Leesburg, Va.

BENEVOLENT PROTECTIVE HERD OF BUFFALOES OF THE WORLD.
Grand Exalted Ruler, James Chapman, New York, N. Y.
Grand Accountant, Ruth Choate, Portsmouth, Va.

ANCIENT INDEPENDENT ORDER OF MOSES.
Grand Master, C. C. Carter.

IMPROVED BENEVOLENT PROTECTIVE ORDER OF THE MOOSE OF THE WORLD.
Supreme Noble Queen, Mrs. Octavia Washington, Baltimore, Md.
Supreme Secretary, Mrs. Rebecca Ridley, New York City.

MODERN MOSIAC TEMPLARS OF AMERICA.
Organized 1882. Membership 200,000.
National Grand Master, Scipio A. Jones, Little Rock, Ark.
National Grand Scribe and Treasurer, R. L. Reynolds, Little Rock, Ark.

KNIGHTS AND DAUGHTERS OF TABOR. Organized 1871.
I. C. G. M., Dr. E. J. Turner, Columbus, Ga.
I. C. G. S., J. E. Herriford, Kansas City, Mo.

INDEPENDENT ORDER OF ST. LUKE.
Organized 1867. Has 75,000 members, operates the St. Luke Bank in Richmond.
Right Worthy Grand Chief, Mrs. Mildred McCormick, Baltimore, Md.
Right Worthy Grand Secretary-Treasurer, Mrs. Maggie L. Walker, Richmond, Va.

ANCIENT UNITED KNIGHTS AND DAUGHTERS OF AFRICA.
National Grand Master, E. L. Patillo, St. Louis, Mo.
National Grand Secretary, Mrs. O. H. Porterfield, St. Louis, Mo.

GRAND UNITED ORDER OF BROTHERS AND SISTERS, SONS AND DAUGHTERS OF MOSES. Organized 1868.
Grand Master, Solomon Bond, 527 Orchard St., Baltimore, Md.
Grand Treasurer, A. A. Spriggs, Baltimore, Md.

GRAND UNITED ORDER SONS AND DAUGHTERS OF PEACE.
Organized 1900, at Newport News, Va.
S. G. C., Rev. S. A. Howell, 548 25th St., Newport News, Va.
W. G. General Manager, Rev. T. S. Crayton, 548 25th St., Newport News, Va.

ROYAL CIRCLE OF FRIENDS OF THE WORLD.
Organized 1909, at Helena, Ark., by Dr. R. A. Williams.
Membership of about 50,000.
Supreme President, Dr. R. A. Williams, Chicago, Ill.
Supreme Secretary, W. T. Daniels, Texarkana, Ark.

IMPROVED ORDER OF SAMARITANS.
Members, 50,000.
Grand Chief, T. K. Persley, Macon, Ga.
Grand Secretary, W. H. Harris, Athens, Ga.

AFRO-AMERICAN SONS AND DAUGHTERS. Organized, 1924.
President, Dr. L. T. Williams, Yazoo City, Miss.
Secretary and Custodian, T. J. Huddleston, Yazoo City, Miss.

DIVISION XLIX

INSTITUTIONS IN THE SOUTH FOR NEGRO JUVENILE DELINQUENTS OR WHICH RECEIVE THEM

- ALABAMA
  - Alabama Reform School for Negro Boys, Mt. Meigs.
  - Reform School for Negro Girls, Mt. Meigs
- ARKANSAS
  - Negro Boys Industrial School, Pine Bluff
- DELAWARE
  - Industrial School for Colored Girls, Marshalltown
- DISTRICT OF COLUMBIA
  - Industrial Home School for Colored Children
  - National Training School for Girls
  - National Training School for Boys
- FLORIDA
  - Florida Industrial School for Boys, Marietta
  - Florida Industrial School for Colored Girls, Ocala
- GEORGIA
  - Bibb County Juvenile Detention Home, Macon
  - Chatham County Industrial Farm for Boys, Savannah
  - Georgia Training School for Boys, Milledgeville
  - Fulton County Industrial Farm, Atlanta, (Colored Division)
  - Richmond County Reformatory Institute, Augusta
- KENTUCKY
  - State House of Reform, Greendale (both sexes)
  - Louisville and Jefferson County Children's Home, Louisville (both sexes)
- MARYLAND
  - House of the Good Shepard for Colored Girls, Baltimore
  - House of Reformation for Colored Boys, Cheltenham
  - Industrial Home for Colored Girls, Melvale
- MISSOURI
  - Missouri Reformatory for Boys, Boonville
  - Bellefontaine Farms, Florissant (Males)
  - State Industrial Home for Negro Girls, Tipton
- NORTH CAROLINA
  - Forsyth County Reformatory for Boys, Winston-Salem
  - State Training School for Delinquent Negro Boys, Rockingham
  - State Training School for Delinquent Negro Girls, Efland
  - Morrison Training School for Negro Boys, Hoffman
- OKLAHOMA
  - State Reformatory, Granite (Males)
  - State Training School for Negro Boys, Boley
- SOUTH CAROLINA
  - State Reformatory for Negro Boys, Columbia
  - Fairwold Industrial School for Colored Girls, Columbia
- TENNESSEE
  - Hamilton County Industrial School and Farm, East Chattanooga, (both sexes)
  - Knox County Industrial School, Knoxville, (both sexes)
  - Shelby County Industrial School, Bartlett, (both sexes)
  - State Training and Agricultural School for Boys, Pikeville (Colored Dept.)
  - Tennessee Vocational School for Negro Girls, Nashville.
- TEXAS
  - Harris County Training School for Colored Delinquent Youths, Houston
  - Industrial Training School and Farm for Delinquent Girls, Houston,
  - State Juvenile Training School, Gatesville (Males)
- VIRGINIA
  - Industrial Home for Wayward Girls, Peaks Turnout.
  - Virginia Manual Labor School for Colored Boys, Hanover
- WEST VIRGINIA
  - West Virginia Industrial School for Colored Girls, Huntington
  - West Virginia Industrial School for Colored Boys, Lakin.

DIVISION L

HOSPITALS AND NURSE TRAINING SCHOOLS

Educational Facilities for Colored Nurses—A summary of the result of a study of educational facilities for colored nurses made in 1924 by the "Hospital Library and Service Bureau" of the American Conference on Hospital Service gives:

Accredited Nurse Training Schools admitting colored students	54
Accredited Nurse Training Schools not admitting colored students	1588
Hospitals using colored graduate nurses	66
Hospitals using colored graduate nurses as "specials"	60
Hospitals not using colored graduate nurses regularly	1576
Hospitals not using colored graduate nurses as "specials"	1582
Departments of health employing colored nurses	59
Departments of health not employing colored nurses 58 plus per cent replies	489
Health departments reporting sufficient colored nurses to meet the demand	132
Health departments reporting insufficient supply of colored nurses	24
Visiting nurse associations reporting use of colored nurses	19
Those stating preference for colored nurses for visiting nursing among colored	9
Hospitals using colored internes	21
Hospitals not using colored internes	1640

There are now some 190 hospitals and nurse training schools operated for Negroes. With a few exceptions, they are conducted by Negroes. Their names and locations follow:

ALABAMA

Burwell's Infirmary, Selma
Cottage Home Infirmary and Nurse Training School, Decatur
Fraternal Hospital, Montgomery
George Cleveland Hall Hospital, Birmingham
Government Hospital for Disabled Soldiers, Tuskegee
Hale's Infirmary, 325 Lake St., Montgomery
Home Hospital, Birmingham
John A. Andrew Memorial Hospital, Tuskegee Institute
Negro Baptist Hospital, Voeglin St., Selma
Northside Hospital, Birmingham
Sanitarium Oakwood Junior College, Huntsville
Talladega College Hospital, Talladega
Tuggle Institute Hospital, Birmingham
Virginia McCormick Hospital, A. and M. College, Normal

ARIZONA

Booker T. Washington Hospital, Phoenix

ARKANSAS

Bush Memorial, Little Rock
Circle of United Links, State Hospital for Negroes, Pine Bluff
Fraternal Hospital, 815 W. 9th St., Little Rock
Jamison Hospital, Texarkana
Lucy Memorial Hospital, 15th and State Sts., Pine Bluff
Pythian Sanitarium, 3 Malvern Ave., Hot Springs
Royal Circle of Friends Hospital, Hot Springs
Woodmen of Union Hospital, Hot Springs

CALIFORNIA

Dunbar Hospital, Occidental Blvd., near Temple, Los Angeles

COLORADO

National Sanitarium for Colored, Colorado Springs
The Lincoln Sanitarium, Colorado Springs

DISTRICT OF COLUMBIA

Carson's Private Hospital, Washington
Curtis' Private Sanitarium, Washington
Dowling's Private Eye Hospital, Washington
Freedmen's Hospital, Washington

FLORIDA

Blue Circle Hospital, Palatka
Brewster Hospital, Jacksonville
Christian Hospital, Miami
City Hospital for Colored, Lakeland
Clara Frye Hospital, Tampa
McLeod Hospital of Bethune-Cookman College, Daytona
Mercy Hospital and Nurse Training School, Ocala
Nurse Training Department A. and M. College, Tallahassee
Pine Ridge Hospital, West Palm Beach
Venzuella E. Small Hospital, 1611 Mitchell St., Tampa.

GEORGIA

Americus Colored Hospital, Americus
Brookhaven Sanitarium, Rome
Bruce Hospital, 826 8th St., Augusta
Charity Hospital, Savannah
Dunbar Hospital, 185½ Mitchell St., Atlanta
Dwelle's Sanitarium, Atlanta
East Side Sanitarium, Savannah
Fair Haven Hospital, Morris Brown University, Atlanta
Frederick and Strickland Hospital, Lake Park Road and South St., Valdosta
Georgia Infirmary, Savannah
Lamar Wing Hospital and Nurse Training School, Augusta
Lundy Colored Hospital, Macon
McVicar Hospital, Spelman College, Atlanta
Mercy Hospital, 30 Younge St., Atlanta
The Statesboro Hospital, Statesboro
W. A. Harris Memorial Hospital, 975 Hunter St., Atlanta

ILLINOIS

Evanston Sanitarium, 1818 Asbury Avenue, Evanston
Provident Hospital, Chicago
The Home Sanitarium, Jacksonville
The John T. Wilson Hospital, 34th St., and Rhodes Ave., Chicago
Willis Hydro-Therapeutic Sanitarium, 4720 S. Parkway, Chicago.

INDIANA

McMitchell Sanitarium, Gary
St. John Hospital, Gary
Southern Sanitarium, Martinsville

KANSAS

Douglas Hospital and Teacher Training School, Kansas City
Kansas Vocational School Hospital, Topeka
Mitchell Hospital, Leavenworth

KENTUCKY

Anderson Sanitarium, Somerset
Booker T. Washington Hospital, Middlesboro
Citizen's National Hospital, Louisville
Colored Annex Mercy Memorial Hospital, Paris
King's Daughters Hospital, Shelbyville
Red Cross Sanitarium, Louisville

CARNEGIE LIBRA
TUSKEGEE INSTITUTE

LOUISIANA

Charity Hospital, New Orleans
Flint-Goodrich Hospital, New Orleans
Southern University Hospital, Scotlandville

MARYLAND

Provident Hospital, Baltimore
Tuberculosis Hospital for Colored, Baltimore
Victory Hospital, Baltimore

MICHIGAN

Dunbar Memorial Hospital, 212 Frederick Ave., Detroit
Good Samaritan Hospital, Palmer and Baubien Sts., Detroit
Mercy Hospital, 248 Winder St., Detroit

MISSISSIPPI

Afro-American Sons and Daughters Hospital, Yazoo City
Colored Hospital, Lexington
Dr. Miller's Hospital, Yazoo City
Nurse Training Dept., Alcorn College, Alcorn
Plantation Hospital, Delta and Pine Land Company, Scott
Rosedale Colored Hospital, Rosedale
The Dumas Infirmary, Natchez

MISSOURI

City Hospital No. 2, Sedalia
City Public Hospital for Colored, Garrison and Lawton Ave., St. Louis
Colored Maternity Home and Infirmary, 2916 Lucas Ave., St. Louis
Kansas City Colored Hospital, Kansas City
People's Hospital, 3447 Pine St., St. Louis
St. Louis City Hospital No. 2, St. Louis
Wheatley Provident Hospital, Paseo and 18th Sts., Kansas City

NEW JERSEY

Kenney Memorial Hospital, 123 W. Kinney St., Newark
Wright Sanitarium and Maternity Home, 768 High St., Newark

NEW MEXICO

Hawkins Sanitarium, Box 252, Silver City

NEW YORK

Lincoln Hospital, Concorn Ave. and E. 141st St., New York
International Hospital, 2348 7th Ave., New York City

NORTH CAROLINA

Blue Ridge Hospital, Asheville
Colored Hospital and Sanitarium, Asheville
County Hospital for Colored, Gastonia
Good Samaritan Hospital, Charlotte
Johnston County Hospital, Smithfield
Leonard Hospital, Shaw University, Raleigh
Lincoln Hospital, Durham
N. B. Duke Memorial Orthopaedic Hospital, Gastonia
Negro Community Hospital and Nurse Training School, Wilmington
Quality Hill Sanitarium, Monroe
Richardson Memorial Hospital, Greensboro
Rivera Clinic, Mt. Olive
St. Agnes Hospital, St. Augustine School, Raleigh
Slater Hospital, Winston-Salem
Wilson Hospital, Wilson

OHIO

Alpha Hospital, Corner Long and 17th Sts., Columbus
Colley Private Hospital, Cincinnati
Dr. H. R. Hawkins' Sanitarium, 627 E. Main St., Xenia
Mercy Hospital and Nurse Training School, 612 W. 6th St., Cincinnati
Tawawa Hospital, Wilberforce

OKLAHOMA

Bryant Clinic, Tulsa
City Hospital, Boley
City Hospital for Colored, Muskogee
Dr. Conrad's Sanitarium, Guthrie
Great Western Hospital, 225 E. 2nd St., Oklahoma City
Hubbard Memorial Clinic, Tulsa
Maurice Willows Hospital, Tulsa
Park Sanitarium, Guthrie
Wilson Sanitarium, Tulsa

PENNSYLVANIA

Frederick Douglas Memorial Hospital and Nurse Training School, Philadelphia
Mercy Hospital and School for Nurses, Philadelphia

SOUTH CAROLINA

Benedict College Hospital, Columbia
Booker T. Washington Hospital, Voorhees N. and I. School, Denmark
Brewer Normal School Hospital, Greenwood
Colored Hospital, Georgetown
Colored Hospital and Nurse Training School, Charleston
County Negro Hospital, Spartanburg
Lee Hospital, Summerville
Nurse Training Dept., State College, Orangeburg
Palmetto Tuberculosis Sanitarium, Columbia
Provident Hospital, Spartansburg
St. Luke Hospital, Green Ave. and Jenkins St., Greenville
The Good Samaritan Hospital, Columbia
Waverly Hospital, Columbia
Workmen's Benevolent Hospital, Greenville

TENNESSEE

Brookhaven Hospital, Jackson
Collins Chapel Hospital, Memphis
Colored Hospital, Conway
Cottage Hospital, 1211 Cedar St., Nashville
Eliza B. Wallace Memorial Hospital, Knoxville College, Knoxville
George W. Hubbard Hospital, Nashville
Jane Terrell Baptist Hospital, 698 Williams Ave., Memphis
Lynkrest Sanitarium, Bartlett
Maury County Negro Hospital, Columbia
McMillan Infirmary, 709 Cedar St., Nashville
Mercy Hospital, Bristol
Millie E. Hale Hospital, 523 7th Ave., Nashville
Old Folks Home and Hospital, Memphis
St. Anthony's Hospital for Colored, Memphis
The Home Infirmary, Clarksville
Waldon Hospital, Chattanooga

TEXAS

Booker T. Washington Sanitarium, Ft. Worth
Dr. Sheppard's Sanitarium, 214 N. Wellington St., Marshall
Houston Negro Hospital, Houston
McMillan Sanitarium, Dallas
Moore Sanitarium, 4050 Avenue N., Galveston
Prairie View School Hospital, Prairie View
The Hubbard Sanitarium, Galveston
The Standard Sanitarium Bath House, Marlin

VIRGINIA

Burrell-Memorial Hospital, Roanoke
Dixie Hospital, Hampton
Epps Memorial Hospital, Petersburg
Loulie Taylor Letcher Memorial Hospital, St. Paul N. and I. School, Lawrenceville
Piedmont Sanitarium, Richmond
Richmond Hospital, Richmond
St. Philips Hospital, Richmond
The Sarah G. Jones Memorial Hospital and Nurse Training School, Richmond
Tidewater Hospital, Norfolk
Whittaker Memorial Hospital, Newport News

WEST VIRGINIA

Barnett Hospital, Huntington
Harrison Hospital, Kimball
Henrietta Dismukes Hospital, Kimball
Lomax Sanitarium, Bluefield
Mercer Hospital, Bluefield
State Colored Tuberculosis Sanitarium, Denmar

DIVISION LI

TOWNS AND SETTLEMENTS

Negro Towns and Settlements in the United States

There is a considerable number of towns and settlements populated and governed entirely or almost entirely by Negroes. The names and locations of these towns and twenty-two of these settlements follow:

TOWNS

		Population
Alabama:		
Cedarlake	Morgan County	300
Greenwood Village	Macon County	1,000
Hobson City	Calhoun County	350
Plateau	Mobile County	1,500
Shepherdsville	Dallas County	
Arkansas:		
Biscoe	Prairie County	700
Edmondson	Crittenden County	300
Gould	Lincoln County	
McGhee	Desha County	
Thomasville		
California:		
Abila		
Allensworth	Tulare County	500
Bowles	Fresno County	
Victorville	San Bernardino County	200
Florida:		
Eatonville	Orange County	200
New Monrovia	Palm Beach County	150
Georgia:		
Archery	Sumter County	
Burroughs	Chatham County	200
Cannonville	Troup County	200
Greenough	Mitchell County	
Leroy	Burke County	
Illinois:		
Brooklyn	Schuyler County	3,000
Robbins	Cook County	500
Kansas:		
Nicodemus	Graham County	300
Kentucky:		
Camp Nelson, New Zion	Scott County	175
Maryland:		
Lincoln	Prince George County	250
Highland Beach	Anne Arundel County	200
Brentwood	Prince George County	500
Michigan:		
Idlewild	Lake County	150
Marlborough		
Mississippi:		
Expose	Marion County	
Mound Bayou	Bolivar County	700
Mt. Carmel	Bolivar County	700
Renova	Bolivar County	150
Jefferson Davis		100
New Jersey:		
Gouldtown	Cumberland County	250
Lawntown	Camden County	2,000
Whitesboro, near Cape May		100
Springtown	Cumberland County	200
New Mexico:		
Blackdom		
New York:		
Sandy Ground		800
Richmond Borough		
Staten Island		800
North Carolina:		
Columbia Heights, suburb of Winston-Salem		
Method, near Raleigh		
Oberlin, suburb of Raleigh		
Ohio:		
Harford	Franklin County	
Oklahoma:		
Boley	Okfuskee County	3,000
Bookertee		

Oklahoma: (Continued)		Population
Grayson	Okmulgee County	411
Langston	Logan County	339
Lima	Seminole County	200
Mantu		100
Porter	Wagoner County	637
Redbird	Wagoner County	500
Rentiesville	McIntosh County	411
Taft	Muskogee County	352
Tatums	Carter County	200
Tullahassee	Wagoner County	350
Vernon	McIntosh County	150
South Carolina:		
Booker Washington Heights, near Columbia	Richland County	
Tennessee:		
Hortense	Dickinson County	
New Bedford, near Chattanooga	Hamilton County	
Texas:		
Andy	Cherokee County	
Booker	Red River County	
Independence Heights	Houston County	
Kendleton	Colorado County	
Mill City	Dallas County	
Oldham	Houston County	300
Roberts		
Union City		
Virginia:		
Almarg	Pittsylvania County	200
Coardtown	Accomac County	400
Hare Valley	Northampton County	500
Ocean Grove	Norfolk County	
Titustown	Norfolk County	
Truxton	Norfolk County	
West Virginia:		
Institute	Kanawha County	600

SETTLEMENTS

Alabama:		
Baldwin Farms	Macon County	
Benson	Tallapoosa County	200
Moffatt	Bibb County	
Southern Improvement Company Settlement	Macon County	
Arkansas:		
Peace	Cleveland County	
Colorado:		
Dearfield	Wald County	
Indiana:		
Bassett Settlement	Howard County	
Cabin Creek Settlement	Randolph County	
Greenville Settlement	Randolph County	
Lost Creek Settlement	Vigo County	
Roberts Settlement	Hamilton County	
Weaver Settlement	Grant County	
Michigan:		
Calvin Township	Cass County	800
Mississippi:		
Des Velente		800
Chambers	Bolivar County	
Africa	Coahoma County	
Nebraska:		
Brownlee	Cherry County	
New Jersey		
Snow Hill	Camden County	1,250
Ohio:		
Long	Drake County	200
McIntyre	Jefferson County	
Randolph	Mercer County	
Wilberforce	Green County	300

DIVISION LII

SOCIAL SERVICE CENTERS FOR NEGROES

- Annapolis, Md.
  - Community House, Asbury M. E. Church
- Atlanta, Ga.
  - Herndon Community Center and Day Nursery, 44½ Dover St.
  - Institutional Church for the Colored People of Atlanta, Courtland and Houston Sts.
  - Neighborhood Union, Morehouse College.
- Auburn, N. Y.
  - Booker T. Washington Colored Community Center, 24 Chapman Ave.
- Augusta, Ga.
  - Bethlehem House
- Baltimore, Md.
  - Colored Children's Day Nursery (with settlement activities), 923 Druid Hill Ave.
  - Community House Sharp St. M. E. Church.
- Beloit, Wis.
  - Community Center, St. Paul Ave.
- Birmingham, Ala.
  - Bethlehem House.
- Boston, Mass.
  - Harriet Tubman House, 25 Holyoke St.
  - Park Memorial (Social work with colored people under a special committee), Berkley and Appleton Sts.
  - Robert Gould Shaw House, 6 Hammond St.
  - St. Augustine and St. Martin's Mission, Lenox St.
- Brooklyn, N. Y.
  - Lincoln Settlement, 105 Fleet Place
  - Mission House for Colored People, 449 Hudson Ave.
- Buffalo, N. Y.
  - Friendship Home, 300 Jefferson Ave.
- Charleston, W. Va.
  - Mattie V. Lee Home, Donally St.
- Chattanooga, Tenn.
  - Bethlehem House.
- Chicago, Ill.
  - Louise Training School for Boys, 6130 Ada St.
  - Phyllis Wheatley Home, 5128 S. Michigan Blvd.
  - Olivet Baptist Church (Institutional). 31st St. and South Parkway.
  - Working Girls' Home, 3015 Prairie.
- Cleveland, Ohio
  - Christian Community Center, 2712 Scovil Ave.
  - Cleveland Community Center, 2352 East 40th St.
  - Neighborhood Association, 2239 East 38th St.
  - Phyllis Wheatley Association, East 40th St. and Central Ave.
- Cincinnati, Ohio
  - Michael H. Shoemaker Health and Welfare Center, 667 West Fourth St.
  - Washington Terrace Model Community, Chapel St. and Central Ave.
- Dallas, Texas
  - Community Center of Boynton M. E. Church.
  - Homemakers Community Center, State St. and Washington Ave.
- Dayton, Ohio
  - Colored Women's Industrial Union
  - Linden Community Center.
- Des Moines, Iowa
  - Colored Community Service Center, 13th and Crocker Sts.
- Detroit, Mich.
  - Community Center and Day Nursery, 553 Columbia St.
- East Orange, N. J.
  - East Orange Social Settlement, 374 Main St.
- Erie, Pa.
  - Booker T. Washington Center
- Fort Worth, Texas
  - Mt. Gilead Baptist Church (Institutional).
- Gary, Ind.
  - John Stewart Memorial Settlement House, 15th Ave. and Massachusetts St.
- Germantown, Pa.
  - Penn Club for Boys, 34 School Lane
  - Phyllis Wheatley Recreation Center, Haines and Morton Sts.
- Greenville, S. C.
  - The Phyllis Wheatley Center, Broad and Gas Sts.
- Hampton, Va.
  - Locust Street Social Settlement, 320 Locust St.
- Houston, Texas
  - Bethlehem Neighborhood House.
  - Social Service Center, 411½ Milam St.
  - Victory Community Center, 714½ Prairie Ave.
- Indianapolis, Ind.
  - Flanner House, 802-814 Northwest St.
- Jacksonville, Fla.
  - The Colored Institutional Church.
- Jamaica, N. Y.
  - Dunbar Community Center.
- Kansas City, Mo.
  - Garrison Square Field House, 4th St. and Forest Ave.
- Keokuk, Iowa
  - Young Women's Christian Industrial Mission, 1324 Main St.
- Los Angeles, Calif.
  - Sojourner Truth Industrial Home for Young Women, 1119 Adams St.
- Louisville, Ky.
  - Booker T. Washington Community Center, 834 Magazine St.
  - The Presbyterian Colored Mission, 644 Preston St.
- Memphis, Tenn.
  - Industrial Settlement House, 366 S. Driver St.
  - Plymouth Community House, 762 Walker Ave.
  - Memphis Community Center, 546 Beale Ave.
- Middletown, Ohio
  - Colored Community Center.
- Minneapolis, Minn.
  - Phyllis Wheatley House, 8th and Aldrich Aves.
- Nashville, Tenn.
  - Bethlehem House, Tenth Ave. and Cedar St.
- Newark, N. J.
  - Friendly Neighborhood House, 206 W. Kinney St.
- New Orleans, La.
  - Colored Working Girls' Home, 223 Liberty St.
  - Christian Social and Community Center, 2132 Third St.
- New York, N. Y.
  - Club Carolina (Working Girls' Home), 262 W. 127th St.
  - Columbus Hill Community Center, 224 W. 63rd St.
  - Katie Ferguson House, 162 W. 130th St.
  - Lincoln House, (Colored Peoples' Branch of Henry Street Settlement).

The New York Colored Missions, 225-227 W. 30th St.
St. Cyprian's, 175-177 W. 63rd St.
St. John's Working Girls' Home, 132 W. 131st St.
St. Phillip's Parish House, 218 W. 133rd St.
Utopia Neighborhood Club, 170 W. 130th St.
Omaha, Neb.
Negro Social Settlement, 2915 R. St.
Philadelphia, Pa.
Chapel of St. Simon the Cyrenian, 22nd and Reed Sts.
Eight Ward Settlement House, 922 Locust St.
Mt. Olivet Community Center, 42nd and Wallace Sts.
Phyllis Wheatley Social Center, 1024 Lombard St.
St. Gabriel's P. E. Mission, 3629 Market St.
St. Martin's Guild, P. E. Chapel of St. Michael and All Angels. Wallace below 43rd St.
St. Mary's P. E. Mission, Bainbridge below 19th St.
The Star Center, 725-729 Lombard St.
The Whittier Center, 2133 Oxford St.
Pittsburgh, Pa.
Morgan Community Center, 5 Fullerton St.
Poughkeepsie, N. Y.
Christian Community Center, 69 Catherine St.
Richmond, Ind.
J. M. Townsend Recreation Community Service, 18 N. 5th St.
St. Louis, Mo.
Mound City Social Settlement, 2343 Randolph St.
United Missions Social Settlement, 1413 Lucas St.
St. Paul, Minn.
Christian Community Center, 603 W. Central Ave.
Springfield, Mass.
St. John's Congregational Church (Institutional) Terre Haute, Ind.
Phyllis Wheatley Home, 458 S. 16th St.
Toledo, Ohio
Working Girls' Home, 533-535 Dorr St.
Wilmington, Del.
Delmar Thomas Garrett Settlement.
Winston-Salem, N. C.
Bethlehem House.
Youngstown, Ohio
Booker T. Washington Settlement, 962 Federal St.

National Urban League for Social Service Among Negroes

1133 Broadway, New York City

Location Affiliated Branches

Albany, N. Y.
Interracial Council, 51-53 Chapel St.
Akron, Ohio
Association for Colored Community Work, 193 Perkins St.
Atlanta, Ga.
Urban League, 239 Auburn Ave., N. E.
Baltimore, Md.
Urban League, 521 McMechen St.
Boston, Mass.
Urban League, 119 Camden St.
Brooklyn, N. Y.
Urban League, 105 Fleet Place
Buffalo, N. Y.
Urban League, 357 William St.
Canton, Ohio
Urban League, 819 Liberty St., S. E.
Chicago, Ill.
Urban League, 3032 S. Wabash Ave.
Cincinnati, Ohio
Negro Civic Welfare Committee, 1041 Cutter St.
Cleveland, Ohio
Negro Welfare Association, 2554 E. 40th St.
Columbus, Ohio
Urban League, 681 E. Long St.
Detroit, Mich.
Urban League, 606 Venor Highway, E.
Englewood, N. J.
League for Social Service Among Colored People, Social Service Federation
Ft. Wayne, Ind.
Wheatley Social Center, 421 Douglas Ave.
Hartford, Conn.
Women's League, Inc., 22 Avon St.
Jacksonville, Fla.
Negro Welfare League, 709 Broad St.
Kansas City, Mo.
City Urban League, 1731 Lydia Ave.
Los Angeles, Calif.
Urban League, 2504 Central Ave.
Louisville, Ky.
Urban League, 606 W. Walnut St.
Milwaukee, Wis.
Urban League, 631 Vliet St.
Minneapolis, Minn.
Urban League, 424 Second Ave., South
Newark, N. J.
Urban League, 57 W. Market St.
New London, Conn.
Negro Welfare Council, 39 Tilley St.
New York City
Urban League, 202 W. 136th St.
Omaha, Neb.
Urban League, 1010 N. 24th St.
Philadelphia, Pa.
Armstrong Association, 1434 Lombard St.
Pittsburgh, Pa.
Pittsburgh Urban League, 806 Wylie Ave.
Plainfield, N. J.
Urban League, 741 Webster Place
Richmond, Va.
Urban League, 2 W. Marshall St.
St. Louis, Mo.
Urban League, 615 N. Jefferson Ave.
St. Paul, Minn.
Urban League, 419 Wabasha St.
Seattle, Wash.
South Norwalk, Conn.
Urban League
Urban League, 1712-24th Ave.
Springfield, Ill.
Urban League, 1530 E. Capitol St.
Springfield, Mass.
Dunbar Community League, Inc., 643 Union St.
Tampa, Fla.
Urban League, 1602 Pierce St.
Toledo, Ohio
Frederick Douglas Community Association, 16 North Tenth St.
Warren, Ohio
Urban League, 715 E. Market St.
Waterbury, Conn.
Pearl Street Community Center, 81 Pearl St.
Westfield, N. J.
Urban League, 417 W. Broad St.
White Plains, N. Y.
Welfare League for Colored People 65 Grove St.
Worcester, Mass.
Interracial Council, Y. W. C. A., 6 Chatham St.

DIVISION LIII

NEWSPAPER DIRECTORY

In 1863, there were only two newspapers in the United States published by colored persons. The first Negro newspaper published in the South, The Colored American, began publication at Augusta, Georgia, the first week in October, 1865, J. T. Shuftin was editor.

Only one of the Negro periodicals now being published, The Christian Recorder, was established before 1865.

There are now some 250 periodicals published by or for Negroes.

Monthlies, Bi-Monthlies and Quarterlies

Abbott's Monthly, R. S. Abbott, 3435 Indiana Ave., Chicago
A. M. E. Review, J. G. Robinson, 617 S. 19th St., Philadelphia, Pa.
Colored Embalmer, R. R. Reed, 3201 S. Wabash Ave., Chicago, Ill.
Home Mission College Review, Benjamin Brawley, Shaw University, Raleigh, N. C.
Howard Medical News, Kelly Miller, Jr., Howard University, Washington, D. C.
Journal National Medical Association, Quar., J. A. Kenney, 134 Kinney St., Newark, N. J.
Morehouse Journal of Science, B. T. Harvey, Morehouse College, Atlanta, Ga.
National Association Notes, Mo. Organ National Association Colored Women's Clubs, Mrs. Minnie Scott, 1114 O. St., N. W., Washington, D. C.
Negro American, 608½ E. Commerce St., San Antonio, Texas.
Opportunity, E. A. Carter, 1133 Broadway, New York City.
Pullman Porters' Review, Z. Withers, 214 Pullman Bldg., Chicago, Ill.
Quarterly Review, A. M. E. Z., W. O. Carrington, 17 Winyah Ave., New Rochelle, N. Y.
Southern Workman, Hampton Institute, Hampton, Va.
The Bronzeman, C. W. Crews, 418 E. 47th St., Chicago.
The Colored Churchman, Episcopal, 923 Gaines St., Little Rock.
The Crisis, W. E. B. DuBois, 69 Fifth Ave., New York City.
Young Allenite, A. M. E., Ira T. Bryant, Cor. 8th and Lea Aves., Nashville, Tenn.

Weeklies

ALABAMA

Baptist Leader, J. D. Kent; 1321 Third Ave., Birmingham
Birmingham Eagle, G. T. Buford; 323 N. 15th St., Birmingham
Birmingham Mouth-Piece, J. E. Love; 1630 4th Ave., N. Birmingham
Birmingham Reporter, O. W. Adams; Colored Masonic Temple, Birmingham
Birmingham Truth, G. Talliferro; 310 N. 18th St., Birmingham
Birmingham World, W. A. Scott; 1625 4th Ave., Birmingham
Mobile Sun, R. H. Perry; 511 State St., Mobile
Mobile Weekly Advocate, J. R. Knox; 558 St. Francis St., Mobile
Mobile Weekly Press-Forum, J. W. McConico; St. Francis St., Mobile
The Tuskegee Messenger, G. Lake Imes; Tuskegee Institute, Ala.

ARIZONA

Arizona Times, Lewis Washington; Tucson
Inter-State Review, E. J. Richardson; Tucson
Phoenix Tribune, A. R. Smith; Box 1052, Phoenix

ARKANSAS

Arkansas Survey, P. L. Dorman; 906 Broadway, Little Rock
Arkansas Times, T. J. Price; 704½ W. 9th St., Little Rock
Hot Springs Echo, E. S. Lockhart; 405 Malvern Ave., Hot Springs
Inter-State Reporter, H. W. Holloway; Helena
W. O. U. Messenger, L. S. Overall; W. O. U. Bldg., Hot Springs
Vanguard, Baptist, S. P. Nelson; Arkansas Baptist College, Little Rock

CALIFORNIA

California Eagle, J. A. Bass; 847 Central Ave., Los Angeles
California Voice, E. A. Daly; 2624 San Pablo Ave., Oakland
New Age Dispatch, F. M. Roberts; 4200 Central Ave., Los Angeles
Pacific Defender, F. C. Williams; 3728 Central Ave., Los Angeles

COLORADO

Colorado Statesman, J. D. D. Rivers; 1824 Curtis St., Denver
Denver Star, G. G. Ross; 1026 19th St., Denver
Western Ideal, M. O. Seymour; Box 843, Pueblo

DISTRICT OF COLUMBIA

Odd Fellows Journal of G. U. O. of O. F., H. P. Slaughter; 1344 U. St., N. W., Washington
Washington Eagle, R. Nelson; 930 U. St., N. W., Washington.
Washington Sentinel, Col. West Hamilton, 1353 U. St., N. W., Washington
Washington Tribune, Washington Tribune Publishing Company; 920 U. St., N. W., Washington
Washington World, The World Newspaper Company, 1232 U. St., N. W., Washington

FLORIDA

Beacon Light, J. B. Henderson; Ocala
Colored Citizen, F. E. Washington; 203 S. Baylen St., Pensacola
Florida Sentinel, Blythe Andrews; Box 2527, Jacksonville
Miami Times, 3rd St., Near 8th, Miami
Tampa Bulletin, M. D. Potter; 1416 Orange St., Tampa

GEORGIA

Atlanta Independent, B. J. Davis; 413 Odd Fellows Bldg., Atlanta
Atlanta Post, E. L. Collier; 138½ Auburn Ave., Atlanta
Atlanta World, W. A. Scott; 210 Auburn Ave., Atlanta
Columbus Times, J. A. Clark; Columbus
Columbus World, W. A. Scott; 500½ Ninth St., Columbus
Georgia Baptist, L. S. Pinkston; 239 Auburn Ave., Atlanta
Rome Enterprise, A. T. Atwater; 522½ Broad St., Rome
Savannah Tribune, Sol. C. Johnson, 1900 W. Broad St., Savannah
Savannah Journal, Savannah Journal Publishing Company, 509½ Broad St., Savannah

Supreme Circle News, B. T. Cooper; Albany
S. C. of Benevolence, J. H. Watson; Albany
Weekly News, C. J. David; Columbus

ILLINOIS

Advance Citizen, H. T. Bowman; 1015 E. Washington St., Springfield
Broad Ax, J. F. Taylor; 5206 S. Elizabeth St., Chicago
Chicago Defender, R. S. Abbott; 3435 Indiana Ave., Chicago
Chicago Whip, J. D. Bibb; 37th and State Sts., Chicago
Modern Farmer, Leon R. Harris; Vincennes Hotel, Chicago
Royal Messenger, Organ Supreme Circle of Friends, 3517 Indiana Ave., Chicago
Searchlight, B. W. Fitts; 3153 S. State St., Chicago
The Chicago Bee, Anthony Overton; 3621 S. State St., Chicago
The World, J. Tipper; 3611 Indiana Ave., Chicago

INDIANA

Commonwealth, George A. LaVola; 1709 Broadway, Gary
Gary American, C. Townsend; 7 E. 19th Ave., Gary
Gary Sun, H. Bagby; 2009 Broadway, Gary
Indianapolis Recorder, M. C. Stewart; 219 Indiana Ave., Indianapolis
Indianapolis World, Mrs. A. E. Manning; 152½ Court St., Indianapolis
Richmond Blade, R. Harris; 240 Colonial Bldg., Richmond

IOWA

Iowa State Bystander, J. B. Morris; 612 Mulberry St., Des Moines

KANSAS

Kansas City Advocate, T. Kennedy; 608 N. 6th St., Kansas City
Negro Star, H. T. Sims; 1241 Wabash Ave., Wichita
Topeka Plaindealer, Thelma Chiles Taylor; 1129 Kansas Ave., Topeka
Western Christian Recorder, J. D. Barksdale; 1954 N. 6th St., Kansas City
Wyandotte Echo, I. F. Bradley; 606 N. 6th St., Kansas City.

KENTUCKY

American Baptist, W. H. Steward; 443 S. 9th St., Louisville
Cadiz Informer, Bapt., S. C. McRidley; Cadiz
Kentucky Reporter, R. T. Berry; 932 Walnut St., Louisville
Louisville Leader, I. W. Cole; 422 S. 6th St., Louisville
Louisville News, W. Warley; 6th and Walnut Sts., Louisville

LOUISIANA

Advance Messenger, J. B. Lafargue; Alexandria
Eagle Dispatch, W. S. Boswell; 864 S. 13th St., Baton Rouge
Louisiana Weekly, L. A. Webb; 535 S. Rampart St., New Orleans
National Negro Voice, R. A. Flynn; 617 Bienville St., New Orleans
Shreveport Afro-American, A. J. White; Room 24, Calanthean Bldg., Shreveport
Shreveport Sun, M. L. Collins; 863½ Texas Ave., Shreveport
Southwestern Christian Advocate, M. E., A. P. Shaw; 631 Baronne St., New Orleans.

MARYLAND

Afro-American, J. H. Murphy, Jr., 628 N. Eutaw St., Baltimore
Herald and Commonwealth, W. T. Andrews; 1422 Druid Hill Ave., Baltimore

MASSACHUSETTS

Boston Chronicle, Boston Chronicle Publishing Company, 794 Tremont St., Boston
Guardian, W. M. Trotter; 56 Pemberton Square, Boston

MICHIGAN

Detroit Independent, Detroit Independent Publishing Company; 2339 St. Antoine St., Detroit
Detroit Peoples' News, Beulah Young; 4326 Milford Ave., Detroit
Detroit Telegram, 607 E. Adams St., Detroit
Lansing Eye Opener, Wm. C. McGee; 834 Williams St., Lansing.
The Owl, H. C. Patton; 576 Beacon St., Detroit

MINNESOTA

Northwest Monitor, William Helm; 2435 5th Ave., S. Minneapolis and St. Paul
St. Paul Echo, Earl Wilkins; 614 Court St., St. Paul
Twin City Herald, J. E. Perry; 243 4th Ave., Minneapolis

MISSISSIPPI

Southern Register, M. L. Rogers; 108 East Amite St., Jackson

MISSOURI

Kansas City American, Kansas City American Publishing Company, 1509 E. 18th St., Kansas City
Kansas City Call, C. A. Franklin; 1715 E. 18th St., Kansas City
Mission Herald, J. E. East; 701 S. 19th St., Philadelphia
St. Louis American, St. Louis American Publishing Company, 11 N. Jefferson Ave., St. Louis
St. Louis Argus, J. E. Mitchell; 2312 Market St., St. Louis
United World, E. N. Bryant; 2220 Market St., St. Louis

NEBRASKA

Monitor, J. A. Williams; Box 1204, Omaha
Omaha Guide, H. J. Ford; 2124 N. 24th St., Omaha

NEW JERSEY

Echo, W. E. Rock; 145 Beach St., Red Bank
New Jersey Spokesman, W. B. Adams; 640 Locust St., Camden
Newark Herald, F. R. Clark; 145 W. Market St., Newark

NEW MEXICO

Southwest Review, S. W. Henry; Albuquerque

NEW YORK

Amsterdam News, W. M. Kelley; 2293 7th Ave., New York City
Buffalo American, J. L. Murray; 156 Clinton St., Buffalo
Buffalo Progressive Herald, Z. A. Alexander; 225 Clinton St., Buffalo
Empire State Gazette, Empire State Gazette Publishing Company, 162 South St., Jamaica
Interstate Tattler, Geraldine Dismond; 2268 7th Ave., New York City
Liberator, Cyril Briggs, 799 Broadway, New York City
Negro World, Marcus Garvey; 335 Lenox Ave., New York City
New York Age, F. R. Moore; 230 W. 135th St., New York City
New York News, G. W. Harris; 2294 7th Ave., New York City

NORTH CAROLINA

Afro-American Presbyterian, Presby., H. L. McCrorey, Charlotte
Asheville Enterprise, J. D. Carr; 44 S. Market St., Asheville
Carolina Post, H. Houston; 317 S. Caldwell St., Charlotte
Carolina Times, Carolina Times Publishing Company; 117 Peabody St., Raleigh

Carolina Tribune, 115 E. Harget St., Raleigh
Progressive Messenger; R. H. Harris, Charlotte
Sanford Enterprise, C. Heck; Sanford
Star of Zion, A. M. E. Z., W. H. Davenport; Box 117, Charlotte
Union Reformer, Leonard Bldg., Shaw Univ., Raleigh
Winston-Salem News, W. W. Rouork; Winston-Salem

OHIO

Cincinnati Bulletin, C. Lindell; 909 W. 7th St. Cincinnati
Cleveland Call and Post, E. E. Cheeks; 2319 E. 55th St., Cleveland
Cleveland Gazette, H. C. Smith; 226 W. Superior Ave., Cleveland
Columbus Recorder, E. B. Henderson; 181 N. 21st St., Columbus
Dayton Forum, J. H. Rives; 428 W. 5th St., Dayton
Observer, E. E. Edwards; 351 Woodland Ave., Toledo
Toledo Sentinel, L. Wainwright; Toledo
Torch, P. R. Simpson; 237 North Ave., Youngstown
Union, W. P. Dabney; 412 McAllister St., Cincinnati

OKLAHOMA

Black Dispatch, R. Dungee; 225 Stiles St., Oklahoma City
Muskogee Cimeter, W. H. Twine; Muskogee
Muskogee Lantern, Suite 10 Grand Bldg. Muskogee
Oklahoma Eagle, Theo. Baughman; 117 N. Greenwood St., Tulsa
Weekly Progress, D. M. Delaney, 222 Elgin Ave., Muskogee

OREGON

Advocate, Beatrice H. Canady; Suite 312 Macleay Bldg., Portland

PENNSYLVANIA

Christian Recorder, A. M. E., R. R. Wright, Jr., 1230 S. 19th St., Philadelphia
Christian Review, R. W. Goff; 1428 Lombard St., Philadelphia
Philadelphia Independent, A. W. Lynch; 19th and Pemberton Sts., Philadelphia
Philadelphia Tribune, E. W. Rhodes; 526 S. 16th St., Philadelphia
Pittsburgh Courier, Robert L. Vann; 2628 Centre Ave., Pittsburgh
Public Journal, A. W. Lynch; 7519 Lombard St., Philadelphia
Spokesman, J. N. McQuingley, Jr., 1906 South St., Philadelphia

RHODE ISLAND

Advance, Advance Publishing Company; 157 Walden St., Providence

SOUTH CAROLINA

Charleston Messenger, Orphan Society; 20 Franklin St., Charleston
Palmetto Leader, G. H. Hampton; 1310 Assembly St., Columbia
People's Recorder, H. E. Taylor; 2104 Gervais St., Columbia
Rockhill Messenger, C. P. T. White; Rockhill

TENNESSEE

Baptist Review, H. A. Boyd; 523 2nd Ave., Nashville
Chattanooga Tribune, "Doc" Jones; Chattanooga
Christian Index, C. M. E., G. E. Parker; Jackson
Colored Cumberland, Cumberland Presb., J. M. W. Dashong; Milan
East Tennessee News, W. L. Porter; 202 E. Vine St., Knoxville
Knoxville Herald, J. G. Patterson; 221 E. Vine St., Knoxville
Memphis Triangle, T. J. Jones; 212 Hernando St., Memphis
Murfreesboro Union, Mary E. Vaughn; Murfreesboro
Nashville Clarion, E. W. D. Isaacs; 409 Gay St., Nashville
Nashville Globe, Nashville Globe Publishing Company, 447 4th Ave., Nashville
National Baptist Union Review, National Baptist Pub. Board; 523 2nd Ave., Nashville
National Baptist Voice, R. C. Barbour; 412 4th Ave., Nashville
Southern Christian Recorder, A. M. E., G. W. Allen; 8th and Lea Aves., Nashville
Tri-State Tribune, W. A. Dunham; 368 Beale Ave., Memphis

TEXAS

Calvert Bugle, T. E. Tolan; 419 N. Main St., Calvert
City Times, W. H. Noble, Jr.; Galveston
Dallas Gazette, Dallas Gazette Publishing Company; 2619 Bryant St., Dallas
Ft. Worth Light, H. M. McCoy, Ft. Worth
Ft. Worth People's Contender, The People's Contender Publishing Company; 1205 Missouri Ave., Ft. Worth.
Galveston Banner, W. H. Wilson; 2513½ Market St., Galveston
Galveston New Idea, D. T. Shelton; 2609 Ave. L., Galveston
Gate City Bulletin, Owens Publishing Company; Denison
Houston Defender, H. P. Carter; Odd Fellows Hall, Houston
Houston Informer and The Texas Freeman, J. Alston Atkins; 409-11 Smith St., Houston
Houston Observer, L. A. Gilmore; 419½ Milan St., Houston
Houston Sentinel, J. M. Burr; 409½ Milan St., Houston
Industrial Era, O. Kirkland; Beaumont
People's I Opener, U. S. Tyler; 208 Vittita St., San Antonio
Port Arthur Herald, 406 W. 7th St., Port Arthur
San Antonio Inquirer, G. U. Bouldin; 503 E. Commerce St., San Antonio
Sentinel, J. T. Walton; 606 E. Commerce St., San Antonio

VIRGINIA

Charlottesville Messenger, J. G. Shelton; 275 W. Main St., Charlottesville
Citizens Advocate, 600 E. Bute St., Norfolk
Newport News Star, J. T. Newsome; 511 25th St., Newport News
Norfolk Journal and Guide, P. B. Young; 719 E. Olney Road, Norfolk
Richmond Planet, J. Mitchell, Jr., 311 N. 4th St., Richmond
St. Luke Herald, Mrs. M. L. Walker, St. Luke's Office Bldg., Richmond
Staunton Tribune, W. C. Brown, P. O. Box 421, Staunton
Virginia News Herald, W. W. Anderson, Lynchburg

WASHINGTON

Seattle Enterprise, W. H. Wilson; 2401 E. Howell St., Seattle

WEST VIRGINIA

McDowell Times, M. T. Whittico; Keystone
Pioneer Press, J. R. Clifford, Martinsburg
West Virginia Clarion, S. R. Anderson, Bluefield
Wheeling Advocate, H. E. Thompson, 1004 Chapline St., Wheeling.

WISCONSIN

Wisconsin Enterprise Blade, J. Anthony Josey; 626 Walnut St., Milwaukee

CANADA

Dawn of Tomorrow, J. F. Jenkins; 95 Glenwood Ave., London, Ontario

NEWS AGENCIES

A. M. E. Church Bureau of Information, 617 S. 19th St., Philadelphia, Pa.

Associated Negro Press, C. A. Barnett; 3423 Indiana Ave., Chicago, Ill.

Capitol News Service, R. Pelham; 10th and U. Sts., N. W., Washington, D. C.

Colored Syndicated Press Bureau, James Russell, Jr.; 1430 Corcoran St., Washington, D. C.

Crusader News Service, Cyrill Briggs; 799 Broadway, New York City

Hampton Institute Press Service, Hampton, Va.

Kelley Feature News Service, W. Kelley, 2289 7th Ave., New York City

National Negro Publicity Bureau, 723 Florida Ave., N. W., Washington, D. C.

Premier News Service, M. Kendrick; 2260 6th St., N. W., Washington, D. C.

Preston News Service, Pittsburgh, Pa.

Tuskegee Institute Press Service, Tuskegee Institute, Ala.

SOME NEWSPAPERS PUBLISHED IN THE BRITISH WEST INDIES

Antigua Magnet, Harold T. Wilson; St. John's Antigua.

Barbados Advocate, C. A. L. Gale; Bridgetown

Barbados Herald, Clennell W. Wickham, Bridgetown Barbados

The Belize Independent, Hubert H. Cain; Belize, British Honduras

The Caribbean Trawler, J. Matthew Sebastian; St. Kitts

The Dominica Tribune, J. R. Ralph Casimir; Roseau, Dominica

The Echo, The Victory Printery; Hamilton, Bermuda

The Investigator, Arthur Glasgow; Kingstown, Jamaica

The Labour Leader, Wm. H. Bishop; Port-of-Spain, Trinidad

The New Daily Chronicle, Albert R. F. Webber; Georgetown, British Guiana

The Tribune, Henry A. Britton; Georgetown, Demerara, British Guiana

The Union Messenger, J. Matthew Seastain; Basseterre, St. Kitts.

The Voice of St. Lucia, George S. E. Gordon; Castries, St. Lucia

The West Indian, T. Albert Marryshow; St. Georgia's Grenada

The West Indian Critic, D. T. Wint, Inverness, Jamaica

PART EIGHT

STATISTICS SHOWING
RACIAL DISTRIBUTION
OF MANKIND

DIVISION LIV
STATISTICS SHOWING RACIAL DISTRIBUTION OF MANKIND

DIVISION LIV

STATISTICS SHOWING RACIAL DISTRIBUTION OF MANKIND

Population of the Earth by Races*

RACES	NUMBER
Yellow	900,000,000
White	854,000,000
Black	246,000,000
Total	2,000,000,000

Distribution and Number of Black People

(Black people are natives of Africa, Asia, and the Pacific Islands. The black or Negro people of the world include true Negroes, those without admixtures of other races, and Negroids, those with admixtures of other races.)

CONTINENT	NUMBER
Africa	160,000,000
Southern Asia (Principally the Dravidians of India)	50,000,000
Pacific Islands (Melanesians, Papuans, Negritos)	2,500,000
North America	19,379,878
South America	14,100,000
Total	245,979,878

Proportion of Black Population to White in Western Hemisphere

Country	Total Population	Negro Population	Per Cent Negro of Total Population
Canada and New Foundland	10,265,000	26,000	0.3
United States	122,775,064	11,195,550	9.1
Central America	6,700,000	670,000	10.0
Bermuda	30,814	18,500	60.0
West Indies	10,850,000	7,470,828	68.8
Brazil	39,000,000	11,700,000	30.0
Remainder of South America	40,000,000	2,400,000	6.0
Total	229,620,878	33,480,878	14.6

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* Estimated.

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